

A Compilation of Baha'u'llah's Writings

Translated Using GPT 4

Baha'u'llah

Table of contents

Welcome!.....	1
The Persian Hidden Words.....	2
The Seven Valleys	15
Kitab-i-Iqan (The Book of Certitude).....	31
Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity).....	111
The Kitab-i-Badi (The Book to Badi).....	119
Tablet of the Branch.....	293
Lawh-i-Bisarat (The Tablet of Glad-Tidings).....	296
Kitab-i-Ahdi (The Book of My Covenant)	297

Welcome!

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

There are thousands of works which have not been translated yet. Some of which had been translated, especially that of the Administrative Order of the Baha'i Faith, introduces various biases to promote certain ideas which may not be perfectly true to the intentions of Baha'u'llah.

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

The Persian Hidden Words

Verses 1-9

In the name of the Powerful Speaker,

1 O possessors of intellect and hearing!

The first message of the Beloved is this: O spiritual nightingale, do not perch except in the rose-garden of meanings. O hoopoe of Solomon's love, do not take residence except in the Saba of the Beloved. O phoenix of eternity, do not accept any place except in the Qaf of fidelity. This is your place, if beyond all places, you take flight, then you fly with the soul and freely reveal the path to your station.

2 O son of spirit!

Every bird has its eyes set on the nest, and every nightingale's aim is the beauty of the rose, except for the birds of the hearts of the servants who, satisfied with the transient soil, have stayed away from the eternal nest, and by paying attention to the flowers of the after, have been deprived of the flowers of nearness. What a wonder and regret, and alas and pity that they have passed by the bright ocean of the highest companionship and stayed far from the brilliant horizon!

3 O friend!

In the garden of the heart, do not sow anything but the flower of love, and from the nightingale of the heart, do not withhold the melody of longing and desire. Consider companionship with the virtuous a treasure, and from the company of the wicked, withdraw both hand and heart.

4 O son of justice!

Which lover would choose a home other than that of the Beloved, and which seeker would seek repose without the object of his quest? True lovers find life in union and death in separation. Their breasts are devoid of patience, their hearts sanctified from endurance. They would pass through a hundred thousand lives to reach the alley of the Beloved.

5 O son of dust!

Truly, I say the most heedless of all people is the one who disputes in words and seeks to surpass his brother. Say, O brethren, let your deeds, not your words, be your adorning.

6 O sons of earth!

Truly, know that a heart tainted with even a hint of envy will assuredly not enter into the sovereignty of My eternity, nor will it perceive the fragrances of sanctity from My holy dominion.

7 O son of love!

From you to the fluttering of refusal at the proximity, and the Lote-Tree of the height of love, is but a step away. Take the first step, and set your other foot on the world of existence. Enter the pavilion of eternity and then listen to what has descended from the Pen of glory.

8 O son of glory!

Be nimble in the path of holiness and tread upon the heavens of spirituality. Polish your heart and purify your soul, and manifest the realities of the phrase, "But for Thee."

9 O shadow of annihilation!

Pass beyond the stages of abasement and illusion and ascend to the heights of glory and certainty. Open the eye of truth so that you may behold the Manifest Beauty and exclaim, "Blessed be God, the best of Creators."

Verses 10-18

10 O son of passion!

Indeed, listen: the mortal eye does not recognize the everlasting Beauty, and the dead heart engages only with the withered flower. For every kindred soul seeks its own kind and finds comfort in its own species.

11 O son of dust!

Be blind so that you may behold My beauty; be deaf so that you may hear My sweet voice and melody; be ignorant so that you may partake of My knowledge; and be poor so that from My eternal wealth you may obtain. Be blind – that is, blind to all but My beauty. Be deaf – that is, deaf to all but My words. Be ignorant – that is, ignorant of all save My knowledge, so that with a pure eye, an open heart and an attentive ear you may enter the court of My holiness.

12 O possessor of two eyes!

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

13 O my sons!

I fear lest, bereft of the melody of the dove of heaven, you will return to the realm of place, and transformed into mere dust, you will be blown away by the wind of self and passion, without beholding the beauty of the rose.

14 O friends!

Do not prefer the ephemeral beauty over the everlasting beauty, and do not attach your heart to the earthly dustbin.

15 O Son of Spirit!

A time will come when the heavenly Nightingale of Meaning will be prohibited from expressing the mysteries, and all will be forbidden from the Melody of the Merciful and the Call of the Glorious.

16 O Jewel of Negligence!

Alas, that a hundred thousand spiritual tongues speak in one physical tongue and a hundred thousand hidden meanings become manifest in a single melody, yet there is no ear to hear nor heart to understand.

17 O Fellow Beings!

The gates of the Unseen have been flung open, and the celestial city has been adorned by the breath of the lovers. Yet all remain deprived of this spiritual city, save for a select few. And from those few, only those with pure hearts and sanctified souls have truly witnessed it, an even smaller minority.

18 O inhabitants of the Supreme Paradise!

Inform the people of certainty that in the sacred atmosphere of divine nearness, a new garden has emerged, and all the celestial inhabitants and the structures of the everlasting paradise are revolving around it. Make an effort to reach that station, and seek the realities of love's mysteries from its radiant flowers, and obtain all mature wisdoms of divine oneness from its everlasting fruits. It is the delight of the eyes of those who enter therein in security.

Verses 19-27

19 O My friends!

Have you forgotten that radiant dawn of truthfulness when you were all present with Me under the shadow of the Tree of Fellowship, planted in the highest paradise? In that sacred and blessed atmosphere, I spoke many a word of purity, and you all heard and were spellbound. And these were My words: "O friends! Choose not your own will over Mine, and desire not that which I have not desired for you. You come to Me with hearts that are polluted with hopes and wishes. If you sanctify your hearts, then you would perceive that blessed field and that atmosphere, and My words would become clear to all of you."

In the eighth line of the lines of holiness, which is mentioned in the fifth tablet of paradise:

20 O dead on the bed of heedlessness!

Centuries have passed and your precious lives have come to an end, but not a single pure breath has reached Our realm of holiness from you. You are immersed in the sea of polytheism, and the word of monotheism has died on your tongues. You have taken My enemy as your friend and have regarded My dislike as your favorite. You walk on My earth with full cheerfulness and joy, oblivious to the fact that My earth is weary of you and everything on earth is fleeing from you. If you would but open your eyes, you would prefer a myriad of sorrows to this joy, and you would deem death better than this life.

21 O stirring dust!

I am close to you, yet you despair of Me. The sword of rebellion has cut down the tree of your hope, yet I am near to you in all conditions, and you are far from Me in all states. I have chosen everlasting honor for you, yet you have preferred boundless abasement for yourself. Therefore, make a return while there is still time, and do not waste the opportunity.

22 O son of desire!

The people of knowledge and insight struggled for years but did not attain the presence of the Glorious One, and they ran for ages but did not reach the meeting with the Beautiful One. You have arrived at the destination without seeking, and have attained your desire without asking. Yet, after all this, you have remained so veiled by the veil of your self that your eye has not fallen upon the beauty of the Beloved, and your hand has not reached the hem of the Friend. So, marvel at this, O people of insight!

23 O people of the land of love!

The eternal candle is besieged by the ephemeral winds, and the beauty of the spiritual Beloved remains hidden in the dust of the darkened mirror. The King of Kings of love is under the dominion of injustice, and the pure dove is caught in the hands of owls. All the inhabitants of the luminous Pavilion and the exalted Assembly are mourning and lamenting, while you dwell in perfect comfort in the land of heedlessness, considering yourselves to be among the sincere friends. Thus are your vain imaginings!

24 O ye known by the name of knowledge!

Why do you claim to be shepherds in appearance, but inwardly have become the wolves of My flock? Your likeness is like the star before the dawn, which appears bright and luminous in the sky, but in reality causes the travelers of the city and My land to lose their way and perish.

25 O you who appear adorned yet inwardly are shabby!

Your likeness is like clear but brackish water, which may seem pure and refined at first glance. However, once it comes to the hand of the discerning taster of unity, not a drop of it would be accepted. Indeed, the sun's reflection is found in both a speck of dust and a mirror, but know the vast difference that lies between them. In fact, the difference is infinite.

26 O friend, my tongue!

Take a moment to reflect, have you ever heard that the Beloved and the others could fit into one heart? Therefore, drive out the others so that the Beloved may enter His rightful place.

27 O son of dust!

I established all that is in the heavens and on earth for you, except for hearts, which I designated as the place of manifestation for the beauty and grandeur of Myself. And yet, you chose a place for Me other than Myself. Every time My sacred presence showed signs of manifesting itself, it found strangers instead. My boundless sea hastened towards the desolation, and yet, I concealed it, did not disclose the secret, and chose not to shame you.

Verses 28-36

28 O essence of desire!

Countless times I have arrived from the east of the void to your place at dawn, only to find you immersed in your comfort and occupied with something other than Me. And like a spiritual lightning, I returned to the clouds of My majestic dominion, not disclosing your state to the holy hosts in the realms of My proximity.

29 O Son of Bounty!

In the desert of non-existence, you were, and I brought you into the world of being with My command. I entrusted all the atoms of possibilities and the realities of all things to your upbringing. Even before you emerged from your mother's womb, I had designated for you two springs of bountiful milk and dedicated eyes for your protection. I instilled your love in hearts and nurtured you solely with My benevolence in the shade of My mercy. I safeguarded you with the essence of My grace and mercy. The purpose of all these stages was for you to attain My everlasting dominion and become capable of receiving My hidden gifts. But you, oblivious, once you matured, showed ingratitude for all My blessings, and you ventured into the abyss of delusion. By My decree, you completely forgot Me, found your home in the courtyard of My enemy, and made it your dwelling place.

30 O slave of the world!

In the early mornings, the breeze of My favor passed over you, but it found you asleep in the bed of heedlessness. It lamented your condition and returned.

31 O son of the Earth!

If you desire Me, desire none other than Me. If you long for My beauty, withdraw your gaze from the world. For the desire for Me and something else cannot coexist in the same heart, just as water and fire cannot be contained in the same place.

32 O stranger to the Beloved!

The lamp of your heart is kindled by the hand of My power, do not extinguish it with the contrary winds of self and desire. The remedy for all your ailments is the remembrance of Me, forget it not. Make My love your treasure and cherish it even as your very sight and life.

33 O My Brother!

Listen to the sweet words from My sugar-speaking tongue, and drink the spiritual holy water from My salt-speaking lips. That is, sow the seeds of My divine wisdom in the pure soil of your heart and irrigate them with the water of certainty, so that the green shoots of My knowledge and wisdom may sprout from the good soil.

34 O People of My paradise!

I have planted the sapling of love and friendship for you in the garden of holiness of My pleasure, and I have watered it with the spring of My mercy. Now it is near to bearing fruit. Make an effort to keep it safe, so that it does not burn in the fire of false hope and desire.

35 O My friends!

Extinguish the lamp of error, and kindle within your hearts the everlasting torches of divine guidance. For soon those who stand upon the throne of existence, in the presence of the Adored One, will accept only purest virtue, and deeds of stainless righteousness.

36 O son of dust!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffers not his cup till he finds a seeker, and the lover who cries not out from the depths of his heart until he gazes upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

Verses 37-45

In the first line of the aforementioned tablet, it is written and inscribed, and in the pavilion of God's protection it is hidden:

37 O My servant!

Do not exchange the everlasting dominion for that which perisheth, and forfeit not the heavenly sovereignty for a worldly desire. This is a river of everlasting life that hath flowed from the well-spring of the pen of the merciful. Blessed are they that drink!

38 O Son of Spirit,

Break the cage, and like the bird of love, soar in the sacred air. Transcend self, and with the breath of the Merciful, rest peacefully in the divine sanctum.

39 O Son of Dust,

Do not be content with the ease of a passing day, and do not pass by the everlasting comfort of eternity. Do not turn the eternal garden of heavenly delight into a fleeting earthly rose garden. Ascend from the prison to the pleasant open fields of the soul, and from the cage of possibility, stroll to the charming, boundless realm of the divine.

40 O My Servant,

Free yourself from the chains of the physical world, and liberate yourself from the prison of self. Count each moment as a treasure, for you will never see this time again, and you will never find this moment again.

41 O Son of My Handmaiden,

If you see an everlasting sovereignty, surely with utmost seriousness you will pass beyond the ephemeral dominion. However, the veiling of that (everlasting sovereignty) has wisdoms, and the manifestation of this (ephemeral dominion) has mysteries. None but the pure in heart can perceive it.

42 O My Servant,

Purify your heart from malice and, devoid of envy, enter into the court of holiness.

43 O My Friends,

Walk in the path of the good pleasure of the Friend, and know that His pleasure is in His creatures' pleasure, that is, in their having love for Him. The lover does not enter the house of the beloved without the beloved's consent, does not interfere with His affairs, does not prefer his own pleasure over that of the beloved, and does not count himself first in any matter. Reflect upon this, O ye possessors of insight!

44 O celestial friend,

Don't listen to the bad and don't see the bad, and do not demean yourself, and bring about repentance, meaning do not speak ill so you won't hear [it], and do not consider people's faults to be great so your own faults won't appear to be large. Do not accept self-humiliation so your disgrace will not reveal itself. Therefore, with a pure heart, a clean conscience, a sacred breast, and a distinguished mind, be free in the days of your life which are less than what you think, so when you are freed from this mortal body, you may return to the paradise of meanings and find a permanent place in the eternal dominion.

45 Alas, alas, O lovers of worldly desires,

You have passed by the spiritual beloved like lightning and have firmly bound your heart to a devilish illusion. You bow down to the illusion, and you've called it truth, and you gaze at the thorn, and you've named it a rose. Neither a breath of relief has risen from you, nor a breeze of detachment from the gardens of your hearts. You've given the compassionate advice of the beloved to the wind, and erased it from the page of your heart. You graze like beasts in the meadow of lust and hope for survival.

Verses 46-54

46 O brothers on the path,

Why have you become oblivious of the remembrance of the beloved and remained far from the proximity of the friend's presence? The peerless beauty is evident in the unique tent, established on the throne of glory, and you have become engrossed in disputes over your own desires. The fragrance of sanctity is wafting, and the breeze of generosity is blowing, but you all have fallen prey to the cold and have been deprived of everything. What a pity upon you and those who follow in your footsteps and tread on the path that you have passed!

47 O sons of hopes,

Take off the robe of vanity from your body and cast off the garment of arrogance from your flesh.

In line thirty from the lines of sanctity, which is recorded by the hidden pen on the ruby tablet, it is:

48 O Brothers,

Show consideration to each other and detach your hearts from the world. Show honor with dignity and refrain from disgraceful humility. I swear by my beauty, I have created everything from dust, and indeed, I will return it to the dust.

49 O sons of the soil,

Inform the rich about the dawn cry of the poor so they don't perish due to negligence and remain without a share from the lote-tree of fortune. Generosity and benevolence are my characteristics; blessed are those who adorn themselves with my traits.

50 O naive lover,

You should abandon greed and be content with contentment, because the greedy have always been deprived, and the content ones are beloved and acceptable.

51 O son of my maid,

One should not worry in poverty and should not be assured in wealth. Every poverty has wealth following it, and every wealth has destruction trailing behind. However, the poverty bestowed by us towards Allah is a great blessing, do not consider it insignificant, because at its peak, the wealth in Allah will be revealed. At this stage, you are the concealed poor, and the blessed word "and Allah is the Rich (self-sufficient)" will appear, shine, become evident and clear like the true dawn from the horizon of the lover's heart, and will be established and find its place on the throne of wealth.

52 O sons of heedlessness and desire,

You have allowed my enemy into my house and driven my friend away from me, insofar as you have allowed the love of others than me to reside in your heart. Listen to the words of the friend and turn towards his approval. Friends in the apparent world love each other for their own benefit, but your spiritual friend loves you for your sake, in fact, he has accepted countless trials specifically for your guidance. Do not act unjustly towards such a friend, and rush to his lane. This is the sun of the word of truth and loyalty, which has radiated from the horizon of the index finger of the master of names. Open your ears to the hearing of the word of God, the overseer, the eternal.

53 O ones deluded by transitory wealth,

Know that wealth is a firm barrier between the seeker and the sought, and between the lover and the beloved. A wealthy person never enters the abode of proximity, nor does he reach the city of contentment and surrender, except a little. Therefore, it is good for that wealthy one whose wealth does not prevent him from the eternal kingdom and does not deprive him of eternal fortune. I swear by the greatest name, the light of that wealthy one illuminates the people of heaven just as the sun illuminates the people of earth.

54 O wealthy ones of the earth,

The poor are my trust among you, so take good care of my trust and do not fully expend it for the comfort of your own souls.

Verses 55-63

55 O child of desire,

Purify yourself from the defilement of wealth and step into the heavens of poverty with perfect tranquility so that you may drink the wine of eternity from the eye of transience.

56 O my son,

The company of wicked ones increases sorrow, and the companionship of the righteous removes the rust from the heart. Whoever wishes to find companionship with Allah should find companionship with His beloved ones, and whoever wishes to hear the words of Allah should listen to the words of His chosen ones.

57 Beware, O son of dust,

Do not associate with and seek companionship with the wicked, as the company of the wicked transforms the light of the soul into a flame of torment.

58 O son of my handmaid,

If you seek the grace of the Holy Spirit, associate with the free, for the righteous have drunk the eternal cup from the hand of the immortal cupbearer, and they revive and illuminate the hearts of the dead like the truthful dawn.

59 O heedless ones,

Do not presume that the secrets of hearts are hidden. Rather, be certain that they are inscribed with a manifest script and are visible in the presence of the divine court.

60 O friends,

Truly I tell you that all that you have hidden in your hearts is as clear and manifest to us as the light of day. However, its concealment is due to our generosity and grace, not your deserving.

61 O son of man,

I have bestowed a dewdrop from the deep ocean of my mercy upon all creation, but I found no one receptive. Indeed, all have turned their faces from the delicate wine of eternal unity to the foul water, and they are satisfied with the mortal cup instead of the cup of everlasting beauty. How terrible is what they are content with.

62 O son of soil,

Do not close your eyes to the matchless wine of the Eternal Beloved, and do not open your eyes to the turbid wine of transience. Take the everlasting cups from the hand of the Unique Saki (cupbearer), so that you may come to your senses and hear the spiritual mysteries from the invisible realm. Say, O lowly ones, why have you turned from my holy everlasting wine to the transient water?

63 Say, O people of the earth,

Truly know that a sudden calamity is pursuing you and a mighty retribution is behind you. Do not imagine that what you have committed has been obliterated from view. I swear by My beauty, that all your actions are recorded with a radiant pen on emerald tablets.

Verses 64-72

64 O oppressors of the earth,

Refrain from your injustice, for I have vowed not to overlook the oppression of anyone. This is a covenant that I have inscribed in the Preserved Tablet and sealed with the seal of My power.

65 O transgressors,

My forbearance has emboldened you and My patience has led you into negligence, so that you ride recklessly on the dangerous paths of the fire of your own desires. It is as if you consider Me to be oblivious, or to be unaware.

66 O wanderers,

The tongue is for mentioning Me, yet you use it for backbiting. If a fiery temper overtakes you, busy yourself with considering your own faults, not with backbiting My creatures, for each of you knows your own self better than you know the selves of My servants.

67 O children of fancy,

Know ye that while the radiant dawn of divine illumination sheds its lustre from the heavenly horizon of the Eternal, the satanic secrets and deeds committed in the gloom of night shall be laid bare and manifest before the peoples of the world.

68 O plant of the soil,

How is it that with soiled hands you touch the robe of your own life, and with a heart tainted by carnal passions and vain desires, you seek to commune with Me and strive to enter My sacred realms? Far, far away are you from what you wish!

69 O Sons of Adam,

Words of purity and deeds of holiness ascend to the heaven of divine glory. Strive that your actions may be cleansed from the dust of self and desire, and find acceptance in the court of His might. Verily, soon the assayers of existence in the divine presence will accept naught but purest virtue, and will receive no

deed except that which is sanctified. This is the Sun of Wisdom and meanings, shining from the horizon of the mouth of divine Will. Blessed are those who turn towards it!

70 O Son of Worldliness,

The dominion of existence is indeed a goodly place if thou dost enter it, and the carpet of eternity a fine spread if thou dost step beyond the realm of the ephemeral. The intoxication of ecstasy is delightful if thou dost drink the wine of meanings from the hand of the divine cupbearer. If thou dost attain to these stations, thou shalt be freed from nothingness and extinction, from hardship and error.

71 O My friends!

Recall the covenant you have made with Me on Mount Paran, in that blessed place in time. I called to witness the Exalted Assembly and the inhabitants of the City of eternity for that covenant, and now, I see none abiding by it. Indeed, vanity and disobedience have erased it from hearts, leaving no trace of it. By My life, I have been patient and concealed it.

72 O My servant!

You are like a precious sword concealed in a dark sheath. For this reason, your value remains hidden from the jewelers. So, come out from the sheath of self and desire, so that your worth may become apparent and clear to the world.

Verses 73-82

73 O My friend!

You are the sun of the heaven of My holiness. Do not let the eclipse of the world lean towards you. Tear the veil of oblivion so that you may appear from behind the clouds without veil or covering, and you may clothe all creatures with the robe of existence.

74 O children of vanity!

You have passed away from My eternal sovereignty due to the transitory reign of a few days, and you adorn yourselves with yellow and red ornaments, and thus you take pride. I swear by My beauty that I will bring everyone into the one-colored tent of dust and remove all these different colors, except for those who come in My color, and that is sanctified above all colors.

75 O children of heedlessness!

Do not attach your hearts to a transitory sovereignty and become joyous. Your similitude is like an unaware bird that sings with utmost tranquility on a branch of a garden, and suddenly the hunter of death brings it down to the dust. Thereafter, nothing of its melody, body, and color remains. Thus, take a lesson, O servants of desire.

76 O son of my handmaid!

Guidance has ever been given by words and now it is given by deeds. That is, every noble deed must be made manifest from the temple of man. For all share in words, but pure and holy deeds belong particularly to our friends. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise, we counsel you in this holy and resplendent tablet.

77 O son of justice!

In the night of His beauty, the immortal figure of fidelity turned back from the emerald heights of fidelity to the Lote-Tree Beyond Which There Is No Passing, and wept a weeping such that all the Concourse on High and the Cherubim wept at his lament. And after asking about the cause of his lamentation and crying, it was learned that he had stayed in expectation upon the heights of fidelity, but had found no scent of fidelity from the inhabitants of the earth, and so he had returned. It was observed that several Holy Shrines had been afflicted by the hand of the earth's people. At that time, a heavenly maiden ran out unveiled and without any covering from the spiritual palace and asked about their names. All were mentioned, except one of the names. And when she insisted, the first letter of the name flowed from the tongue, causing the dwellers of the chambers to rush out of their lofty places. And when it came to the second letter, they all fell upon the dust. At that point, a call came from a place near, "No more is permissible. We indeed were witnesses to what they did, and to what they are doing now."

78 O son of my handmaid!

Drink from the stream of meanings from the Tongue of the Merciful and observe the radiance of the lights of the Sun of Explanation from the Dawn of Glory, without any veil or concealment. Sow the seeds of my divine wisdom in the pure soil of your heart and water it with the water of certainty so that the green ears of knowledge and wisdom from my bounty may sprout from this good land.

79 O son of passion!

How long will you fly in the air of selfish desires? I have granted you the wings of grace to fly in the air of sanctity of meanings, not in the space of satanic illusion. I have bestowed upon you the shoulder of mercy so that you may seek refuge in the locks of my musk-scented hair, not to wound my throat.

80 O my servants!

You are the trees of My paradise, and you must appear with exquisite and abundant fruits so that both you and others may benefit from you. Therefore, it is necessary for all to engage in crafts and professions. These are the means of wealth, O you people of understanding! Indeed, all affairs are dependent on their means, and the grace of God will enrich you therewith. Trees without fruits are fit for the fire, and so it will always be.

81 O my servant!

The lowliest of people are those souls that appear fruitless on earth and are, in truth, counted among the dead. Indeed, the physically dead are deemed superior to these idle and neglected souls in the sight of God.

82 O my servant!

The best of people are those who earn through lawful means and spend for themselves and their relatives for the love of God, the Lord of all worlds.

The bride of extraordinary meanings, which was concealed and hidden behind the veils of speech, has, through Divine Providence and Lordly Grace, emerged and become manifest like a radiant beam of the Beloved's beauty. I bear witness, O friends, that the greatest bounty, the perfect proof, the manifest evidence, and the firm argument have been given. Now let's see how your efforts manifest from the stages of detachment. Thus, the bounty is completed upon you and upon all who are in the heavens and the earth, and praise be to God, the Lord of all the worlds.

The Seven Valleys

Prologue and Purpose

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

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

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

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

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

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

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

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

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

Valley of Seeking

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

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

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

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

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

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

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

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

Valley of Love

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

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

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

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

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

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

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

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

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

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

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

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

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

With both worlds, love has estrangement,

Within it are seventy-two madresses.

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

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

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

then stride forth on the path of the lovers.

Valley of Gnosis

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Valley of Monotheism

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

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

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

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

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

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

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

Remove the cold from your brain and nose,

So that the scent of God may enter your senses.

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

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

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

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

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

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

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

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

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

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

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

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

What is a veil between the lover and the beloved?

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

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

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

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

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

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

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

*If Khidr broke the ship in the sea,
There are a hundred correctness in Khidr's breaking.*

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

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

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

*Ignite a fire of love in the soul,
Burn thoughts and expressions from beginning to end.*

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

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

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

*If I were to speak, intellects would be confounded,
And if I were to write, many pens would break.*

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

Valley of Self-Sufficiency

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

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

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

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

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

And I fall silent, incapable of many matters,

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

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

Valley of Bewilderment

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

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

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

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

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

How can the partial intellect fully comprehend the Quran?

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

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

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

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

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

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

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

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

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

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

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

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

Valley of True Poverty, the Principal Annihilation

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

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

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

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

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

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

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

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

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

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

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

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

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

The Truth has come evident as the shining sun,

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

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

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

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

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

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

When the pen reached to describe these states,

Both the pen broke, and the paper tore.

And peace.

Significance of the Sparrow

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

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

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

Its beginning is ailment and its end is death."

And peace be upon those who follow the guidance.

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

92 These letters point to sanctification in a certain state.

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

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

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

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

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

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

Kitab-i-Iqan (The Book of Certitude)

Part One: Rejection of the Manifestations of God

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Corruption of the Leaders of Religion

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

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

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

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

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

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

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

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

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

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

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

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

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

The Unity and Return of the Manifestations

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

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

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

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

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

The Signs of the Return of Jesus Christ

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

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

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

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

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

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

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

Interpretation of the Signs

Distress of Those Days

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

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

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

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

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

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

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

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

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

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

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

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

Sun, Moon, and Stars

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Splitting of the Sky

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

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

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

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

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

Transformation of the Earth

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

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

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

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

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

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

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

God Tests the Servants

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

The Direction of Prayer

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

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

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

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

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

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

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

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

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

Moses Killed a Man

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

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

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

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

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

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

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

The Situation of Mary

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

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

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

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

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

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

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

How Would People React in this Era?

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

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

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

Fresh Tidings For the Soul

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

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

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

The Sign of the Son of Man Appears

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

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

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

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

70 And they were saying: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him." After investigation, they revealed that the child was born in Bethlehem of Judea. This is the sign in the literal sky.

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

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

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

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

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

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

The Son of Man Comes on the Clouds of Heaven

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

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

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

Heaven

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

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

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

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

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

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

The speaker indeed speaks truth when he says:

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

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

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

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

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

Clouds

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Angels

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

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

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

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

Corruption of the Scriptures

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Part Two: The Sovereignty of the Manifestations of God

Mirrors of the Essence of God

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

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

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

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

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

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

The Potentials of All Humans

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

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

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

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

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

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

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

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

Apparent and Non-Apparent Attributes

110 These attributes are not exclusively for some, without others. Rather, all the close prophets and holy saints are described with these attributes and named with these names. The end of some in some ranks appear more manifestly and brighter. As it says: "Those are the messengers; We have favored some of them over others."

Therefore, it is clear and certain that the place of appearance and emergence of all these lofty attributes and infinite names are His prophets and His saints, whether some of these attributes appear apparently in those luminous structures or not. It is not the case that if an attribute does not appear apparently from those detached spirits, that attribute would be negated from those potential divine attributes and mines of divine names.

Therefore, the rule of all the attributes of God, such as sovereignty, greatness, and the like, applies to all these enlightened existences and unique emergences, even though they may not appear apparently in sovereignty and the like. This paragraph is established and verified for anyone with insight, no further proof is needed.

111 Indeed, these servants, having not drawn from the clear and enlightened springs of divine knowledge, the explanations of the holy words, thus wander thirsty and desolate in the valley of conjectures and heedlessness, and being averse to the sweet river of abundance, revolve in the salt whirlpool. As it is described about them in the divine verse: "And if they see the way of righteousness, they do not adopt it as a way; and if they see the way of error, they adopt it as a way. That is because they have denied Our signs and were heedless of them."

The translation of which is: If they see the way of righteousness and salvation, they do not adopt it and do not turn towards it. But if they see the path of falsehood, rebellion, and misguidance, they consider it their path to truth. This inclination towards falsehood and turning away from the truth did not manifest, meaning they did not fall into this misguidance and straying, except as a punishment for denying Our signs and being heedless of the revelation and appearances of them.

Rejection of the Bab

112 As observed in this remarkable and impressive manifestation, millions of divine verses have descended from the heaven of power and mercy. Yet despite this, the majority of creation has turned away and clung to the words of servants who do not comprehend a single one of these verses. This is why they cast doubt on such clear matters and deprive themselves of the divine knowledge and the gardens of everlasting wisdom. It is a tragic situation where the abundance of divine guidance is rejected in favor of limited human understanding, leading to ignorance and deprivation from divine wisdom.

The Bab's Sovereignty

113 Indeed, returning to the subject that was asked about, that the sovereignty of the Qa'im, although it has been narrated in traditions from luminous stars, no sign of manifest sovereignty has appeared, rather the opposite has come to pass. His followers and allies are and have been afflicted and besieged by people, and are in the utmost state of humiliation and impotence in the temporal realm. However, the sovereignty mentioned in the scriptures for the Qa'im is a certainty, beyond a doubt, but it is not the kind of sovereignty and rule that everyone can comprehend. Also, all previous prophets who have given the good tidings to the people about the upcoming manifestation, have all referred to this aspect of sovereignty of the future manifestation, as recorded in the previous scriptures. This is not specific to the Qa'im; rather, for all previous and subsequent manifestations, the establishment of sovereignty and all the attributes and names are affirmed and confirmed, as they are manifestations of unseen attributes and studies of divine secrets, as mentioned earlier.

114 And another point is that the sovereignty in question is His Holiness's encompassing power and authority over all possible things, whether it manifests in the physical world as overt rule or not. This is subject to His Holiness's own will and discretion. However, it is well known that the sovereignty, wealth, life, death, resurrection, and recompense mentioned in earlier texts do not refer to what people nowadays understand and perceive. Instead, the sovereignty referred to is a kind of sovereignty that becomes apparent on its own, for its own sake, during the days of the manifestation of each of the suns of truth. It is a kind of internal encompassment that encompasses all who are in the heavens and the earth, and then it appears in the physical world according to the capacity of existence, time, and creation, as can be seen in the current apparent and manifest rule of the Holy Messenger among the people. And at first, the state of His Holiness was as you have heard. Consider how much the infidels and the misguided - who were the scholars of that era and their associates - imposed upon that innate nature and naive clay. Think of how much rubble and thorns they scattered on the path of His Holiness. And it is clear that these individuals, with their wicked, satanic suspicions, thought that by causing harm to that eternal edifice they were paving the way for their own salvation, because all the scholars of the era, like Abdullah Ubay, Abu Amir the Monk, Ka'b ibn Ashraf, and Nadir ibn Harith, all denied His Holiness, accusing him of madness and slandering him, and attributing to him things that God forbid should ever be recorded by a pen or carried on tablets. Indeed, these false accusations caused people to harm His Holiness. It is clear and evident that if the scholars of the time reject and discard someone, and do not consider them a believer, what befalls that person is what happened and was seen with this servant.

The Sovereignty of the Prophet Muhammad

115 This is where His Holiness said: "No prophet has been harmed as much as I have been harmed." The allegations and abuses that were made against His Holiness are all mentioned in the criterion (Quran). So turn to it, perhaps you can gain insights into the situation. It even reached a point where it was very hard on His Holiness that nobody was interacting with him and his companions for a while and anyone who came to serve His Holiness caused him the utmost harm.

116 At this time, I mention a verse which if you open your insightful eye, you would lament and mourn for the oppression of that Holy Personage for as long as you live. The verse was revealed at a time when that

Holy Personage, due to the severity of afflictions and the people's aversion, was utterly depressed and desolate. Gabriel descended from the lote tree of the utmost boundary and recited this verse: "And if their aversion is hard on you, then if you can seek a tunnel in the ground or a ladder to the sky." The translation is that if the aversion of the averters is heavy upon you and the turning away of the hypocrites and their harm is difficult for you, then if you can, seek a tunnel in the ground or a ladder to the sky, implying that there is no solution and they will not let you be unless you hide underground or flee to the sky.

117 Observe today how many of the sultans pay homage to His name, how many territories and people living under His shadow take pride in their association with Him, mentioning this blessed name with utmost respect and reverence on pulpits and platforms. Even the sultans who have not entered under His shadow and have not renounced their cloak of disbelief also acknowledge the greatness and majesty of this sun of grace. This is the apparent sovereignty that you observe. Undoubtedly, this is the case for all prophets, whether during their lifetime or after their ascension, they become manifest and established in the true abode as observed today. But the sovereignty that is intended does not cease to revolve around them, is always with them, and does not find any separation. This is the inner sovereignty that encompasses everything in the heavens and the earth.

118 Part of that sovereignty manifested from that Sun of Oneness. Haven't you heard how it distinguished between light and darkness, the fortunate and the unfortunate, the believer and the disbeliever with just one verse? All the signs and indications of resurrection, including the gathering, resurrection, accountability, book-keeping, and more, were made clear and brought to the arena of witnessing with the revelation of that single verse. Also, that revealed verse was mercy for the righteous, meaning those souls who said "We hear and obey" while listening, and it became a punishment for the wicked, meaning those who said "We hear and disobey" after listening. It served as the Sword of God to distinguish believers from disbelievers and fathers from sons. As you have seen, those who acknowledged and those who denied were willing to risk their lives and wealth. How many fathers turned away from their sons, and how many lovers sought protection from their beloved ones. This wondrous sword was so sharp and decisive that it severed all relationships. From one perspective, observe how it united. As it was observed, a group of people, who for years had the seeds of resentment and hostility sowed among them by the satan of self, became so united and agreed due to faith in this unique and resolute Cause that it seemed they emerged from a single lineage. In this way, God unites the hearts of those who have turned to Him and believed in His verses, and they were among those who drank from the abundance of His grace with the hands of might. Moreover, observe how many people of various beliefs, sects, and dispositions have worn the new garment of oneness from this divine breeze of goodwill and this spiritual garden and have drunk from the cup of singularity.

119 This is the meaning of the well-known Hadith which states that the wolf and the sheep will eat and drink from the same place. Now, look at the lack of understanding of these ignorant ones, like the previous nations, who are still waiting for when these animals will gather on a single dining spread. This is the state of people. It's as if they have never drunk from the cup of fairness and have never taken a step on the path of justice. Apart from all this, how beautifully does the occurrence of this matter manifest in

the world of creation? What a blessing it is that what has been revealed about their condition: “They have hearts with which they do not understand, and they have eyes with which they do not see.”

120 Also, observe how the account of creatures was drawn out by the revelation of just this one verse from the heaven of the divine will. Whoever confessed and sought favor, his good deeds exceeded his bad deeds, and all his sins were forgiven and pardoned. This confirms the divine attribute that He is swift in taking account, and it’s how God changes bad deeds into good ones if you could discern the horizons of knowledge and scales of wisdom.

Similarly, whoever partook from the cup of divine love received from the ocean of everlasting blessings and the clouds of eternal mercy, and gained everlasting spiritual life. And every soul that did not accept suffered from eternal death. The meaning of death and life mentioned in the scriptures refers to spiritual death and life.

It is due to the lack of understanding of this meaning that the majority of people objected in every divine manifestation, did not find guidance from the sun of guidance, and did not follow the eternal beauty.

121 Just as when the Muhammadan lamp was ignited in the niche of Ahmad’s [Muhammad’s] prophecy, the command of resurrection, assembly, life, and death was declared to the people. This led to a rise in opposition and the doors of mockery were thrown open. As has been reported from the mouth of the pagans by the Trustworthy Spirit (Gabriel): “And if thou say, ‘You will indeed be resurrected after death,’ those who disbelieve will surely say, ‘This is nothing but obvious magic’.” (Quran 10:45)

Resurrection, Life, & Death

The essence of this is that if you say to these pagans that you are resurrected after dying, undoubtedly those who have disbelieved in God and His signs will say, ‘This is nothing but clear and obvious magic.’ In another place, it says: “And if you are astonished, then astonishing is their saying: ‘When we are dust, will we indeed be [created] in a new creation?’” (Quran 13:5)

This means that if you are amazed, then amazing is the statement of the disbelievers and those who turn away. They said, out of mockery: “Were we dust? Are we the ones to be resurrected?” Thus, in another place, He angrily says to them: “Do we then weary with the first creation? But they are in confusion over a new creation.” (Quran 50:15)

The essence of this is: Are we incapable or weary of the first creation? Rather, these pagans are in doubt and confusion about a new creation.

122 The exegetes and the people of the literal interpretation, not understanding the meanings of divine words and being veiled from the main purpose, thus justified their interpretation based on grammatical rules, such as “إِذَا” (when/if), which, when placed at the beginning of a past tense verb, conveys a future meaning. Then, they became perplexed in cases where the word “إِذَا” was not used, such as the verse: “And the Trumpet will be blown; that will be the Day whereof Warning had been given. And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.” The apparent

meaning of which is: a blast was sounded on the Trumpet, and that is the Day of Threat which seemed far off to the views, and every soul came for reckoning, and with each is a driver and a witness.

In such instances, either they considered the word “إِذَا” as implicit, or they reasoned that since the Resurrection is certain to occur, it is conveyed in the past tense as though it had already happened. See how lacking in perception and discernment they are. They do not comprehend the Muhammadan blast, which is explicitly mentioned, and they deprive themselves of the outpourings of this divine silver, waiting instead for the Trumpet of Israfil who is one of His servants, even though the existence of Israfil and the likes of him has been affirmed by His Holiness Himself.

Say, do you prefer to replace that which is better for you with that which is worse? What a terrible replacement you’ve chosen in place of the truth! You were a people who were evil and lost.

123 Rather, the meaning of the Trumpet is the Muhammadan Trumpet that was blown over all possible things, and the Resurrection was His eminence’s rise over the divine command. The heedless ones, who were in the graves of dead bodies, were all clad by Him in new garments of faith and brought to life in a new, wonderful life. This is the time when that Unique Beauty willed to reveal a secret from the mysteries of Resurrection, Gathering, Paradise, Hell, and the Day of Judgment. Gabriel brought the revelation of this verse: “Soon they will swing their heads towards you and say, ‘When will it be?’ Say, ‘Perhaps it is near.’” This means soon these misguided ones in the valley of misguidance will sarcastically move their heads and ask when will these affairs appear. In response, you should say that perhaps it is near. The hint in this single verse should be enough for people if they observe closely.

124 Glory be to Allah, how far that people were from the path of truth. Although the Resurrection was due to His eminence’s rise and His signs and lights had encompassed the entire earth, they still scoffed and clung to images that the scholars of the era had sought in vain and misguided thoughts. They became oblivious of the sun of divine grace and the showers of sublime mercy. Indeed, the bat is deprived of the eternal holy fragrances and flees from the manifestation of the world-enlightening sun.

125 And this has been the case during all eras when the manifestations of truth have appeared. As Jesus says, “You must be born again.” And elsewhere he states, “Whoever is not born of water and spirit cannot enter the kingdom of God. What is born of flesh is flesh, and what is born of spirit is spirit.” This translates as: The soul that has not been revived by the water of divine knowledge and the holy spirit of Jesus is incapable of entering into the divine kingdom, because whatever manifests and is born from the flesh is flesh, and that which is born from the spirit, which is the soul of Jesus, is the spirit.

In summary, the meaning is that any servant who is reborn and brought to life by the spirit and breath of the holy manifestations in each appearance is subject to the decree of life, resurrection, and entrance into the paradise of divine love, and apart from that, the decree is the opposite, which is death, heedlessness, and entrance into the fire of disbelief and divine wrath.

In all the books, tablets, and scriptures, the people who have not drunk from the delicate cups of knowledge and have not been blessed by the outpouring of the Holy Spirit at the time their hearts are open, are judged to be dead, destined for the fire, and devoid of sight, heart, and hearing. As previously mentioned: “They have hearts with which they do not understand.”

126 In another place in the Gospel it is written that one day the father of one of Jesus's disciples died. He was serving Jesus at the time and asked for permission to go and bury and shroud his father before returning. That essence of detachment said, "Let the dead bury their dead."

127 And similarly, two people from Kufa came to serve Imam Ali. One had a house that he wished to sell and the other was a buyer. They had agreed to bring this transaction to the attention of Imam Ali so that a contract could be written. That Manifestation of the divine command told the scribe to write: "A dead man has bought a house from another dead man, a house bounded by four limits: one boundary is to the grave, one to the coffin, one to the path, and one either to Paradise or to Hellfire." Now, if these two individuals had been resurrected by the lofty life and had been sent from the grave of oblivion to the love of Imam Ali, certainly they would not be referred to as dead.

128 And in no era or covenant was the true life, resurrection, and gathering the aim of the prophets and saints other than. And if one reflects a little on the statements of those, all matters will be revealed, such as the intended meaning of the grave, tomb, path, Paradise, and Hellfire. But what can be done, when all people are veiled in the tomb of the soul and buried in the grave of desire? In short, if we are blessed with a little of the crystal-clear knowledge of God, you will know that true life is the life of the heart, not the life of the body. For in the life of the body, all people and animals share, but this life is exclusive to those who have enlightened hearts, who drink from the sea of faith and are blessed with the fruit of certainty. This life is not followed by death, and this perpetuity is not followed by oblivion. As they have said: "The believer is alive in both realms." If the intended life is the apparent bodily life that is observed, death takes it away.

129 Similarly, other statements that are mentioned and recorded in all the books are models for this sublime point and the exalted word. Also, the blessed verse that was revealed for Hamza, the Master of Martyrs, and Abu Jahl is a clear proof and argument. It says: "Is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge from it?" And this verse descended from the heaven of the divine will at a time when Hamza was adorned with the holy robe of faith, and Abu Jahl was firm and steadfast in disbelief and rejection. From the source of Divine greatness and the sanctuary of the Great Lordship, the decree of life after death was made concerning Hamza and, in contrast, concerning Abu Jahl. This ignited the flame of disbelief in the hearts of the polytheists, and the wind of rejection began to stir. They cried out asking when Hamza had died and when he had been revived and when this life had been bestowed upon him. Because they did not understand these noble statements and did not adhere to the people of remembrance so that they might bestow upon them a trickle from the Kauthar of meanings, this type of corruption occurred in the world.

130 Just as today, you can see that despite the sun of meanings, all people from the highest to the lowest have sought the dark shadows and devilish appearances, and are seeking their complicated issues from them. They answer in a way that does not harm their apparent causes due to their lack of knowledge. It is clear and evident that their shadows have not received a part of the breeze of the musk of eternity and have not stepped into the pleasure of the spiritual breezes. So how can they transmit the fragrance to others' senses? This has always been and will always be the case for these servants. And none will benefit from the signs of God except those who have turned towards Him and turned away from the devilish

appearances. In this way, God has established the ruling of this day from the pen of dignity on a tablet that was hidden behind the curtain of honor.

If you pay attention to these statements and ponder over their outward and inward aspects, you will understand all the complicated issues that have become a barrier between the servants and the knowledge of the Day of Summoning, and you will no longer need to ask questions.

God willing, we hope that you will not turn away from the shore of the divine ocean thirsty and deprived, and that you will not return without benefit from the sacred shrine of eternal purpose.

Power, Dominance, and Ascendancy

131 Indeed, what can your effort and struggle do? Surely, the purpose of these clear statements was to affirm the sovereignty of the King of all Kings. Now, judge fairly: is this sovereignty, which has so much influence, dominance, and hegemony through a single word and statement, greater and more magnificent, or is the sovereignty of these earthly kings who, after the support of their subjects and the poor, exhibit superficial power for a few mornings while being opposed and dismissed by all hearts? This sovereignty has made the world subservient with a single word, given it life, and caused existence to overflow. There is no comparison for the Lord of all Lords. All relationships cease in the sanctity of His sovereignty.

If you look closely, the servants of His court hold sovereignty over all creatures and beings, as it has been and will continue to be apparent.

132 Indeed, this is one aspect of the inner sovereignty that was mentioned according to the capacity and capability of people. There are such dimensions and radiant aspects of sovereignty related to that noble origin that this humble servant is incapable of expressing, and the creation is not capable of perceiving. So, glory be to Allah, above what His servants describe in His sovereignty, and He is exalted above what they mention.

133 We ask a question from that dignity: If the purpose of sovereignty is manifest rule, dominance, and apparent monarchical power that subjugates all people, making them apparently obedient and submissive so that friends are comfortable and honored, and enemies are humiliated and afflicted, then for the Lord of Majesty, whose sovereignty is undeniably associated with His name and everyone acknowledges His greatness and majesty, this kind of sovereignty does not seem truthful. Especially when we observe that most of the earth is under the control of His enemies, everyone moves contrary to His pleasure, all are unbelievers, turning away and back-turning from what He has commanded, and they are committed and active in what He has forbidden. His friends are always afflicted and subjugated at the hands of His enemies. All of these are clearer than the sun.

134 So know, O questioner and seeker, that apparent sovereignty has never been and will never be considered significant by the Truth and His saints. Also, if the purpose of dominance and power is meant to be apparent power and dominance, it would be very difficult for that Dignity. As it says, "And indeed, Our soldiers will be the victors." And in another place, it says, "They want to extinguish the light of Allah

with their mouths, but Allah refuses except to perfect His light, even though the disbelievers dislike it.” And again: “He is the dominant over all things.” Most of the Qur’an clearly emphasizes this point.

135 And if the purpose is, as these lowly people say, there is no choice for them but to deny all these sacred words and eternal indications. Because there was no soldier from Hussein bin Ali, the exalted, on the earth who was closer to Allah, and that person had no equal or likeness on the earth. If it were not for him, there would be no one like him in the kingdom. Despite this, you have heard what happened. Indeed, may Allah’s curse be upon the unjust people.

136 Now, if you interpret these verses superficially, they do not seem to hold true for the saints of God and His soldiers in the literal sense. As such, his Excellency, whose soldierly character is as obvious as the sun, eventually suffered and faced oppression in the land of Taff, drinking the cup of martyrdom. Similarly, in the blessed verse which states: “They want to extinguish the light of Allah with their mouths, but Allah refuses but to perfect His light, even if the disbelievers dislike it.” If interpreted in a material sense, this verse would not correspond to reality, as the divine lights have always been extinguished superficially, and the eternal lamps have been put out. Despite this, where does the dominance appear, and what is the meaning of the prohibition in the noble verse which says, “And Allah refuses but to perfect His light”? If one observes, all lights suffered at the hands of the polytheists, unable to find safe refuge, and did not taste comfort. The oppression of these lights was so significant that it impacted the very essence of existence in a way that everything was comprehended and accounted for. Despite all this, how can people interpret the meanings and explanations of these divine words and sublime verses?

137 Indeed, the purpose is not as they have understood, but the meaning of dominance, power, and encompassing pertains to a different status and a different matter. For instance, observe the dominance of the exudation of the blood of his Excellency, which was exuded on the soil, and how, due to the nobility and dominance of that blood, the soil commanded dominance and influence over the bodies and spirits of people. So much so, that every individual who sought healing by means of a particle of that blessed soil found cure, and every being who, with complete certainty and firm knowledge, kept a bit of that sacred soil for the protection of their wealth, found all their wealth preserved. These are the effects of that [soil] on the external level. If we mention its internal effects, they will certainly accuse us of considering the soil as the Lord of Lords, and of having completely left the religion of God.

138 And also observe, despite the utter humiliation, his Excellency was martyred, and there was no one to support him in the external sense, or to wash or shroud him. Nonetheless, see how people from all around and from every corner of the lands embark on journeys to be present in that land, to bow their heads at that threshold. This is the divine dominance and power, the awe and grandeur of the divine.

139 And don’t you think that these matters occurred after his Excellency’s martyrdom and what fruit it brings for him, for he is always alive with divine life, dwelling in the flutter of divine nearness and the height of union. These jewels of existence are continuously in a state of spending everything, that is, they have spent and continue to spend their souls, wealth, selves, and spirit all for the sake of the Beloved, and there is no rank more beloved to them than this state. Lovers desire nothing but the satisfaction of the Beloved, and they seek no purpose other than meeting the one they love.

140 Indeed, if I were to attempt to mention even a droplet from the secrets of martyrdom and its fruits, certainly these tablets would not suffice and would not reach the end. God willing, we hope that a breeze of mercy will blow and the tree of existence will don a new garment from the divine spring, so that we may understand the secrets of divine wisdom and become independent of the gnosis of everything due to His grace. To date, no soul has been observed to reach this rank except for a few who are unknown until after the divine decree, what it requires, and what appears from behind the curtain of the signature. Thus do we mention to you from the wonders of the divine matter and we cast upon you from the melodies of Paradise, so that you may reach the sites of knowledge and be provided with the fruits of knowledge.

So, it must be understood with certainty that these suns of greatness, though they may be seated on a point of dust, dwell on the highest throne, and even if they do not have a penny at their disposal, they soar on the flutter of abundance, and while afflicted in the hands of their enemies, they dwell on the right of power and dominance. Despite apparent abasement, they are seated and reclined on the throne of eternal dignity, and in the ultimate apparent helplessness, they stand on the seat of sovereignty and power.

141 This is when Jesus, son of Mary, once sat on a throne and expressed statements in the melodies of the Holy Spirit, the essence of which is: "O people, my food comes from the plants of the earth, with which I satisfy my hunger. My bed is the surface of the earth, and my lamp in the nights is the light of the moon. My mount is my own feet. Who then is richer than me on earth?" I swear by God that a hundred thousand affluences revolve around this poverty and a hundred thousand kingdoms of dignity seek this humility. If you attain a droplet from the ocean of these meanings, you will pass through the world of sovereignty and existence in an instant, and like a bird of fire, you will frolic around the luminous lamp of the soul.

142 A similar narration has been mentioned from Imam Sadiq, where one day a person from his followers came to him and complained about his poverty. That eternally beautiful Imam said, "You are rich and have drunk from the wine of affluence." The man was bewildered by the radiant expression of the Imam, wondering how he could be rich while he needed a single dirham. The Imam asked him: "Don't you have our love?" He replied: "Yes, O son of the Messenger of God." The Imam asked: "Would you exchange it for a thousand dinars?" He replied that he would not give it up for all the world and what is in it. The Imam then said: "How can a person who possesses something that he would not trade for the world be considered poor?"

143 This notion of poverty and wealth, humiliation and honor, sovereignty and power, and everything else considered valuable by this ignorant mass, does not exist in the aforementioned divine realm. As it is said in the Quran: "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy." (Quran 35:15). Therefore, the intended meaning of wealth is being free of need from everything else except Allah (Ghaniyyun 'an ma siwahu), and by poverty, it means to be needy towards Allah (Faqirun ilallah).

144 And another time when the Jews surrounded Jesus son of Mary and demanded that he admit that he claimed to be the Messiah and a prophet, so that they could declare him an infidel and apply the death

sentence to him. They then presented this sun of spiritual meanings to the council of Pilate and Caiaphas, who were the greatest scholars of that era. All the scholars were present in that meeting, and a large crowd gathered to watch, ridicule, and torment him. They asked him numerous questions hoping for him to confirm their accusations, but he remained silent and did not respond to any allegations. Until a cursed one stood up and came forward, swearing at Jesus, asking, "Did you not say that you are the Messiah of God, and you are the king of kings, and you are the owner of the book, and you are the violator of the Sabbath?" He then raised his blessed head and said, "Don't you see that the son of man is sitting on the right hand of divine power and might?" meaning, don't you see that the son of man is seated at the right hand of God's power and might? Even though there were no visible signs of power with him, except for the hidden power that had encompassed all who are in the heavens and the earth. What else to mention about what happened to him after this statement and how they treated him. In the end, they tried so hard to harm and kill him that he fled to the fourth heaven.

145 And likewise, it is mentioned in the Gospel of Luke that one day Jesus passed by a Jew who was afflicted with paralysis and had fallen on his bed. When he saw Jesus, he recognized him through signs and cried out for help. Jesus said to him, "Get up from your bed, your sins are forgiven." A few Jews present there objected, saying "Can anyone forgive sins but God?" Jesus turned to them and said, "Which is easier, to say 'Get up and carry your bed,' or to say 'Your sins are forgiven,' so that you may know that the Son of Man has authority on earth to forgive sins."

The Persian translation is: When Jesus told the helpless paralytic to get up, as his sins were truly forgiven, a group of Jews objected, asking if anyone but the Almighty God could forgive the sins of servants? Jesus turned to them and said, "Which is easier in your eyes, to tell this paralytic to get up and go, or to say your sins are forgiven, so that you may know that there is authority on earth for the Son of Man to forgive the sins of sinners. This is the true sovereignty and the power of the divine saints. All these details, repeatedly mentioned from every position and everywhere, aim to enlighten us about the allusions in the words of divine saints, so that perhaps our steps won't slip on some phrases and our hearts won't be disturbed.

146 And let us step with certainty on the path of truth, so that perhaps the breeze of acceptance from the divine gardens may blow and bring these mortals to the eternal kingdom, and become aware of the meanings of sovereignty and the like that are mentioned in traditions and verses.

Also, consider that which was verified and known to that scholar: the Jews and Christians sought to adhere to it and objected to the beauty of Muhammad. Now, at this time, the people of distinction are clinging to the same thing and objecting to the point of the statement, "My soul is in the kingdom of command, sacrificed for him". Look at these foolish ones who are today uttering the words of the Jews and are not poets. What has been previously revealed about them is apt: "Leave them in their indulgence, to play" and "By your life, they are wandering in their intoxication."

147 When the eternal unseen and naive essence commanded the Muhammadan sun to rise from the horizon of knowledge and meanings, among the objections of Jewish scholars was that no prophet should be sent after Moses. However, it is mentioned in the scripture that a rising must occur, that would promote his nation and religion and make the law of the Torah encompass all the earth.

This is what the king of unity says from the tongue of those remaining in the valley of distance and error: "And the Jews say, 'The hand of God is chained.' Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended." The translation of this is that the Jews said God's hand is tied. May their hands be tied and cursed for the lie they fabricated. Indeed, the hands of divine power are always open and supreme, "God's hand is above their hands."

148 Even though various interpretations of the descent of this verse have been mentioned by exegetes, let's focus on its intended meaning. It says: it's not as the Jews imagined that the real Sovereign created the Moses-like radiance, endowed him with the mantle of prophecy, and then His hands were tied and He was unable to send a messenger after Moses. Notice this meaningless statement, how far it is from the law of knowledge and understanding. And today, all of these people are busy with such nonsense. Over a thousand years have passed that they have been reciting this verse and objecting to the Jews unconsciously, not noticing and not realizing that they themselves secretly and openly say what the Jews believed.

As you've heard, they say all manifestations have ended and the doors of God's mercy have closed. No more spiritual sun rises from the holy east, no waves appear from the sea of the eternal step, and no visible temple comes from the tent of divine unseen. This is the understanding of these ignorant people. They have considered the universal grace and expanded mercy, which can never be severed by any intellect or perception, to be limited. From all sides, they've tightened the belt of oppression and lost ambition, trying to turn the fire of the lotus tree into salty, stale water, oblivious that the glass of power keeps the lamp of unity safe in its fortress.

This humiliation is enough for this group who have been deprived of the real purpose and veiled from the subtlety and essence of the matter. The ultimate divine grace that has been destined for the servants is to meet God and recognize Him, to which everyone has been promised. This is the ultimate grace of the ever-gracious foot for His servants and the perfection of absolute favor for His creation, none of whom have been blessed with this boundary and have not been honored with this great dignity.

Despite the many verses that have been revealed and explicitly point to this great subject and significant matter, they have denied and interpreted it according to their own desires. As it says: "And those who disbelieve in the signs of Allah and meeting Him, those have despaired of My mercy, and they will have a painful punishment." It also says: "Those who think that they will meet their Lord and that they will return to Him." In another position: "Those who assume that they will meet God, how often a small group overcomes a large group." In another position: "So whoever hopes to meet his Lord, let him do righteous work." In another position: "He regulates the command, He details the signs, so that you will be certain of the meeting with your Lord."

Day of Resurrection

149 All these verses clearly indicate the meeting with God, a command more firm than which is not observed in the heavenly books, yet they have denied and deprived themselves of this lofty and exalted rank. Some have mentioned that the intended meeting is God's manifestation on the Day of Judgment. But if they say the general manifestation is intended, this is present in all things. As we've established

before, all things are the location and appearance of the manifestation of that real Sovereign, and the traces of the shining sun's illumination exist and are obvious in the mirrors of beings.

If one's spiritual divine vision is opened, one would see that nothing exists without the appearance of the manifestation of the real King. If you observe all possibilities and creations, they bear witness to the appearance and emergence of that spiritual light. You will observe that the doors of divine approval have been opened in all things for the entrance of seekers into the cities of knowledge and wisdom, and for the entry of those who have reached into the gardens of knowledge and power.

In each garden, you see the brides of meanings sitting in the utmost adornment and refinement in the chambers of words. Most of the verses of the Criterion are signs and indications of this spiritual subject. "And there is not a thing except that it praises Him with His praise," is a speaking witness. "And everything We have enumerated in a book," is a truthful witness.

Now, if the intended meeting with God is to meet these manifestations, then all people are honored with the meeting with the continuous and unparalleled radiance of that King. Then why is it specifically assigned to the Day of Judgment?

150 And if they say the intended manifestation is specific, and if it is in the essence itself in the presence of eternal knowledge, as some Sufis have described this station as the "most holy emanation", assuming the acceptance of this rank, the truth of meeting oneself in this station does not hold true. This is because this rank is realized in the unseen of the essence, and no one can achieve it. "The path is blocked, and the search is rejected." The hearts of the near ones do not fly to this station, let alone the limited and veiled minds.

151 And if they say the second manifestation, which is referred to as the "sacred emanation", is certainly in the realm of creation, meaning in the world of primary appearances and secondary emanations. This station is specific to the Prophets and the Friends of God, as there is no greater or larger existence in the realms of existence. Everyone agrees and acknowledges this. They are the manifestations and mirrors of all eternal attributes and divine names. They are the mirrors that tell the whole story, and everything that relates to them, in truth, relates to the manifest yet hidden presence.

Recognition of the origin and attaining Him can only be achieved through the recognition and attaining of these existences, illuminated by the sun of truth. Thus, from meeting these sacred lights, one attains the meeting with God; from their knowledge, one attains the knowledge of God; from their face, one attains the face of God. And the primordially, ultimateness, outer and inner realities of these abstract jewels establish that for the sun of truth, He is "the First and the Last, the Outward and the Inward." And so too are all the exalted names and transcendent attributes.

Thus, every soul that is successful and victorious in any appearance, to these illuminating and inaccessible lights, and to these rising suns, is successful in meeting God, and enters into the city of everlasting and eternal life. And this meeting cannot be facilitated for anyone except on the Day of Resurrection, which is the self-resurrection of God in His all-encompassing manifestation.

152 This is the meaning of the Resurrection as written and mentioned in all scriptures, and all have been given glad tidings of that Day. Now, consider whether a day can be conceived as more precious, greater, and more majestic than this day, that a person would let such a day slip away and deprive himself of the blessings of this day which, like the April showers, are flowing from the Merciful.

After demonstrating convincingly with all evidence that there is no day more magnificent than this day and no matter more glorious than this matter, how can a person lose hope in such a great grace due to the conjectures of the deluded and the skeptical?

And after all these strong, refined proofs which allow no escape for any rational person, and no denial for any gnostic, have they not heard the famous narration that says: "When the Qa'im (the one who will rise) rises, the Resurrection rises"?

Similarly, the Imams of Guidance and the unfading lights have interpreted the verse "Are they waiting for God to come to them in canopies of clouds?" which is undoubtedly considered as one of the occurring matters in the Resurrection, in the context of the presence of the Qa'im and his manifestation.

153 So, my brother, grasp the meaning of the Resurrection and keep your ears pure from the words of these rejected people. If you step a little into the realms of detachment, you will testify that there is no day more magnificent than this day, and no resurrection greater than this resurrection. One act on this day is equivalent to the deeds of a hundred thousand years. Indeed, God forbid that we limit it, because the action of this day is sanctified beyond finite recompense.

These ignorant people, failing to grasp the meaning of the Resurrection and the meeting with God, have thus been completely veiled from His bounty. Even though the purpose of knowledge and its labors is to achieve and understand this station, they are all preoccupied with exoteric sciences. It's as if they are inseparable from them, and they turn a blind eye to the essence of knowledge and what is known. It's as if they have not tasted even a drop from the ocean of divine knowledge, and have not been fortunate enough to receive even a droplet from the cloud of God's merciful bounty.

154 Now consider this: if someone does not attain the bounty of divine meeting and understanding the manifestations of truth on the day of God's revelation, can they truly be regarded as a scholar, even if they have spent a thousand years studying and have acquired all the bounded exoteric sciences? It is evidently clear that such a person would not be truly recognized as a scholar of the divine.

However, if someone has not seen a word of knowledge but has achieved this great honor, they are undoubtedly counted among the divine scholars because they have reached the farthest ends of knowledge, its culmination, and its ultimate purpose.

155 This rank is also one of the signs of the advent, as it is said: "He will make your highest ones your lowest ones and your lowest ones your highest ones." Similarly, in Surah Al-Furqan, it is said: "And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors."

We see today how many of the scholars, due to their indifference, have descended into the lowest lands of ignorance and their names have been erased from the register of the high and learned. And how many of the ignorant, due to their ambition, have ascended to the highest horizon of knowledge, and their names have been recorded in the tablets of knowledge with the pen of power. Thus, "God erases what He wills, and confirms, and with Him is the mother of the Book."

This is what has been said: "Seeking evidence when the intended is achieved is ugly, and being occupied with knowledge after reaching the known is reprehensible."

Say, O people of the earth, this is a fiery youth who runs in the wilderness of the spirit and brings you good news of the lamp of God and reminds you of the command that was from the horizon of holiness in the half of Iraq, under the veils of light, with the cover seen.

156 My friend, if you take a little flight in the heavens of the meanings of Furqan (The Criterion) and stroll in the land of divine knowledge that is spread therein, many doors of knowledge will open to you in the face of that noble presence. You will be certain that all these matters that today prevent these servants from entering the shore of the eternal sea also prevented the people of that era from recognizing that Sun at the emergence of the point of Furqan and from acknowledging it.

Similarly, you will gain insight into the secrets of Raj'at (return) and Ba'that (resurrection), and you will find a place in the highest chambers of certainty and tranquility. This spiritual journey and exploration of divine knowledge can lead you to an understanding that goes beyond surface appearances, and it can provide you with a broader perspective on the mysteries of life and existence. It is a journey of self-discovery, of understanding one's purpose in the grand scheme of existence, and of achieving spiritual tranquility and certainty in one's beliefs and actions.

157 Among the events was when a group of deniers of that unparalleled beauty and those deprived of the eternal Kaaba, mockingly stated, "Indeed, Allah has made a covenant with us that we will not believe in a messenger until he brings us a sacrifice consumed by fire." The content of this is that the Lord has made a pact with us that we won't believe in a messenger unless he performs the miracle of Abel and Cain, meaning he sacrifices something and a fire from the sky comes and consumes it, as it's mentioned in the story of Abel and written in the books. His Holiness replied, "Indeed, messengers have come to you before me with clear signs and with what you demand, so why did you kill those messengers of God if you are truthful?" The translation of this is that His Holiness said: Prophets came to you before me with clear signs and with what you are demanding, so why did you kill those messengers of God if you are truthful? Now be fair, in the apparent age and time of His Holiness, where were these servants during the time of Adam or other prophets? There was a gap of several thousand years between the era of Adam and that time. Despite this, why did His Holiness attribute the killing of Abel or other prophets to the servants of his time? There is no choice but to say that God forbid, either you attribute a lie or futile words to His Holiness or you say that those wicked people were the same wicked people who opposed the prophets and messengers in every era until they eventually martyred all of them.

158 Reflect carefully on this explanation so that the sweet breeze of gnosis from the land of Mercy may be smelled, and the soul may be led to the garden of understanding by the sweet discourse of the

Beloved. This is why the heedless people, unable to comprehend the lofty and complete meanings of these statements, and not finding the answer in accordance with their own assumptions and questions, therefore attributed lack of knowledge and madness to those jewels of knowledge and wisdom.

159 Likewise, in another verse addressing the people of His time, He says: “They used to seek victory in battles over the disbelievers and when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.” It states: This group used to fight against the disbelievers in the path of God, seeking victory for the cause of God. But when the one whom they had recognized came to them, they disbelieved in him. Therefore, may God’s curse be on the disbelievers.

Now, observe from the verse that it is understood that the people of His time were the same people who, in the time of previous prophets, argued and fought to promote that religious law and deliver God’s command. Even though the people of the time of Jesus and Moses were different from the people of His time.

Furthermore, the one they had previously recognized was Moses, the bearer of the Torah, and Jesus, the bearer of the Gospel. However, why does He say, when the one they had recognized, whether Jesus or Moses, came to them, they disbelieved in him? Given that He, in appearance, was known by a different name, which is Muhammad, and appeared from a different city and came with a different language and different law. How then is the judgment of the verse confirmed and comprehended?

160 Now grasp the command of return, which has been revealed so explicitly in the Qur’an itself, and yet no one has understood it to this day. What do you say? If you say that He was the return of the previous prophets, as inferred from the verse, and likewise His companions would be the return of previous companions, as from the mentioned verses the return of previous servants is clear and obvious. And if they deny, they have spoken against the command of the Book, which is the greatest proof.

So, just like this, understand the command of return, resurrection, and gathering in the days of the appearance of His manifestations, so that you may observe the return of the holy spirits in pure luminous bodies directly, and purify the dusts of ignorance and the darkness of the self with the water of divine knowledge. Perhaps by the power of God, divine guidance, and the light of the lamp, you distinguish the path of the dawn of guidance from the dusk of misguidance, and make a separation.

161 It is known that those who bear the divine trust manifest themselves in the world of dominion by a new decree and a novel command. As these celestial beings descend from the heaven of divine will, they all stand by a firm divine command. Therefore, they hold the command of being one spirit and one essence, for all drink from the chalice of divine love and are blessed by the fruits of the tree of unity.

These manifestations of truth have two established stations. One is the station of pure abstraction and the essence of singularity. In this station, if you attribute all to one name and form, there is no harm, as He says, “We make no distinction between any of His messengers.” For they all invite people to the unity of God and give glad tidings of the endless abundance of grace. All are graced with the mantle of prophethood and honored with the robe of dignity. This is what the Point of the Bayan says, “As for the prophets, I am.” And similarly, He says, “I am Adam, Noah, Moses, and Jesus.” The same has been stated by the Luminous Countenance.

Such statements, which are symbols of unity at those stations of abstraction, have appeared from the channels of eternal utterances and the treasuries of knowledgeable nights, and have been mentioned in the aforementioned books. These effulgences are occasions for judgment and the study of the divine command, and the holy command is beyond the veils of multiplicity and the impediments of plurality. This is what He says, “And Our command is but one.” And when the command becomes one, the manifestations of the command are also one. Similarly, the leaders of religion and the lamps of certainty have said, “Our first is Muhammad, our last is Muhammad, and our middle is Muhammad.”

162 Indeed, it is known and certain that all the Prophets are the temples of the command of God who appeared in different forms. And if you observe subtly, you will see all of them dwelling in one Paradise, flying in one sky, sitting on one carpet, speaking one word, and commanding one command. This is the unity of the essence of existence and the infinite, uncountable Suns. So if one of these holy manifestations says, “I am the return of all Prophets,” he is truthful. And likewise, it is confirmed that in every subsequent appearance, the truth of the return of the previous appearance is established. Since the return of the Prophets is confirmed and consistent with the verses and traditions, the return of the saints is also confirmed and certain. And this return is more obvious than that which requires a reason or proof.

For example, consider among the Prophets, Noah, who when he was sent with prophethood and commanded by God to stand for the divine command, every soul that believed in him and submitted to his command truly attained a new life. The truth of an extraordinary life and a new spirit was evident in him, because before his belief in God and confession to the manifestation, his soul was attached to worldly possessions like wife, children, food, drinks, and the like. So much so that his days and nights were spent in acquiring adornments and the means of subsistence, and he lost himself in the pursuit of transitory things.

Beyond these stages, before entering the turmoil of faith, he was so firmly rooted and established in the traditions of his ancestors and the customs and laws of them that he might accept death rather than changing any traditional matters among his people. As all his people raised the cry, “Indeed, we found our fathers following a religion, and we are following their footsteps.”

Divine Transformation

163 Indeed, these individuals, despite all these limiting veils and boundaries, once they sipped the wine of faith from the cup of certainty at the hands of the Divine Manifestations, would completely transform. So much so that they would forsake their wives, children, possessions, burdens, and even their lives and faith, indeed everything, and become consumed by the overwhelming attraction of Divine love and the magnetism of divine tastes. They would consider the world and everything in it as mere chaff. Can't we say that they've been born anew and returned in these instances?

Also, observe that these souls, before they won the Divine Favor, would protect their lives with a hundred thousand tricks and strategies from the possibilities of destruction, avoiding even a thorn, and fleeing from a fox, for example. But after they gained the Supreme Victory and the Grand Divine Favor, they

would give away a hundred thousand lives freely; rather, their holy souls would feel repelled from the cage of the body, and a single individual among these warriors would fight against a group.

Yet, how could it be that if these souls are the same souls as before, such actions, which are contrary to human habits and against bodily desires, should appear from them? Indeed, this profound transformation speaks to the power of the divine and the capacity of the human spirit to evolve and transcend its previous state in the light of faith and divine guidance. The stark contrast between the material-focused lives they led before and the spiritual, self-sacrificing lives they adopt after accepting the divine message is a testament to the transformative power of faith.

164 Indeed, it is clear that without divine transformation, it is impossible for such effects and actions, which bear no resemblance to their previous deeds and actions, to emerge from them and come into existence in the universe. As their anxiety would turn into tranquility, doubt would transform into certainty, and fear would be exchanged for courage. This is the nature of the divine elixir, which transforms servants in a single moment.

165 For example, consider a copper substance. If it remains preserved in its own mine under the domination of dryness, it reaches the status of gold over seventy years. Although, some consider the copper itself as gold, which due to the predominance of dryness has become ill and has not reached its own status.

166 Indeed, in any case, the perfect elixir brings the copper substance to the status of gold instantly, completing the journey of seventy years in a moment. Can it be said afterward that the gold is copper or has not reached the realm of gold? Meanwhile, there is a touchstone present, clearly demonstrating the qualities of gold from copper.

167 Similarly, these souls, through the divine elixir, traverse the earthly realm instantly to set foot in the holy realms, and with a single step, they connect from the confined place to the divine placeless. Strive to attain this elixir, which in an instant takes you from the west of ignorance to the east of knowledge, turns the dark night of uncertainty into a radiant morning, points the far desert of doubt towards the spring of proximity and certainty, and dignifies the transient structures with the everlasting paradise. Now, if the judgment of copper is true for this gold, then the judgment of pre-faith servitude is also true and established for these servants.

168 O brother, these clear, sufficient, and comprehensive explanations reveal the secrets of new creation, return, and resurrection without any veil or cover. God willing, with unseen supports, you will shed the old garment of body and soul and honor yourself with the new, everlasting attire.

169 This means that in each subsequent revelation, the souls who have excelled in faith, who have sipped the pure waters of understanding from the beauty of divine unity, and who have soared to the highest levels of faith, certainty, and detachment - they are considered, nominally and practically, in action and in word, and in matter, as the returning souls of the previous ones who had reached these levels in the previous revelation. For what appeared from the servants of the past is clearly manifested in these servants of the present. For example, if there is a branch of a flower in the east of the earth, and in the west, from another branch, the same flower appears, the name of the flower is attributed to it. In this

position, there is no regard for the boundaries and shape of the branch, but attention is paid to the fragrance and scent that is manifested in both.

170 Therefore, purify and sanctify your sight from the boundaries of outward forms, so that you may perceive all as one in name, form, essence, and truth, and observe the secrets of the return of words in the revealed verses. Consider to some extent the companions of the Point of the Criterion, how they became detached and sanctified from all human aspects and carnal desires due to the holy breaths of His Holiness, and before all the people of the earth, they succeeded in the honor of meeting, which was the very meeting with God, and became detached from all the people of the earth. As you have heard, how they offered their lives in the presence of that Manifestation of Glory. Now, observe the same steadfastness, solidity, and detachment clearly in the companions related to the Point of Declaration, as you have observed how these companions raised the banner of detachment from the novel gifts of the Lord of Lords.

Indeed, these lights have appeared from one lamp, and these fruits have been seen from one tree. In truth, there is no noticeable difference, nor any apparent change. All of this is from the bounty of God, He grants it to whomever He wills of His creation. God willing, we will move from the land of negation to the sea of affirmation so that we can observe the divine realms of gathering, separation, unity, differentiation, definition, and abstraction with a sight that is sanctified from elements and opposites. And we may soar to the highest horizon of proximity and sanctity of His divine meanings.

The First, Last, and the Seal of the Prophets

171 So, from these statements, it became clear that if at the end of all ends a dawn appears and rises upon the same matter upon which the first of all firsts dawned, each mirror of truth from the first dawn reflects onto the last dawn. Because the last of all lasts has risen upon the same matter upon which the first of all firsts had risen. This is why the Point of Declaration, may our soul be his sacrifice, likened the Suns of Unity to the sun that, if it rises from the first of all firsts to the last of all lasts, is the same sun that rises. Now, if it is said that this sun is the same as the first sun, it is correct, and if it is said that it is the return of that sun, it is also correct. And likewise, from this truthful discourse, the mention of finality applies to the dawn of initiation, and vice versa, because what the dawn of culmination rises upon is precisely what the beauty of initiation had risen upon.

172 While this point is abundantly clear to those who imbibe the wine of knowledge and certitude, yet how many souls, due to their lack of maturity, have obscured themselves from this truth by invoking the term “Seal of the Prophets” and thus become barred from all divine bounties. Even though that noble figure himself declared: “As for the Prophets, I am them,” and likewise asserted: “I am Adam, Noah, Moses, and Jesus,” as has been mentioned. However, they do not contemplate that just as it is true for that eternal beauty to declare: “I am the first Adam,” it is equally valid for him to state: “I am the last Adam.” And just as he ascribed the first of the Prophets, who was Adam, to himself, the same applies to the last of the Prophets also being attributed to that divine beauty. It is evident that after the first of the Prophets is true for him, it is equally true for him to be the “Seal of the Prophets.”

173 In this revelation, all the peoples of the earth have been tested by this point, as most of them have clung to this phrase and turned away from the source of the phrase. And I don't know what these people have perceived from the primacy and ultimacy of the truth, may His mention be exalted? If the meaning of primacy and ultimacy is worldly primacy and ultimacy, then as the worldly causes have not yet reached their end, how can ultimacy be true for that essence of oneness? Rather, in this rank, the primacy is the essence of ultimacy, and the ultimacy is the essence of primacy.

174 Indeed, just as in the beginning, the truth of ultimacy applies to that teacher of the seen and unseen, in the same way it applies to His manifestations. At the same moment His name is the First, His name is also the Last. And while they sit on the bed of inception, they also reside on the throne of seal. And if vision could be made keen, one would see that the manifestations of firstness and lastness, outwardness and inwardness, inception and seal, are these holy essences, these detached spirits, these divine souls. And if one could fly in the air of sanctity, "there was Allah and nothing was with Him," one would see all these names disappear and be lost in that realm, and one would no longer be veiled by these veils, signs, and words. What a delicate and lofty station this is, where Gabriel seeks not without a guide, and the holy bird cannot fly without unseen aid.

175 Now, understand the words of His Holiness, the Prince, who said, "The unveiling of the glories of majesty is without indication." And among those glorified glories are the scholars of the age and the jurists of the time of the appearance, who, due to their lack of comprehension, their busyness, and their love for outward leadership, do not submit to the command of Allah, nor do they listen to hear the divine melody. Rather, "but they put their fingers in their ears."

And the worshipers, who have taken them as protectors besides Allah, are waiting for the approval or rejection of these old sticks because they do not have sight, hearing, or a heart of their own to differentiate and discern between truth and falsehood.

176 Even though all the prophets, the purified ones, and the saints were commanded by Allah to listen with their ears and observe with their eyes, they have not heeded the advice of the prophets and have followed their own scholars and always will.

And if a poor or destitute person, who is devoid of the clothing of the learned, says, "O my people, follow the messengers," they respond by saying that all these learned and virtuous people, with their outward leadership and delicate fragmented attire, have not understood and have not discerned truth from falsehood, yet you and your likes have understood, and they are immensely astonished at such a statement.

Even though the previous nations were more numerous, greater, and larger, and if the multitude and the attire of knowledge were the reason and cause of knowledge and truth, then undoubtedly the previous nations are superior and more advanced.

177 Even though it is clear that at all times of the appearance of the holy manifestations, the scholars of the age have prevented the people from the path of truth, as mentioned and recorded in all the heavenly books and scriptures. Not a single prophet was sent but became the object of animosity, denial, rejection,

and insult by the scholars. May Allah punish them for what they did before and what they will do afterwards.

Now, which of the splendors of glory is greater than these edifices of misguidance? By Allah, revealing it is the greatest of matters, and breaking it is the most significant of deeds. May Allah enable us and you, O assembly of the spirit, so that you may be guided by this at the time of seeking help, and may you not be veiled from the meeting of Allah in His days.

178 Indeed, the mention of the Seal of the Prophets and the like is one of the splendid mysteries, the unveiling of which is one of the most significant matters for these ignorant ones. All have remained veiled by these limited veils and magnificent mysteries. Have they not heard the song of the bird of love that says, "I have wedded a thousand Fatimas, all of whom were daughters of Muhammad bin Abdullah, the Seal of the Prophets"?

Observe now how many secrets are concealed under the pavilion of divine knowledge, and how many jewels of His knowledge are hidden in the treasuries of infallibility. This will surely show you that His creation has no beginning or end, and that His decree is more expansive than can be defined or traversed by the flight of hearts. His divine determinations are greater than can be grasped by any soul. His creation has been since the beginning without a beginning, and no end has taken His last. The manifestations of His beauty will be until the end without an end, and no one has seen His beginning.

Observe now in this very explanation how the rule of it applies truthfully to all these manifestations.

179 Also, understand the song of the eternal beauty, Hussain bin Ali, who said to Salman that its essence is: I was with a thousand Adams, with a gap of fifty thousand years between each Adam and the next, and with each one, I presented the guardianship of my father. And he goes into detail until he says: I have fought a thousand times in the divine path, the smallest and least of which was like the battle of Khaybar where my father fought and argued with the infidels. Now, from these two narrations, comprehend all the secrets of the seal, return, the principle of no first and no last of the divine act.

180 O my Beloved Creator, the song of divinity is sanctified that it would be limited to the hearing and understanding of the human essence. How can the ant of existence step onto the field of the deity? Although weak souls may deny these difficult pronouncements due to their lack of understanding and may reject such narrations. Indeed, only those of understanding would recognize this. Say, He is the seal which has no seal in creation and no beginning in invention. Therefore, O inhabitants of the Earth, you bear witness in the manifestations of the beginning and the revelations of the seal.

181 It is indeed surprising that this group clings to some levels that align with their desires and whims in the Criterion (the Quran) and the most authentic narrations, and completely turns away from some that oppose their desires. "Do you then believe in a part of the Scripture and reject the rest?" How do you make judgments about what you do not perceive?

For example, in the clear Book (the Quran), the Lord of the Worlds, after mentioning the finality of prophethood in His exalted verse: "But he is the Messenger of Allah and the Seal of the Prophets," has promised all people a meeting with Himself. As such, the adorned verses about meeting that eternal King

are mentioned in the Book and some of them have been mentioned before. And the One God is a witness to the discussion that there is no greater matter than meeting Him, and nothing is more explicitly mentioned in the Criterion (the Quran) about it. So, blessed is the one who succeeds in it on a day most people turn away from, as you witness.

182 Yet, despite this, they have turned away from the second matter due to the judgment of the first, even though the decree of the meeting on the Day of Resurrection is explicitly stated in the Book. And the Resurrection has also been confirmed and validated by clear proofs, with the intended meaning being the rise of His manifestation over His command, and similarly, from the meeting, it is to meet His beauty in the structure of His appearance. For, “No vision can grasp Him, but His grasp is over all vision.”

Despite all these established matters and clear explanations, they have clung to the mention of the seal in a way they do not realize, and have completely veiled themselves from the originator of the beginning and end on the Day of His meeting. “And if Allah were to seize people for what they have earned, He would not leave a creature on its back, but He postpones them until a specified time.”

They have turned a blind eye to all these stages. If these people had sipped from the gentle spring of “He does what He wills and He rules what He wants,” they would not have made these unsatisfactory objections to the place of the command. Command, word, and action are in the grip of His power. Everything is captive in the grip of His power, and indeed, that is easy and simple for Him. He is the doer of what He wills and the agent of what He desires. Whoever asks why and for what, has disbelieved.

And if these deterministic servants become conscious of what they have committed, they will perish and return themselves to the fire, which is their abode and destination, with their own hands. Have they not heard that it is said: “He will not be questioned about what He does”? And with these statements, how can one dare and engage in decorative words?

Salvation on the Day of Judgement

183 Glory be to Allah, the ignorance and folly of the servants have reached such a degree that they have turned to their own knowledge and will, and have turned away from the knowledge and will of the Truth, exalted and mighty.

184 Now, be fair. If these certain servants understand these precious words and holy indications, and know that the Truth does as He wills, how then would they cling to and seek these trivialities? Instead, they would confirm and submit to whatever He decrees. I swear by God, if predestined determinations and divine wisdom had not preceded, He would have obliterated the land of all these servants. But He delays that to a known appointed day.

185 It's been twelve hundred and eighty years since the emergence of the point of distinction, and all these ignorant folks have recited the criterion (Qur'an) every morning, yet they have not attained a word of the intended purpose. They themselves read some verses which are explicitly about holy subjects and manifestations of the Sublime Eternality, yet they have perceived nothing. In this period, they have not even understood that the purpose of reciting the books and reading the pages in every era is to

comprehend their meanings and to ascend to the heights of their secrets. Otherwise, recitation without comprehension indeed bears no significant benefit.

186 As it happened, someone was present with this humble servant in the ocean of meanings one day, and the signs of the resurrection, gathering, dispersion, and accounting came up. They insisted on asking how the accounting of the creations had taken place at the miraculous manifestation, as no one was aware of it? Then, to the extent of the listener's comprehension and understanding, some aspects of scholarly forms and administrative matters were conveyed.

Then it was mentioned that all this time, didn't you recite the Criterion (Qur'an) and see the blessed verse that says: "On that day, neither man nor jinn will be questioned about his sin."? And you have not paid attention to the intended meaning that questioning is not as you understand it, rather questioning is not with language and expression, as indicated and implied by this very verse.

Then it continues: "The criminals will be known by their marks, and they will be seized by the forelocks and the feet."

187 This is how the accounting of creations is drawn, and disbelief, faith, and disobedience all become apparent. As can be seen today, the people of misguidance are clearly distinguished from those of guidance by their marks. And if these servants observe the verses of the Book purely for God's sake and seeking His pleasure, they will undoubtedly comprehend all that they are seeking.

I swear that they will perceive all the incidents happening in this manifestation, both globally and individually, in His verses as clear and disclosed. Even the emergence of the manifestations of names and attributes from their origins, the turning away and heedlessness of nations and governments, and the tranquility and establishment of the universal manifestation in a known specific land can all be discerned in His verses. However, none comprehend this but those endowed with understanding.

188 I conclude my words with what was revealed to Muhammad before, so that its end is the musk that guides people to the pleasure of the Illuminated Holy One. He, the Truth, has said: "And God invites to the Home of Peace and guides whom He wills to a straight path." "For them will be the Home of Peace with their Lord, and He will be their protector because of what they used to do."

May this grace precede the world, and all praise is due to Allah, the Lord of the worlds.

189 We have reiterated the discourse in every matter, so that every soul, high or low, may draw its share and portion from these discourses according to its capacity. And if a soul is incapable of comprehending one discourse, it may perceive its aim through another. So that every group of people may know their own path.

190 I swear by God, this earthly dove has no melodies other than these, and no secrets other than these discourses, each point of which is sanctified beyond what has been expressed and flowed from the pen. Until the divine will is determined, when will the brides of meanings step forth unveiled from the spiritual palace into the field of manifestation. And there is no matter except after His permission, and there is no

power except by His strength and His power, and there is no god but He. To Him belongs the creation and the command, and everyone speaks by His command, and from the secrets of the spirit, they speak.

No Distinction, Yet Differentiation

191 Previously, we have explained two stations in regard to the Suns of the Divine East. One is the station of Oneness and the rank of Singularity, as previously mentioned: “We make no distinction between any of them.” The other station is that of differentiation, the realm of creation, and the rank of human limitations. In this station, each has a distinct form, a designated command, a predetermined manifestation, and specific limits. Each is known by a name, characterized by a description, commanded by a unique order, and a new law. As He says: “Those Messengers, We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit.”

192 The diversity of these stations and ranks is why different expressions and words appear from those fountains of sanctified knowledge. However, in truth, among the knowers, all divine matters, in their different aspects, are considered as one single word. Since most people are not informed about the aforementioned stations, they become confused and unsettled by the different expressions of those unified temples.

193 Indeed, it has been and will always be clear that all these differences in words are due to the differences in stations. In the station of unity and the height of abstraction, the pure designation of lordship, divinity, and oneness is attributed to those essences of existence. This is because they all reside upon the throne of God’s manifestation and stand on the seat of God’s innermost essence. That is to say, the manifestation of God is apparent through their manifestation, and the beauty of God shines through their beauty. Thus, the melodies of lordship emerge from these unities of existence.

194 And in the second station, which is the station of distinction, detail, definition, and the indications and symbols of dominion, pure servitude, utter neediness, and absolute annihilation are manifested from them. As it is said: “Indeed, I am the servant of God, and I am nothing but a human being like you.”

195 Through these established and affirmed explanations, may you find answers to your inquiries, so that you may become firm in the divine religion and not be shaken by the variations in the statements of the prophets and the chosen ones.

Divinity and Servitude

196 If one hears from the collective manifestations: “Verily, I am God”, it is true and there is no doubt in it. As was frequently demonstrated, the appearance of God, the name of God, and the attributes of God manifest themselves on Earth through them. As it is said: “And you did not throw when you threw, but it was God who threw.” and also “Verily, those who pledge allegiance to you are indeed pledging allegiance to God.”

And if they raise the song of “Verily, I am the messenger of God”, this too is true and there is no doubt in it. As it is said: “Muhammad is not the father of any of your men, but he is the messenger of God.” At this stage, they are all sent from that ultimate, eternal Sovereign.

And if they all raise the call of “I am the Seal of the Prophets”, that too is true and there is no room for skepticism, for they all carry the decree of the same entity, the same breath, the same spirit, the same body, and the same order. They all manifest the primacy, seal, firstness, lastness, outwardness, and inwardness of that ultimate Spirit of spirits and the essence of essences from eternity.

Similarly, if they say: “We are the servants of God”, this too is established and evident. For they appear in the utmost rank of servitude, and it is not fitting for anyone to manifest such servitude. It is from this gem of existence, in the stage of immersion in the oceans of sanctity and ascension to the degrees of the meanings of the ultimate Sovereign, that the remembrance of Lordship and Divinity appears. If observed correctly, they see themselves in this stage as utterly nonexistent and annihilated in contrast to the absolute existence and pure perpetuity, considering themselves as utterly non-existent and their mention as polytheistic in that arena. For the absolute mention at this stage is the evidence of existence and being, and this is a great error according to those who have reached, let alone the mention of the other, or that the heart, tongue, soul, and life be occupied with anything other than the remembrance of the Beloved, or the eye observe anything other than His beauty, or the ear hear anything other than His melody, or the foot walk any path other than His.

197 At this moment, the breath of God has surrounded and His spirit has encompassed, the pen has been restrained from motion and the tongue has been cut off from articulation.

198 Indeed, according to this rank, the mention of divinity and the like has been revealed from them. In the rank of Messengership, they have announced their Messengership, and similarly, in each rank, they have made a mention according to its requirements, attributing all of it to themselves from the realm of command to the realm of creation, and from the realms of divinity to the realms of dominion.

This is to say, whatever they express and whatever they mention from divinity, lordship, prophecy, messengership, guardianship, imamate, and servitude, all of it is true and there is no doubt about it. Thus, contemplation must be given to these established expressions so that no one may be disturbed or shaken anymore by the differences in the sayings of the unseen manifestations and the divine studies.

Divine Knowledge Requires Deeper Understanding

199 Indeed, one must contemplate the words of the Suns of Truth, and if they are not understood, one should ask those who possess the treasures of knowledge to explain and clarify them, not interpreting sacred words according to one’s incomplete understanding and raising objections when they do not conform to personal desires.

Like the scholars and jurists of today who sit on the seat of knowledge and virtue, naming ignorance as knowledge and injustice as justice. If they do not hear an answer from the Sun of Truth that corresponds to their preconceived ideas, or if they do not perceive from the Book what they have themselves

understood, they indeed deny knowledge from that mine and source of knowledge. This has happened in every era.

200 As mentioned earlier, when the people questioned the Master of Existence about the new moon, he answered by divine command, "They are times appointed for men." Upon hearing this, they denied his knowledge. This reflects a common pattern: when people don't understand the wisdom behind certain explanations, they often tend to dismiss them, rather than seeking deeper understanding.

201 Similarly, regarding the verse about the soul, where it is said, "And they ask you about the spirit, say, the spirit is by the command of my Lord." When this response was given, they all cried out in disbelief, saying how could one who does not know what the soul is, claim to possess divine knowledge. And today, when the scholars of the age take pride in the name of that Holy Existence, and see their ancestors acknowledged him, they accept his ruling out of imitation. If they were fair, and today heard a similar answer to such questions, they would certainly reject it and raise objections, just as they did before.

Despite this, these luminous beings are sanctified from all these invented knowledge, exalted beyond all these limited words, and are beyond the understanding of every perceivable being. All these sciences are pure lies in the presence of that knowledge, and all these perceptions are pure illusion. Rather, whatever emerges from those mines of divine wisdom and treasures of eternal knowledge is true knowledge. "And knowledge is a point that the ignorant have multiplied" is evidence for that, "And knowledge is a light that God casts into the heart of whom He wills" confirms this statement.

202 Indeed, because they have not comprehended the true meaning of knowledge, and have named their fictitious thoughts, which are the outcomes of the appearances of ignorance, as "knowledge", they have imposed upon the origin of sciences what you have seen and heard.

203 For instance, I once came across a book by one of the worshippers who is renowned for his knowledge and virtue, considering himself among the learned ones. He rejected and disparaged all enlightened scholars, as evident throughout his book. Since I had heard a lot about him, I decided to peruse his writings. Although I had little inclination to delve into the words of others, I felt obliged to examine his works because many individuals were inquiring about them and sought clarification. Unfortunately, I couldn't find his Arabic works until someone mentioned a book of his, named "Irshad al-Awaam" (Guidance for the Common People), available in this city. The title reeked of arrogance and pride, suggesting that he regarded people as common and himself as learned. This very title of his book was indicative and proved that he was driven by ego and desires, lost in the wilderness of ignorance and blindness, seemingly forgetting the famous Hadith: "Knowledge is the sum of what is known, and power and dignity are the sum of creation."

Regardless, I procured the book and kept it for a few days. I glanced through it twice. On the second occasion, I came across the account of the Night Journey (Mi'raj) of the Master of Prophets. He wrote that understanding nearly twenty or more sciences is a prerequisite to comprehend the Mi'raj. It appeared that if one does not correctly understand these sciences, one would fail to comprehend this supreme and exalted event. Among the sciences, he mentioned philosophy, chemistry, and alchemy,

considering the understanding of these fleeting and deprecated sciences a precondition for understanding the everlasting, sacred sciences.

204 SubhanAllah (Glory be to God), with such understanding, what objections and accusations have been made against the infinite divine edifices of knowledge. As it has been well said:

You dare accuse those whom truth has made,
The trusted keepers of Heaven's seventh grade.

And no one of true insight, knowledge, or owners of sciences and intellects have paid attention to these absurdities. Although it is clear and obvious to any person of insight that such kinds of knowledge have always been rejected by the truth. How could the understanding of those sciences, which are rejected by true scholars, be a prerequisite for understanding the ascensions of the mi'raj, when the owner of the mi'raj himself did not carry any word from these limited and veiled sciences, and the illuminated heart of that Lord of all beings was pure and sanctified from all these implications? As it is well said:

All perceptions on lame donkeys ride,
Truth mounts the wind, a swift arrow's glide.

By God, anyone who wants to understand the secret of the mi'raj, or sip a drop from the ocean of gnosis, even if these sciences are with him - that is, if the mirror of his heart is dusted with the patterns of these sciences - he must definitely cleanse and sanctify it so that the secret of this matter may manifest in the mirror of his heart.

205 And today, those who are immersed in the ocean of Divine knowledge, and the dwellers in the sphere of Divine wisdom, forbid people from acquiring these sciences. Their illuminated hearts, praise be to God, are sanctified from these implications and consecrated from these veils. We have burned the greatest veil, of which it is said, "Knowledge is the greatest veil," with the fire of the Beloved's love. We have set up another tent and take pride in the fact that, Praise be to God, we have consumed the glories of splendor in the fire of the Beloved's beauty. We have left no room in our hearts and souls for anything other than the Beloved. We cling to no knowledge other than the knowledge of Him, and we adhere to no known other than the manifestation of His lights.

206 Indeed, I was extremely surprised. From these statements, it appears that he wants to convey to the people that all these sciences are within his grasp, while by God, he has not heard a breeze from the gardens of Divine knowledge, nor has he been informed about any of the secrets of Divine wisdom. Rather, if the meaning of knowledge is mentioned, he would certainly be disturbed, and the mountain of his existence would crumble. Yet, despite these frivolous and meaningless statements, he has made excessive claims.

207 SubhanAllah, I am astonished at the people who have relied on him and have become followers of such a person. They have been content with dust and sought fortune. They have turned away from the Lord of Lords, and they have been content with the flaw of a crow and the beauty of a crow instead of the song of a nightingale and the beauty of a flower. And other things were observed from the imaginary

words of this book. In truth, it's a pity that the pen is occupied with writing about these matters, or that time is spent on them. However, if a criterion were found, truth would be distinguished from falsehood, light from darkness, and the sun from the shadow.

208 Among the sciences that this man claims to have is the art of alchemy. I am very eager for a ruler, or a person who is capable, to demand the manifestation of this knowledge from him, from the world of words to the world of witnessing, and from saying to doing. I wish this man, who claims such sciences, to contest this with those who don't possess these sciences and do not regard the possession or lack thereof as the cause of knowledge or ignorance, so the truth and falsity become clear. But what is the use? From the people of this time, I have seen nothing but the wounds of teeth and tasted nothing but deadly poison. The mark of iron is still on the neck, and the signs of cruelty are still apparent all over the body.

209 In the degrees of knowledge and ignorance, gnosis, and certainty, he has mentioned in his book that left no topic unaddressed: "Indeed, the tree of Zaqqum is the food of the sinful." Afterward, he made other statements, ending with the phrase: "Taste, indeed you are the honorable, the generous." Let's pay attention to how clearly and explicitly his description has been mentioned in the robust book. And this person has also referred to himself in his own book as being humble, a sinful servant mentioned in the book, honored among the cattle, and generous in name.

210 He has reflected on the blessed verse "And there is not a thing but with Us are the stores of it, and We send it not down but in a known measure." until its meaning is firmly inscribed in the tablet of the heart. Despite this, some have come to believe in him, turning away from Moses of knowledge and justice, clinging to the Samaritan of ignorance. They have turned away from the sun of meanings, which is continually shining in the divine eternal sky, as if they had never been inscribed.

211 Indeed my brother, the nights of divine knowledge cannot be obtained except from the divine source, and the fragrance of the spiritual basil cannot be inhaled except from the real rose garden. The flowers of the science of Oneness do not bloom except in the city of pure hearts. "And the good land - its vegetation emerges by permission of its Lord; but that which is bad - does not emerge except sparsely."

Divine Affirmations Instead of Acquired Sciences

212 Indeed, when it became clear that the melodies of divine knowledge can only be comprehended by its people, it is therefore necessary and obligatory for every soul to present the difficulties of divine matters and the complexities of the holy indications to the possessors of enlightened hearts and the bearers of divine secrets. They can solve these matters through divine affirmations and heavenly outpourings, not through the affirmations of acquired sciences. "So ask the people of the message if you do not know."

213 Indeed, my brother, the striving individual who decides to embark on the path of seeking and journeying in the way of knowledge of the Eternal Sovereign, must initially purify the heart, which is the place of the appearance and manifestation of the divine hidden secrets, from all the dark dust of acquired sciences and satanic indications. They must cleanse the chest, which is the seat of entrance and the dwelling of the love for the Eternal Beloved, making it subtle and clean. Likewise, they must sanctify the

heart from the love of water and clay, meaning from all ghostly shapes and shadowy forms, to such an extent that the effects of love and hatred do not remain in the heart, lest that love unduly draws them towards one direction, or hatred unjustly prevents them from another.

Today, most people, due to these two aspects, are held back from the eternal face and the presence of meanings and are grazing without a shepherd in the deserts of misguidance and forgetfulness. They must, at all times, place their trust in the truth, turn away from creation, detach from the worldly realm, break off, and bind themselves to the Lord of Lords. They should not prefer themselves over the oneness of God, and they should wash away pride and arrogance from the tablet of their heart, bind their heart with patience and perseverance, make silence their emblem, and avoid pointless speech.

Indeed, the tongue is a fire kindled, and excessive speech is a deadly poison. The outward fire burns the bodies, while the fire of the tongue melts the spirits and hearts. The effect of that fire fades within hours, while the effect of this fire lasts for centuries.

214 And they must consider backbiting as misguidance and never step into that arena, for backbiting extinguishes the luminous lamp of the heart and kills the life of the heart. They should be content with a little and refrain from seeking more. They should count the company of the detached as gain and consider isolation from the clingy and arrogant a blessing. They should engage in remembrance during the predawn hours, and strive with all their effort and capability in seeking their Beloved. They should burn neglect in the fire of love and remembrance and pass beyond everything other than God like a lightning bolt. They should distribute portions to the portionless and not withhold gifts and benevolence from the deprived. They should aim to take care of animals, let alone human beings and the people of speech. They should not withhold the life of the soul from the Beloved and not seek protection from the Creator's scorn because of people's mockery.

They should not like for others what they do not like for themselves and not promise what they cannot fulfill. They should forgive transgressors at the height of their power and seek forgiveness. They should draw the pen of pardon on sinners and not look down upon them, for the goodness of the end is unknown. Many a sinner attains the essence of faith at the moment of death, drinks the wine of immortality, and hastens to the highest assembly. Many an obedient and faithful person experiences a reversal at the time of the soul's ascension and finds a home in the lowest layers of hellfire.

Indeed, the purpose of all these refined expressions and firm indications is that the seeker and traveler must consider everything other than God as perishable and count everything other than the object of worship as non-existent.

215 And these conditions are the qualities of the elevated and noble spiritual individuals who have been mentioned in the conditions of the strugglers and the path of the travelers in the paths of certain knowledge. After the realization of these stages for the freed seeker and the sincere seeker, the term 'struggler' truly applies to him. And when he is supported by the action of "And those who strive for Us," he will indeed be given the glad tidings of "We will surely guide them to Our paths."

216 And when the lamp of seeking, striving, taste, longing, love, passion, attraction, and love illuminates in the heart and the breeze of love blows from the realm of unity, the darkness of doubt and suspicion

will vanish, and the lights of knowledge and certainty will encompass all aspects of existence. At that time, the spiritual herald will rise like the true dawn with spiritual glad tidings from the divine city, awakening the heart, soul, and spirit from the sleep of heedlessness with the forms of gnosis. The divine support and blessings of the Holy Spirit will bestow new, fresh life to such an extent that one sees oneself as the owner of new eyes, wondrous ears, and a fresh heart and soul.

One returns to the clear cosmic verses and the hidden secrets within the soul and observes an open gateway in every atom to the divine reality, for the attainment of the levels of certainty by direct vision, truth of certainty, and the light of certainty. And in all things, one observes the secrets of divine unity manifesting and the effects of the eternal divine reality appearing.

217 I swear by God, if the seeker of the path of guidance and the one pursuing the lofty ascents of piety reaches this high station, they will inhale the fragrance of Truth from distant miles, perceive the luminous dawn of guidance from the Orient of everything, and every atom and thing will indicate their beloved and desired one to them. They will become so discerning that they distinguish truth from falsehood as clearly as the sun from shadow. For instance, if the breeze of Truth blows from the East of creation and they are in the West of invention, they will certainly sense it.

In the same way, they will discern all signs of Truth from the splendid words, firm deeds, and slick actions, distinguishing them from the actions and deeds of all that is other, just as a pearl expert differentiates a pearl from a stone, a human discerns spring from autumn, and warmth from cold. When the sense of the soul is cleansed from the cold of the world and possibility, it will certainly detect the fragrance of the beloved from distant abodes and, following the trace of that scent, enter the city of certainty of the munificent presence and observe the wonders of wisdom of the sublime presence in that spiritual city.

They will hear all the hidden sciences from the changes in the leaves of the tree of that city, listen to the glorification and sanctification of the Lord of the lords with the outer and inner ear from the soil of that city, and observe the secrets of return and departure with the eye of the secret. What can we say about the effects, signs, manifestations, and illuminations that are destined by the order of the sultan of names and attributes in that city? They quench their thirst without water, and the warmth of love for God increases without fire.

In each plant, a mature spiritual wisdom is hidden, and on the cheek of each flower, thousands of speaking nightingales are in attraction and excitement. From its unique tulips, the secret of the Mosaic fire becomes apparent, and from its holy breezes, the breath of the Holy Spirit of Jesus is shining. It bestows wealth without gold and grants immortality without annihilation. In each leaf, there is hidden bliss, and in each chamber, a hundred thousand stored wisdoms.

218 And the ones who struggle in the way of God, after disconnecting from everything other than Him, become so attuned to that city that they never detach from it. They hear definitive proofs from the spikes of that gathering, and they derive clear arguments from the beauty of the flowers and the song of the nightingales. And this city is renewed and beautified at the head of a thousand years, or more, or less.

219 So, my beloved, we must strive to reach that city and reveal the glorifications of majesty through divine blessings and Lordly inspections so that we fully devote our languished souls in the path of the

beloved. We must express a hundred thousand helplessness and needs in order to achieve that success. And that city is the divine books in every era. For example, during the time of Moses, it was the Torah; during the time of Jesus, it was the Gospel; during the time of Prophet Muhammad, it was the Quran; in this age, it is the Bayan; and in the era of the one whom God will send, it is His book, which is the return of all books and is the guardian over all books.

In these cities, provisions are determined, and the enduring blessings are ordained. They provide spiritual sustenance and let you taste the ancient blessings. They grant the blessing of monotheism to those who are detached, bestow the share of generosity to those without a portion, and offer the cup of knowledge to those who are wandering in the desert of ignorance.

Guidance, favor, knowledge, understanding, faith, and certainty for all that is in the heavens and the earth are hidden and stored in these cities.

The Qur'an Served As a Fortress

220 For instance, the Quran served as a mighty fortress for the followers of the Messenger, in his time. Anyone who took refuge in it was safeguarded from the attacks of devils, the assaults of adversaries, annihilated suspicions, and notions of polytheism. Similarly, they were bestowed with the wholesome fruits of monotheism, the products of the tree of divine knowledge, and drank from the rivers of unpolluted water of understanding. They also tasted the wine of the secrets of oneness and singularity.

Hadith Is Not Needed

221 In the same way, all the needs of that community, regarding the rules of the religion and the laws of the leader of all messengers, were present and specified in that apparent pleasure [the Quran]. And it remains as the enduring proof for its people after the distinction point, for its rule is accepted, and its command is indeed occurring. All were obliged to follow it until the occurrence of the wondrous appearance in the year sixty [1844 in the Islamic calendar]. And it is what leads the seekers to the pleasure of union and grants the strugglers and migrants victory in the pavilion of nearness. It is a solid proof and a supreme argument. Other than that, from narrations, books, and hadiths, this honor does not come because the existence and speech of the hadith and the people of hadith are proven and verified by the book's rule. Besides, there is much disagreement in the hadiths, and the doubts are countless.

222 For example, the Point of Adjudication (referring to Prophet Muhammad) stated at the end of His mission, "Indeed, I am leaving among you two weighty things: The Book of God and my progeny." Despite the fact that many traditions had descended from the source of His Message and the mine of His guidance, He did not mention anything other than the Book, and designated it as the greatest cause and the strongest evidence for the seekers, to guide the servants until the Day of Resurrection.

When Muhammad's Progeny Ended, the Qur'an is the Only Proof

223 Now, observe with the eyes of fairness, a pure heart, and a cleansed soul what has been established as proof for recognizing the truth amongst the servants in the Book of God, which is accepted by all, both the general and the specific. You and I and everyone on earth should adhere to its light, discerning truth

from falsehood, and guidance from misguidance. For the proof has been reduced to two: the Book, and the progeny. The progeny has passed away, so it all comes down to the Book.

224 And the beginning of the Book says: “Alif Lam Meem. That is the Book, there is no doubt in it, it is a guide for the pious.” In the disconnected letters of the Qur’an, secrets of the divine essence are hidden, and the nights of unity are stored in the shell of these letters. This is not the place to discuss it, but according to the apparent meaning, it is addressed to the Prophet: “O Muhammad, this book is revealed from the heaven of unity, there is no doubt or suspicion in it, it is guidance for the pious.” Observe that this Qur’an has been decreed and ordained for the guidance of all in the heavens and the earth, and the divine essence, the unseen identity, testifies to it that there is no doubt or suspicion in it, it guides the servants until the Day of Judgement.

Is it fair for the servants to doubt or be suspicious about the weightiest testimony that God has testified to its truth and decreed its authenticity, or to turn away from what He has decreed as the cause of guidance and the means of attaining the heights of knowledge, and to seek something else, or to sow doubt with embellished words to the people that such and such said this and such and such has not appeared, when if there was something or an event other than the divine Book as a cause and evidence for the guidance of the creation, it would surely have been mentioned in the said verse.

Affirmation of the Qur’an Is Required

225 Verily, we should not deviate from the firmly decreed divine matter and from the determined ordination of the Eternal, which is mentioned in the verse, and we should affirm the wondrous books. For if we do not affirm these books, the affirmation of this blessed verse will not be achieved. As it is clear that anyone who does not affirm the Qur’an, in reality, has not affirmed the books before the Qur’an. And these meanings can be inferred from the apparent text of the verse. And if the hidden meanings of it are mentioned, and its concealed secrets are explained, time would surely not reach the end and the universe could not bear it. And God is a witness to what I say.

Those Who Needed More Than the Qur’an Are Not Believers

226 Also, in another place, it says: “And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.” The apparent translation of this is: If you are in doubt and skepticism about what We have revealed to Our servant Muhammad, then bring forth a surah similar to these revealed surahs and call your witnesses, meaning your scholars, to assist you in the revelation of the surah if you are truthful. Now observe how great is the status of the verses and the greatness of its value, to which the conclusive proof, the perfect argument, the overwhelming power, and the compelling will have been sealed. And that Sovereign of Unity has not made anything a partner in the expression of His proof, among the proofs and evidences, the verses are like the sun, and beyond that, they are like the stars. It is the enduring proof and the established argument, and the shining light from the side of the real Sovereign among the servants. Nothing reaches its merit and nothing precedes it. It is the treasure of divine nights and the storehouse of the secrets of unity. It is the firm thread, the strong rope, the firm handhold, and the inextinguishable light. The laws of divine knowledge flow from it and the fire of mature

wisdom of the Eternal gushes from it. This is a fire that has two effects apparent at one time, it creates the heat of love in the favorables and brings the chill of negligence in the unfriendlies.

227 O friend, we should not transgress the divine command and be satisfied with what He has established as His proof, and we should submit to it. In summary, the argument and evidence of this revealed verse is greater than what this frail one can establish. And Allah speaks the truth, and He guides the way, and He is the Dominant over His servants, and He is the Mighty, the Beautiful.

228 He also says: "These are the signs of Allah which We recite to you in truth. Then in what statement after Allah and His signs do they believe?" He says: These are the revealed verses from the heaven of essence, we recite them to you. So, in which statement do they believe after the emergence of truth and the descent of His verses? If you pay attention to the implication of this verse, you will understand that there has never been a manifestation greater than the prophets, and there has not appeared in the world a proof greater and more magnificent than the revealed verses. Rather, a proof greater than this is not possible, except for what your Lord wills.

229 And in another place, He says: "Woe to every sinful liar, who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment." That is, woe to the lying sinner who hears the verses descended from the heaven of divine will recited to him, then behaves arrogantly as if he had not heard them. Therefore, announce to him a painful punishment. The indications of this verse are sufficient for all those in the heavens and the earth, if people would reflect on the verses of their Lord.

As you hear today, if the divine verses are recited, no one cares, as if the divine verses are the lowest of matters to them, while there has been and will be nothing greater than the verses. Tell them: O unknowing ones, you are saying what your ancestors said before. If they saw the fruit of their own negligence, you too will see. And soon you will find your abode with your forefathers in the fire. So, the fire is their abode, and what a terrible dwelling for the wrongdoers.

230 And in another place, He says: "And when he learns something of Our verses, he takes them in ridicule. Those have a humiliating punishment." That is, when he becomes aware of something from our verses, he ridicules them. For such people, there is a humiliating punishment. Among their ridicule was that they would ask for a different miracle or bring a different proof. One said "So cause a piece of the sky to fall upon us," and another mentioned "If this is the truth from you, then rain down upon us stones from the sky."

This was similar to the Jews during the time of Moses, who turned the heavenly banquet into lowly items such as onions and garlic. That group was also seeking to change the revealed verses into their impure assumptions. As it is observed today, a spiritual feast has descended from the heaven of divine mercy and the clouds of divine honor, and the oceans of life in the paradise of divine pleasure are in motion and coming together over dead bodies by the command of the Creator. They have contented themselves with a salty pond which is nothing but brine.

Praise be to God, it is absolutely bewildering that after the declaration of the signified has been raised, people ask for evidence, and after the sun of the known has appeared, they have clung to the signs of

knowledge. It is like asking for proof from the sun for its light or seeking evidence from the spring rain for its beneficence. The proof of the sun is its light that illuminates and covers the world, and the evidence of spring is its generosity that has given the world a fresh new garment. Indeed, the blind will not benefit from the sun except for its heat, and the barren land will not recognize any bounty from the spring rain.

It's no wonder that from the Qur'an nothing is gained except some script, just as from the sun, a blind eye will perceive nothing but heat.

231 And in another place, He says: "And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring back our forefathers, if you should be truthful.'" That is, when Our verses are recited to them, their only argument is to say, 'Bring back our forefathers if you are truthful.' Observe what arguments they used against these vast and perfect blessings. They ridiculed verses that were more majestic than the creation of the heavens and the earth, verses that breathed life into the dead of desire and passion through the spirit of faith, and they said, 'Bring our fathers out of the grave.' This was the obstinacy and arrogance of the people. Each of these verses is a firm argument and a great proof for all on earth, sufficient for the whole world, if only you contemplate the verses of Allah. And in this mentioned verse, there are hidden secrets. If there is pain in the overall context, the remedy arrives.

232 Don't listen to the absurd claims of some people who say that the Quran and its verses can't serve as evidence for the common people because they don't understand or comprehend it, even though the Quran is a proof for the east and the west of the world. If the people didn't have the ability to comprehend it, how could it serve as a universal proof?

By this logic, there would also be no obligation to understand the divine reality, which is not necessary because understanding God is more difficult than understanding His Book, and common people lack the capability to comprehend it. But this perspective is flawed. God has created us all with inherent abilities to seek, understand, and connect with the divine reality, each according to their capacity. The wisdom and teachings contained within the Quran are accessible to all, and serve as a universal guide for humanity. The Quran itself asserts that it has been made easy to understand and remember (54:17).

233 Indeed, such a claim is utterly baseless and unacceptable. It seems to be voiced out of arrogance and vanity, aimed at distancing people from the gardens of Divine pleasure and to keep them tightly under control. However, in the sight of God, these common people are far more acceptable and appreciated than their scholars who have turned away from the truth.

Understanding divine words and grasping the messages from spiritual sources does not rely on external, worldly knowledge. Rather, it depends on the purity of the heart, the purification of the soul, and the freedom of the spirit. There are indeed some devout individuals who have never engaged in formal learning yet sit on the wings of knowledge, their hearts adorned with the flowers of wisdom and tulips of understanding, fed by the clouds of divine grace. Blessed indeed are the sincere ones in the light of a great day.

234 Indeed, it is also stated: "And those who disbelieve in the signs of Allah and the meeting with Him, those have despaired of My mercy, and they will have a painful punishment." And it is also said: "And they say: 'Are we to leave our gods for a mad poet?'" The meaning of this verse is clear. Notice what they

said after the revelation of the verses: are we abandoning our gods for a mad poet? They referred to the Prophet as a poet and mocked the divine verses, saying: “These are tales of the ancients,” meaning that these were words spoken in the past and Muhammad is just rearranging them, claiming they are from God.

235 Just as you hear today, similar to that, they attribute to this matter, saying that these words have been composed with earlier words, or that the words are mixed. Their claim is grandiose, but their stature is diminished.

A Spiritual Disease - The Ummah Clings to One Verse

236 This is after these denials and objections were mentioned, they said: After Moses and Jesus, according to the scriptures, there should not be sent an independent prophet who abrogates the law. Someone must come who complements the previous law. This blessed verse, which is a symbol of all divine matters and an example of the continuity of Rahman’s blessings, was revealed: “And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you until when he died, you said, ‘Never will Allah send a messenger after him.’ Thus does Allah leave astray he who is a transgressor and skeptic.” And it was clearly understood that Joseph had come to you with proofs before, yet you remained in doubt of what he brought to you, until when he died, you said, ‘Allah will never send a messenger after him.’ Thus, Allah leads astray those who transgress and harbor doubt in their Creator.

So understand from this verse and be certain that in every age, the Ummah clings to a verse from the book and they uttered such nonsensical words that no prophet should come to innovate. Like the verse of the Gospel that was mentioned, the scholars argued it to prove that the law of the Gospel will never be abrogated and that no independent prophet will be sent except to affirm the law of the Gospel. And most of the nations have fallen prey to this spiritual disease.

237 Just as you see the people of discernment clinging to the phrase “Seal of the Prophets” in the same manner as the previous nations, despite them acknowledging that “And none know its interpretation except Allah and those who are firmly rooted in knowledge.” When one who is deeply rooted in sciences and their depths, souls, essences, and substances provides an explanation that contradicts their desires, you then see what they say and do. These are none other than the heads of people in religion who have not understood anything divine other than their own desires, have not found any doctrine other than their school of thought, have veiled themselves with the veils of knowledge, and have lost their way due to its misguidance. As explicitly stated by the Lord of all creatures: “Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?”

It refers to the heedless one who has made the whims of his own soul his god and whom Allah has led astray in spite of his knowledge, has sealed his hearing and his heart and has set a veil over his eyes. So, who after Allah will guide him? Do you not take heed?

238 In the meaning of “And Allah has led him astray due to knowledge.” Although the outward meaning is as mentioned, to this humble one, the verse’s purpose refers to the scholars of the age who have turned away from the beauty of truth and clung to their own knowledge, derived from their ego and desires, and used it to argue against divine revelation and His command. “Say, ‘It is great news that you turn away from.’” And similarly, it says: “And when Our clear signs are recited to them, they say, ‘This is nothing but a man who wants to divert you from what your fathers were worshiping,’ and they say, ‘This is nothing but a fabricated lie.’” And the truth says: when it is recited to them, i.e., to those impudent disbelievers, the sacred, unique verses, the ignorant polytheists say, ‘This is nothing but a man who wants to prevent you from what your fathers were worshiping,’ and they further say, ‘This is nothing but a fabricated lie.’

239 Hear the divine holy call and the sweet melody of the Eternal One, how it subtly warns those who deny His verses and expresses disdain for those who reject His sacred words. Observe the people’s distance from the fountain of nearness, and their arrogance and denial of that holy beauty. Even though that essence of kindness and generosity guides the structures of non-existence to the arena of existence, and indicates the wealth of the holy Shariah to the true destitute, still some say, ‘This is a man who fabricates lies about the Lord of the worlds,’ and some say, ‘He is preventing people from the religion’s Shariah and faith,’ and some attributed madness to Him, and the like.

240 As you observe today, consider the frivolous words attributed to that eternal essence and the false associations and errors ascribed to that source and mine of infallibility. Despite the divine book and the holy tablet of the Eternal One, which, in all its pages and words, warns those who deny and deviate from its verses, and brings good news to those who accept it, consider how many objections have been raised against the verses descending from the celestial realms of holiness.

Even though the eye of possibility has never seen such grace, and the ear of the universe has never heard such favor, with verses flowing like spring rains from the clouds of divine mercy. The great prophets, whose dignity and station are as clear and evident as the sun, each took pride in a book in their hands, observed and its verses enumerated. Yet from this cloud of divine mercy, so much has descended that no one has yet fully enumerated.

As of now, twenty volumes have been received, and who knows how much has not yet arrived, and how much has been scattered and fallen into the hands of the idolaters, with no knowledge of what they have done.

241 O Brother, we must open our eyes and reflect, seeking refuge in the divine manifestations. Perhaps we may learn from the clear admonitions of the Book, become alert by the advice mentioned in the Tablets, not object to the verses revealed, surrender to His command with all our hearts, accept His decree with our entire soul and being, and submit so that we might enter the realm of mercy and find a dwelling on the shores of grace. Indeed, He is forgiving and merciful to His servants.

242 And He also says: “Say: ‘O People of the Scripture, do you resent us except [for the fact] that we have believed in God and what has been revealed to us and what has been revealed before, and because most of you are defiantly disobedient?’” How clear is the intent in this verse, and how demonstrative is the authority of the revealed verses. This verse was revealed at a time when the disbelievers were causing

harm to Islam and were attributing disbelief, just as they were attributing to the companions of His Holiness, saying you have disbelieved in God and have become believers and confident in a lying sorcerer.

At the outset of Islam, when the matter did not yet have apparent strength, wherever the friends of His Holiness were encountered, they were subjected to the utmost harm, torture, stoning, and abuse by those turning towards God. At this time, this blessed verse descended from the singular heavens as a clear proof and apparent evidence. It taught the companions of His Holiness to say to the disbelievers and polytheists: "Are you tormenting us and committing injustice against us? Nothing emanated from us except that we believed in God and the verses that were revealed to us through the tongue of Muhammad, as well as the verses that were revealed to His prophets before."

The aim is that we are not at fault except that we considered all the new divine verses revealed to Muhammad, as well as the ancient verses revealed to previous prophets, as from God, and we accepted and admitted them. This is an evidence that the Sovereign of the Singular has taught His servants.

243 Despite this, is it permissible for one to turn away from these novel verses, which have encompassed the East and the West, while considering themselves among the faithful? Or should they become believers of the Revealer of the verses, by arguing that He Himself does not regard the affirmers among the faithful? Far be it, then far be it, for Him to expel those turning towards and affirming His singular verses from the gates of His mercy and to threaten those clinging to His established proof. Indeed, He affirms the truth with His verses and substantiates the command with His words. He is indeed the Empowered, the Guardian, the Capable.

244 And He also says, "Even if We had sent down to you a Scripture written on paper, and they touched it with their own hands, those who disbelieve would say, 'This is nothing but clear magic.'" And most of the verses of the Qur'an demonstrate this point, and I have abbreviated to these mentioned verses. Now observe that in the entire Book, besides the verses that He has established as proof for recognizing the manifestations of His beauty, is there any other matter mentioned to which they could cling and object? Rather, in all cases, those who deny His verses and mock them have been promised the fire, as has become apparent.

245 Now, if someone comes with millions of verses, sermons, scrolls, and supplications without having received instruction, on what basis can they object and be deprived of this greatest bounty? What will they answer after the ascent of the soul from the body of darkness? Will they cling to the excuse that they adhered to a particular tradition, and because they did not find its meaning apparently, they objected to the Manifestation of the Cause and turned away from the ordinances of Truth?

Have you not heard that among the reasons why some of the Prophets were of the 'Ulu'l-'Azm (those who possessed constancy) was the revelation of a Book upon them? And this is established. Despite this, how is it permissible that they should follow those who, out of their ignorance, twist some words of the possessor of these many volumes of Scriptures to cast doubt into the hearts of the people, becoming a Satan of the age to misguide the servants and lead astray those in the lands, and thus remain bereft of the Sun of divine grace?

Beyond all these degrees, do they seek to avoid this holy and merciful Breath, and turn their backs? I do not know to what they would cling and to which aspect they would turn. Indeed, "For each [religious following] is a direction toward which it faces." We have shown you the two paths in these two methods; then walk on what you choose for yourself. And this is the statement of truth, and anything after truth is nothing but misguidance.

246 Among the proofs affirming this truth is that in every era and age, when the identity of the unseen was manifested in human form, some people who were not well-known and had no desire for worldly matters became illuminated by the radiance of the Sun of Prophethood, guided by the lights of the Moon of Guidance, and they succeeded in attaining divine presence. That's why scholars of the time and the wealthy of the era would scoff at them. As it is said on the tongue of those lost ones: "The eminent among his people who disbelieved said, 'We do not see you as anything but a human like us, and we see only the lowliest among us follow you without thinking. We see no merit in you over us; rather, we think you are liars.'"

They protested and said about those holy manifestations that only our contemptible ones, who are unworthy of any consideration, have followed you. What they meant was that the scholars, the wealthy, and the knowledgeable among the people did not believe in you. And with such reasoning and the like, they were arguing against the validity of the one with the truth.

The Proofs of the Bab's Greater Sovereignty

247 As for this manifestation, it is more apparent and of greater sovereignty. A group of enlightened scholars, perfect nobles, and mature jurists have been blessed from the cup of nearness and unity, and they have succeeded due to immense grace and have transcended the realms of possibility in the path of their Beloved. The names of some of these individuals are mentioned, perhaps to ensure the steadfastness of troubled souls and those who are not certain. However, without providing specific names, I cannot proceed with further detailed information.

The Testimony of the Bab's Followers

248 Among them is Mulla Husayn, where the sun of appearance has shone. If it were not for him, God would not have settled on the throne of his mercy, nor would he have settled on the footstool of his oneness. And dignified is Seyyed Yahya, who was the unique of his era and the solitary of his time. And Mulla Muhammad Ali Zanjani, Mulla Ali Bastami, Mulla Sa'id Barfurushi, Mulla Na'imatullah Mazandarani, Mulla Yusuf Ardibili, Mulla Mahdi Khuyi, Aqa Seyyed Hussein Torshizi, Mulla Mahdi Kandi and his brother Mulla Baqir, Mulla Abdulkhaliq Yazdi, Mulla Ali Barqani, and the likes of them. They were almost four hundred people whose names are all registered in the preserved divine tablet.

249 All these became guided, acknowledged, and submitted to that sun of manifestation to the extent that most of them passed beyond their possessions and families, and joined in the satisfaction of the Glorious One. They rose from the soul for the Beloved and spent everything they had been blessed with. To the point where their chests became the place for the arrows of opponents and their heads the adornment of the spears of polytheists. There was no land that had not drank from the breath of these

detached spirits and no sword that was not wiped against their necks. Their deeds are enough evidence of their truthful words.

Does not the martyrdom of these holy souls, who sacrificed their lives for the Beloved in such a way that the whole world was astonished by the devotion of their hearts and souls, suffice for these servants who exist, and deny some worshippers who have corrupted the religion, turned eternity into annihilation, exchanged the Kawthar of nearness with salty springs, and sought nothing but the acquisition of people's wealth? As observed, all are preoccupied with the decorations of the world and have remained distant from the highest Lord.

250 Now, be fair. Whose testimony is acceptable and heard? The testimony of those whose words and actions match, whose appearance and inner self correspond, whose deeds confound the minds, and souls marvel at their perseverance, and whose bodies have endured so much. Or the testimony of those who are in denial, who cannot bring anything but their self-interest, who have not found salvation from the cage of false assumptions?

Those who do not rise from their bed during the day except to pursue the transient world like nocturnal bats, and do not rest at night except to work on petty matters. They are preoccupied with their self-serving plans and oblivious of divine destiny. They spend their days struggling for their livelihood and their nights preparing their beds.

Is it permissible in any religion or nation to cling to the aversions of these limited souls and ignore the acceptance and verification of souls who have transcended their wealth, reputation, honor, shame, and name for the satisfaction of the truth?

251 Did they not previously consider the cause of the Master of Martyrs as the greatest of affairs and the grandest evidence of his truth? They used to say that such a thing has never happened in the world and the truth has not manifested with such perseverance and appearance? Even though the cause of that honorable one did not extend from morning to noon, but these holy lights have been passing through eighteen years in which calamities have rained on them from all sides.

With what love, affection, and passion they freely gave their lives in the path of the Sublime, as is clear and evident to everyone. Despite this, how do they consider this matter easy? Has such a grave matter ever manifested in any era? And if these companions are not striving for God, then who will be the striver? Were they seeking honor, position, and wealth? Did they have any purpose other than pleasing God?

If all these companions with these strange effects and peculiar deeds are false, then who else is worthy to claim truth? I swear by God that their deeds alone are sufficient proof and complete evidence for all on earth, if people pondered the secrets of the matter. "And those who have wronged will know to what return they will be returned."

252 Moreover, the sign of truth and falsehood has been established and fixed in the book. All the claims and pleas of the servants should be tested against this divine criterion to distinguish the truthful from the liar. This is what He says: "So wish for death if you are truthful." Now observe these truthful martyrs, for

the text of the book testifies to the truth of their word, as you have seen that they have all expended their lives, wealth, wives, children, and all they possess and have ascended to the highest chambers of Divine pleasure.

Isn't the testimony of these lofty emanations and detached souls acceptable in affirming this high and exalted matter, and the testimony of this group who have left their faith for gold and have sought caution for being first, is admissible and acceptable in denying this light? Although all people have recognized them and have perceived this much, that they do not pass over a speck of worldly apparent credit for the sake of divine religion, let alone life, wealth, and the like.

The Muslim Leadership Failed the Divine Test

253 Now observe how the divine criterion has clarified in the text of the book and has distinguished the pure from the fraudulent, yet they have still not become poets and are occupied in the sleep of negligence with the pursuit of the fleeting world and superficial leadership.

254 O son of man, days have passed over you, during which you have been preoccupied with the delusions and illusions that your soul desires. How long will you continue to sleep on your bed? Raise your head from sleep. For the sun has risen at midday, perhaps it will illuminate you with the lights of beauty. Peace be upon you.

255 But it should be known that these scholars and jurists who have been mentioned did not have any outward leadership. It is impossible for the renowned and powerful scholars of the age, who sit on the seat of judgment and are settled on the bed of command, to follow the truth unless your Lord wills. Such a thing has not appeared in the world of manifestation except for a few: "And few of My servants are grateful."

As in this age, none of the famous scholars who had the reins of the people in their hands of authority sought acceptance. Instead, they tried to repel with complete hatred and denial to the extent that no ear has heard and no eye has seen.

256 And the Lord Most High, may our souls be a sacrifice to Him, has especially issued a signature to all scholars in every country, and He has mentioned in detail in His signature the degrees of turning away and neglect of each one of them. "So take a lesson, O possessors of insight."

The purpose of mentioning this was so that the people of explanation would not object at the appearance of the one crying for help in the last resurrection, that a group of scholars had confirmed in the appearance of explanation and why it did not happen in this appearance, and we seek refuge in God from adhering to such nonsense and becoming deprived of divine beauty.

Indeed, most of the scholars who were mentioned were not famous and by the grace of God, they were sanctified and exalted from the outward leadership and ephemeral adornments. That is from the bounty of Allah, He gives it to whom He wills.

The Bab's Steadfastness

257 Another proof and evidence, which shines like the sun among the evidences, is the steadfastness of that eternal beauty in the divine order. Despite being in their youth and facing a matter that was contrary to all the people of the earth, including the low and noble, the rich and poor, the mighty and the humiliated, the ruler and the ruled, they still rose up and adhered to that divine order as if all had heard them. They showed no fear of anyone or anything and paid no attention to them. Can this be anything other than a divine command and a divine, confirmed will?

I swear by God that if anyone even imagines such a thing, they would be destroyed instantly. And even if they had the hearts of the whole world in their own heart, they still would not dare to undertake such a significant matter unless it were by God's permission and their heart connected to the divine outpourings and their soul assured by divine care.

What do they attribute this to? Do they attribute it to madness, as they did with the previous prophets? Or do they say that they have exposed these matters for the sake of outward leadership and gathering the ephemeral adornments of the world?

258 Glory be to God! In the beginning of their book, which they have called the "Qayyūm al-Asmā", the first, greatest, and most grand of all their books, they give news of their own martyrdom. In one place, they recite this verse: "O Remnant of God, I have given my whole self for you, and have accepted to suffer in your path. I have desired nothing but martyrdom in your love, and God, the Most High, is sufficient as an eternal protector."

259 Also in the interpretation of the [letter] "Ha" they expressed their desire for martyrdom: 'It is as though I heard a crier cry within my secret, 'Sacrifice the dearest of things to you in the path of God, just as Husayn (peace be upon him) sacrificed in My path.' And if it were not that I am looking at that impending secret, by the One in whose hand is my soul, even if all the kings of the earth were to gather, they could not take from me a single letter, so what of the servants who have no concern with this, and indeed they are rejected.'...until he said, 'So that everyone may know my position of patience, satisfaction, and sacrifice in the path of God.'

260 Could the bearer of such a proclamation ever tread a path other than the divine straight path or seek anything other than His pleasure? Hidden within this verse is a gust of renunciation that, if it were to blow, all the structures of existence would donate their souls and pass away. Now, observe how unappreciative and ungrateful they are, to the point of absolute ingratitude, their eyes blind to all of this as they rush back to the carrion from which the outcry of the stolen wealth of Muslims emerges. And in spite of this, what inappropriate attributions they make to the study of sanctity. Thus, we recount for you what the hands of those who disbelieved and turned away from meeting God on the Day of Resurrection have wrought. God punished them with the fire of their polytheism and prepared for them in the afterlife a punishment by which their bodies and souls will burn. This is because they said that God was not capable of anything and that His hand was tied from bestowing grace.

261 And steadfastness in the divine command is a grand proof and a tremendous evidence. Just as the Seal of the Prophets said, "The two verses have aged me," meaning the two verses that both embody steadfastness in God's command, as it says, "So remain on a right course as you have been commanded."

262 Now observe how this Lote Tree of divine glory began to proclaim the cause of God in early youth and how much steadfastness was manifested from that beauty of oneness that all the people on earth could not deter it. Whatever harm was inflicted on that blessed Lote Tree only increased its longing, and the fire of its love became more intense. This is clearly evident, and no one denies it. Eventually, it sacrificed its life and hastened to the Supreme Companion.

263 Among the evidence of the Manifestation, dominance, power, and encompassing reality, that emanated from the Essence of Being and the Manifestation of the Divine, was apparent throughout all regions of the world. Indeed, that Eternal Beauty revealed itself in Shiraz in the year sixty and unveiled itself. Despite this, in a short time, signs of dominance, power, sovereignty, and authority from that Jewel of Jewels and Ocean of Oceans became apparent in all lands. To the extent that from each country, the signs, indications, evidences, and symbols of that divine Sun became clear.

How many pure, refined hearts have spoken of that eternal Sun, and how many drops of knowledge have flowed from that ocean of divine knowledge that encompassed all possibilities, even though in every country and city all scholars and nobles rose to prevent and deny them. They tightened the belts of envy, oppression, and injustice to resist them. They killed holy souls, who were gems of justice, out of oppression, and destroyed spiritual structures that purely emanated knowledge and action with the worst of punishments.

Despite all this, each of these beings was occupied with the remembrance of God until their last breath, flying in the atmosphere of submission and contentment. They were so transformed and influenced that they sought no desire other than His will, chose no command other than His, surrendered to His pleasure, and attached their hearts to His thought.

264 Now consider for a moment, has such influence and encompassing reality ever been possible for anyone else? And all these sanctified hearts and holy souls hastened with complete satisfaction in the face of destiny, and nothing but gratitude emanated from them in times of complaint, and nothing but contentment was witnessed from them in times of calamity.

It is clear that all the people of the earth had so much hatred, resentment, and enmity towards these companions. As if they considered the suffering and torment of those spiritual holy effulgences as the cause of their salvation and deliverance, and as the means for their eternal success and prosperity. Has there ever been such an uproar in any history from the time of Adam until now, and has such a disturbance ever been caused among the servants?

And with all this torment and distress, they became the place of curse for all people and the subject of blame for all servants. It seems as if patience in the world of existence became manifest from their forbearance, and loyalty in the pillars of the world became existent from their action.

265 Truly, reflect upon all these incidents and narrated events to understand the magnitude of the matter and the greatness of it, so that with the grace of the Merciful, a spirit of tranquility may be breathed into existence, and you may rest and sit on the bed of certainty. The one God is the witness that if you reflect upon all of these established matters and mentioned proofs in their entirety, the rejection, cursing, and condemnation of the people of the earth on these knights of the field of submission and selflessness is the greatest proof and the strongest evidence of their truthfulness.

And the more you think about the objections of all people from scholars, virtuous, and ignorant about this firm matter, the more solid, firm, and established you become. Because all that has happened has been foretold by the sources of divine knowledge and positions of eternal commandments.

Prophecies Fulfilled By the Bab

266 Although this servant did not intend to mention the previous narrations, considering your love for them, I will cite a few that are appropriate for this context. However, in truth, there is no need, as what has been mentioned is sufficient for all the earth and its inhabitants. Indeed, all books and secrets have been mentioned in this summary, so that if one contemplates enough, they will grasp all the secrets of the divine words and apparent matters from that true sovereign from what has been mentioned.

Yet, as all people are not on the same level and status, I will therefore mention a few narrations so that it can be a means for the reassurance of wavering souls and the tranquility of disturbed minds, and so that the divine proof upon the highest and the lowest of the servants is complete and perfect.

267 Among the narrations is this one that says: “When the banner of truth appears, it will be cursed by the people of the East and the West.” Now, you need to drink some from the wine of detachment, and roost upon the branch of abstinence, and keep in mind that “contemplation for an hour is better than seventy years of worship”. What could be the reason for this strange occurrence that all people, despite their declaration of love and seeking of the truth, curse the people of truth after its manifestation, as it is understood from the narration?

It is clear that the reason is the abrogation of norms, customs, and manners to which all people have been confined. Otherwise, if the beauty of the Most Merciful were to operate within the same norms and manners and confirm people in what they are engaged in, why would so much conflict and corruption appear in the realm?

This noble narration is confirmed and affirmed by His saying: “The Day the caller calls to something forbidding.” (Quran, 50:41)

268 Indeed, when the divine herald calls people from beyond the sacred veils to complete detachment from what they possess, and since this divine call contradicts their desires, it gives rise to all these trials and tests. Observe the state of people who do not mention these firm narrations that have all come to pass, but cling to those narrations whose authenticity and invalidity are not known, asking why they have not come to pass. Yet, what they did not comprehend has indeed become manifest and evident.

The signs and evidences of truth are as apparent as the sun at noon, yet the servants have remained lost in the wilderness of ignorance and unknowing. Even though many of the Verses of the Qur'an and the authentic narrations all indicate a new law and a novel command, they still await the promised appearance to pronounce judgement according to the Qur'anic law, just as the Jews and Christians make the same claim.

269 Among the phrases suggesting a new religious law and unique command are excerpts from the Supplication of Nudba, which say: "Where is the one held in reserve for the renewal of obligations and traditions? Where is the chosen one for the revival of the community and the Sharia?" In a visitation, it is said: "Peace be upon the new truth." "Abu Abdullah was asked about the path of the Mahdi. How is his path? He said: 'He will do what the Messenger of Allah did, and he will demolish what was before him, just as the Messenger of Allah demolished the matters of ignorance.'"

270 Observe that despite such narrations, they make arguments against the change in religious rulings, even though the purpose of every appearance (of a divine figure) is to usher in a change and transformation, openly and secretly, outwardly and inwardly, in the foundations of the world. If in no way the earthly matters change, the appearance of universal phenomena would be cancelled.

Yet in "Awalim", a book that is considered reliable and popular, it says: "A child from Banu Hashim will emerge with a new book and new rulings," until he says, "And most of his enemies are scholars." In another place, it mentions Sadiq bin Muhammad who said: "Indeed, a child from Banu Hashim will appear and command people to pledge allegiance to him, and he is with a new book. He will have people pledge allegiance to a new book. He is severe upon the Arabs. If you hear anything from him, hasten to him."

Well, they followed the advice of the Imams of the religion and the lamps of certainty. Although it says: if you hear that a young man from Banu Hashim has appeared and is calling people to a new divine book and novel divine rulings, hasten towards him. Despite this, they all permitted the judgment of disbelief and leaving the faith to that Master, and they did not go towards that Hashemite light and sublime appearance except with drawn swords and hearts filled with grudges.

Also observe the hostility of the scholars which is so explicitly mentioned in the aforementioned book. Despite all these clear narrations and clear, authoritative indications, all people have turned away from the pure essence of knowledge and expression, and have inclined towards the manifestations of misguidance and tyranny. And with these narrated narrations and revealed words, they say what their souls desire. And if the essence of truth states something that contradicts the desires and whims of this group, they immediately declare disbelief, and they say: This contradicts the saying of the Imams of the religion and clear lights and such a matter and ruling have not been issued in the solid religious law. Just as today, such futile words are emanating and appearing from these transient bodies.

271 Now consider this narration, which has foretold all matters in advance. In "Arbaeen", it is mentioned: "A child from Banu Hashim will appear with new rulings. He will call upon people, and no one will respond to him. Most of his enemies are the scholars. When he makes a ruling about something, they will not obey him. They will say, 'This contradicts what we have from the Imams of the religion'," and so on with the rest of the narration. Just as today, they are all repeating these same words, and it doesn't matter to

them that the presence is seated on the throne, doing what he pleases, and is situated on the seat, ruling what he desires.

272 And no understanding can precede the manner of his manifestation, and no gnosis can encompass the quantity of his affair. All sayings are contingent upon his confirmation and all matters are in need of his command. All other than him are created by his command and exist by his decree. He is the one who manifests divine secrets and clarifies the wisdom of the unseen.

As mentioned in “Bihar al-Anwar”, “Al-Awaleen”, and in “Yanbu”, from Sadiq bin Muhammad, he said: “Knowledge is twenty-seven letters. All that the messengers have brought are two letters, and people have not known until today except these two letters. When our Qa’im arises, he will bring out the twenty-five letters.”

Consider this, he defined knowledge as twenty-seven letters and all the prophets from Adam to the last one have explained only two letters of it. And they were sent with these two letters. And he says: The Qa’im will manifest all these twenty-five letters. From this statement, realize the rank and degree of his eminence which is greater than all the prophets and his affair is higher and more elevated than the gnosis and understanding of all the saints.

And an affair that the prophets, saints, and chosen ones have not been informed of, or have not expressed due to God’s decisive command, these ignorant people measure it with their deficient intellect, sciences, and understandings, and if it doesn’t conform, they reject it. “Do you think that most of them hear or understand? They are only like cattle; nay, they are even more astray in the path.”

273 What do they interpret this specific Hadith, which is explicit about the manifestation of unseen matters and new extraordinary affairs during the time of his eminence? These extraordinary affairs will cause differences among people to the extent that all scholars and jurists will decree the killing of his eminence and his companions and all the people of the earth will oppose his uprising.

As stated in “Kafi” in Jabir’s hadith about “The Tablet of Fatima,” it describes the Qa’im: “Upon him is the perfection of Moses, the splendor of Jesus, and the patience of Job. His allies will be humiliated during his time and their heads will be exchanged just as the heads of the Turks and the Daylam are exchanged. They will be killed and burned and they will be afraid, terrified, and horrified. The earth will be soaked with their blood, and woe and lamentation will spread among their women. Truly, they are my allies.”

Consider this, that nothing remains of this hadith except what has already happened. As in many places, their noble blood was spilled, they were taken as prisoners in every country, and they were circulated through provinces and cities. Some of them were burned.

Yet, no one considered that if the promised Qa’im were to appear according to the previous Shari’ah and decrees, why would these hadiths be mentioned and why would such disagreement appear to the extent that they would deem it obligatory to kill these companions and consider the torment of these holy souls as a means to reach the stages of proximity?

274 Furthermore, observe how all these events and actions have been mentioned in the previous Hadiths. As in “Rawdat al-Kafi” in the description of Zawraa, it is said:

“Mu’awiya ibn Wahb narrates from Abu Abdullah who asked: ‘Do you know Zawraa?’ I replied: ‘May I be sacrificed for you, they say it is Baghdad.’ He said ‘No,’ then he asked: ‘Have you entered Rayy?’ I replied: ‘Yes.’ He asked: ‘Have you come to the animal market?’ I replied: ‘Yes.’ He asked: ‘Did you see the Black Mountain on the right of the road? That is Zawraa. Eighty men from the lineage of so-and-so will be killed there, all of them suitable for the caliphate.’ I asked: ‘Who will kill them?’ He said: ‘The children of the Persians will kill them.’”

This is another clear example of the Hadiths foretelling the tragic and tumultuous events that will unfold in the time of the Qa’im.

275 Indeed, this is the fate and order of the companions of that revered figure, as was foretold. And now, observe that Zawraa according to this narration is the land of Rayy. These companions were brutally murdered in that place, and all these sacred beings were martyred by the Persians, as mentioned in the aforementioned Hadith, and as has been heard and is clear and proven to the whole world.

So why don’t these deceitful people of the earth ponder over these Hadiths, all of which have become clear as the sun in the middle of the sky, and seek the truth? Why do they turn away from the manifestation of the truth and the beauty of Allah due to some Hadiths whose meaning they fail to comprehend? Why do they choose hell as their abode?

Isn’t this turning away simply because of the jurisprudents of the time and the scholars of the era? This is why Sadiq bin Muhammad has said, “The jurists of that time are the worst jurists under the shade of the sky. From them comes fitnah (trial and discord), and to them, it returns.”

This highlights the corruption of religious leadership in that era and how it contributes to the misunderstandings and trials faced by the followers.

The One Eyed One’s Opposition To Baha’u’llah

276 I call upon the scholars and jurists to avoid such a course of action. They should not bring to the Divine Essence, the divine light, the pure eternal, and the origin and end of unseen manifestations in the time of “Mustaghath” what they have brought to this blind one. They should not rely solely on their intellect, understanding, and knowledge, and not oppose that manifestation of infinite divine knowledge.

Despite all these admonitions, it is seen that a one-eyed individual who is a leader of the people will rise in extreme opposition. Similarly, in each country, some rise to deny that holy beauty, and the companions of that existence’s king and the desired essence flee to mountains and deserts, hiding from the oppressors. Some entrust themselves to God and sacrifice their lives in complete detachment.

It seems apparent that a person who is known for his asceticism and piety, so much so that all people consider his obedience obligatory and his command necessary, will rise to fight against that divine tree’s origin and rise in extreme efforts and strive in opposition. Such is the condition of people.

277 Indeed, we hope that the people of understanding may be nurtured, may fly in the air of the spirit, and reside in the atmosphere of the soul. They should distinguish the truth from falsehood and recognize the confusion of falsehood with their insightful vision.

However, these days a scent of envy has arisen, and I swear by the nurturer of existence from the unseen and witnessed, from the very first structure of the world's existence—although it is not the first—that such jealousy and hatred have not appeared before and will not appear again.

Some, who have not smelled the scent of fairness, have raised the banners of hypocrisy and unanimously oppose this servant. They openly launch spears from every direction and fly arrows from every side. Even though I have not claimed any superiority over anyone and have not sought any merit for myself. I have been a companion to everyone with utmost kindness and have been a friend with the utmost patience and generosity. I have been like the poor with the poor and have been in complete submission and satisfaction with the scholars and the great.

However, by Allah, the one besides whom there is no god, despite all the trials, hardships, and injuries that came from enemies and the People of the Book, they are nothing compared to what came from the beloved. It is utterly lost and completely missing.

278 Verily, what can I express that if fairness were possible, it could not endure this explanation. This servant, upon first entering this land and generally learning about the newly occurring matters, chose to migrate beforehand and set my head in the deserts of separation. I spent two years alone in the wilderness of alienation, with my eyes like flowing springs and my heart like surging seas. There were nights when my strength failed, and days when my body found no rest.

Despite these descending tribulations and consecutive calamities, I swear by the One who holds my life in His hand, there was complete joy and manifest happiness. This is because I had no awareness of loss or gain, health or illness. I was occupied with myself and oblivious of others. Unaware that the divine decree's rope is broader than imagination and the sanctified arrow of His determination is beyond planning. There is no escape from His lasso and no solution to His will other than acceptance.

I swear by God, there was no thought of returning during my migration, and no hope of continuation in my journey. The aim was nothing other than to avoid becoming a source of disagreement among the beloved, a cause of upheaval among companions, a reason for someone's harm, or a cause of sadness in someone's heart. Apart from what I have mentioned, there was no other thought, no other purpose. Even though everyone tied a burden and harbored their own thoughts.

Finally, the command to return was issued from the source of the command and I submitted without a doubt, and I returned.

279 My pen is now incapable of recounting what was observed after my return. Two years have now passed, during which my enemies have been utterly diligent and attentive in their efforts to annihilate this transient servant, as everyone has been made aware. Despite this, not a single soul among the beloved has shown any support, nor intended to lend any assistance. Instead of support, consecutive sorrows, both verbally and practically, are constantly pouring down like a torrential rain.

In perfect contentment, I am ready to lay down my life, hoping that by the divine favor and sublime grace, the aforementioned matter would be made known. I am ready to sacrifice myself for the sake of the ultimate point and the supreme word, and to give up my life. If it were not for this thought, I swear by the One who set the spirit speaking by His command, I would not have lingered in this land - and God is sufficient as a witness.

I conclude with there is no power and no strength except with God, and verily we belong to God, and verily to Him we are returning.

Conclusion

280 The ones who possess insight, who have tasted the pure wine of love, and have not let themselves be ruled by their desires, will observe the evidences, proofs, and testimonies that are manifest in all phenomena for this extraordinary matter and divine revelation, clear as the sun in the fourth heaven. Observe now how people turn away from the divine beauty and instead incline towards their base desires.

Despite these perfected verses and firm signs that are contained in the greater weight, a divine trust amongst the servants, and these clear hadiths that are more explicit than any explanation or clarification, they have turned away and become oblivious. They cling to a few hadiths that do not accord with their understanding, and of which they have not grasped the meaning, adhering to their outward form and thereby remaining deprived of and despondent about the unceasing, crystal-clear stream of the everlasting beauty's wine.

281 Observe that in the traditions, the year of the appearance of that luminous essence has also been mentioned, yet they have not taken heed, nor have they detached themselves from their base desires for even a moment.

Consider the tradition of Mufaddal, where he asked about Imam Sadiq, "My master, how will it be at the time of his appearance?" The Imam replied, "In the sixtieth year, his cause will appear and his mention will rise."

282 Indeed, it is perplexing how these servants have avoided the truth despite these clear indications. For instance, consider the mention of sorrow, imprisonment, and tribulation that befell that Essence of divine nature as foretold in the traditions.

In Bihar al-Anwar, it is stated: "Indeed, in our Qa'im there are four signs from four Prophets: Moses, Jesus, Joseph, and Muhammad. As for the sign from Moses, it is fear and expectation. As for the sign from Jesus, it is what they said about him. The sign from Joseph is imprisonment and dissimulation. The sign from Muhammad is that he will appear with evidence similar to the Quran."

With this firm tradition that explains all matters in accordance with what has happened, still, no one has taken notice, and I do not expect that anyone will take notice hereafter, except for those whom your Lord wills. Indeed, God causes to hear whomever He wills, but I cannot make those hear who are in the graves.

283 Indeed, it is known to that personage that the birds of his essence and the eternal doves have two modes of expression. One mode of expression is according to the outward, uttered without riddles or veils or barriers, so as to serve as a guiding lamp and a path-illuminating light, leading the wayfarers to the ascents of sanctity and drawing the seekers to the carpets of intimacy, as mentioned in the unveiled traditions and clear verses.

The other mode of expression is veiled and concealed, spoken so that those who hide what is in their hearts may be revealed and their truths may become apparent. This is why as-Sadiq bin Muhammad said, "By Allah, they will surely be sieved, and by Allah, they will surely be sifted." This is the divine balance and the weight of the Eternal that tests His servants.

Only those with reassured hearts, contented souls, and detached hearts can grasp the meanings of these expressions. The intended meanings in such expressions are not the outward meanings that people comprehend.

This is why it is said, "For every knowledge, there are seventy aspects, and among people, there is only one. When the Qa'im rises, he will spread the remaining aspects among the people."

Also, it was said, "We speak a word, and we mean from it one and seventy aspects, and we have an exit for each of them."

284 Indeed, the mention of these levels is intended to ensure that individuals do not become disturbed by certain traditions and expressions whose effects have not yet manifested in the physical world, and that they do not attribute the lack of comprehension to the absence of the meanings of the traditions. This is because it is not known to those servants what the intended meanings of the Imams of the faith were, as can be understood from the traditions.

Therefore, servants should not exclude themselves from the outpourings of such expressions, but rather should ask those who belong to this realm, so that the hidden secrets may appear unveiled and clear without any veil. It's crucial for individuals to ask, seek, and continue their spiritual journey with an open heart and mind, willing to comprehend the profound wisdom of the sacred traditions.

285 Indeed, it seems that no one among the people of the earth is seen to be a seeker of the truth so as to refer to the manifestations of divine unity in the matters of mysteries. Everyone dwells in the land of forgetfulness and follows the people of transgression and rebellion. But Allah deals with them as they act and forgets them as they forgot His encounter in His days. Thus was the decree upon those who disbelieved, and so shall it be decreed upon those who denied His signs. This reflects the need for individuals to strive in their pursuit of spiritual truth and not be led astray by those who reject divine teachings.

286 And I conclude my statement with His exalted saying: "And whoever is blind to the remembrance of the Most Merciful, We assign to him a devil, and he becomes his constant companion." "And whoever turns away from My remembrance, indeed, he will have a difficult life."

287 And so it was revealed before, if only you could understand.

288 What is revealed is from the Ba and the Ha.

289 And peace be upon whoever hears the melody of the butterfly in the Lote Tree of the farthest boundary.

290 So glorified is our Lord, the Most High.

Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

1 His Almighty says: This is the City of Unity, enter it, O assembly of monotheists, to be the glad tidings of the spirit for the discerning ones.”

He is the Mighty, the One, the Most High, the Supreme, the Unique.

2 These are the verses of the Book that clarify the verses with a call other than that of a crooked one to the verses of Allah and guidance and light and a reminder to those in the heavens and the earth and in it what brings people closer to the realm of manifest holiness and indeed this book contains every wise matter and has descended with truth from the wise, knowing one. In it is what makes people self-sufficient from everything and grants them the fragrance of holiness to the worlds and insists that there is no god but He who does what He wills by His command and rules what He desires and there is no god but He, to Him belongs creation and command. He gives life and death, then death and life, and indeed He is the Living One in the power of everlastingness who rules what He will and is not questioned about what He wills and in His grasp is the kingdom of creation, there is no god but He who is the Almighty, the Beautiful and indeed He is the Truth, there is no god but He who has always been holy apart from Him and exalted above the description of anything other than Him and no one precedes Him in knowledge and indeed He was and is all-encompassing in everything and still is, no one can attain certainty of His existence and none can reach the knowledge of His essence, and indeed He is the Rich, the Wise. He has always been One in His essence, One in His attributes, and One in His actions, eternally unified in the Throne of Glory and still is, alone on the Chair of the Exalted. He is the Eternal, from whom nothing comes out and nothing combines with anything, He is the Highest, the Powerful, the Great. None has duly known Him other than His essence, and none has rightly known Him apart from His existential state. All that is created in innovation and appeared in invention is created by a Word of His command, there is no god but He, the Almighty, the Generous. Indeed, what the Gnostics know in their highest stations, and what the seekers reach in their furthest ranks, is the knowledge of a self-revealing verse revealing itself to itself, and this is the ultimate knowledge if you are among those who seek the steps of knowledge. When the doors of access to His eternal essence were closed, and the wings of knowledge were cut off from flying to the kingdom of His command, He sent the Messengers from Him and sent down to them the books from His presence, and made their knowledge the knowledge of His Self, and this is the generosity that He gave to the possible ones, a blessing from Him and grace from His presence over all those in the kingdom. Whoever has acknowledged them is as if he has acknowledged Allah Himself and declared His Oneness. Whoever has approached them is as if he has approached the realm of manifest holiness. Whoever obeys them obeys Allah, and whoever turns away from them turns away from the face of the Mighty, the Empowered, the Living, the Exalted. Indeed, Allah has ordained knowledge of Himself in the knowledge of their selves, and this is what He has ordained in the tablets of command from an empowered, capable One. This is the destination of the Gnostics in the utmost of their ascents if you are among the knowledgeable ones. Allah has not decreed any share beyond that for anyone, nor has He allotted any means for attaining it, and this is what the Truth has decreed upon itself if you are among the Gnostics. Can the weak ascend to the Eternal, Strong One? Say: Glory be to Allah, all are in need of Him and helpless in knowing Him. Is it appropriate for the transient to fly in the dominion of the Everlasting?

Say: Glory be to Allah, all are helpless in His presence and bewildered in the manifestations of His command.

3 Indeed, you are, O Salman. Bear witness within yourself, your soul, your tongue, and all your faculties that there is no god but He, and all are His servants and all worship Him. Then, O Salman, submit yourself to the command of God and to what is ordered in the Book, and do not be among the heedless. Then recognize the value of those days and do not forget the favor in yourself, and be among the grateful. Then cut yourself off from your desires so that God may grant you His bounty that will save you from the worlds, and beware lest you deprive yourself of the breaths of this spirit, for this is indeed a clear loss. Then draw near to God, the Ever-Living, the All-Mighty, the Ancient, by your perfection. Say, "This is a chapter of the chapters of God that has appeared by virtue of His grace, and nothing will change it from what is in the heavens and the earth." Say, "By God, this is the spring that has adorned Paradise with its embroidery, and after it there will be no autumn in the everlasting abode. Indeed, this chapter is unmatched by any other chapter on the earth, for it has taken shelter in the shade of the Great Ali."

4 O people of Paradise, take your share of this breeze, which renews the structures of the worlds, and by which the spirit of life is blown onto the bones of decay. O people of the abyss of indivisibility, cut off from your awareness and from everything you have identified with your Creator, and unite with God in these days, as has been ordained for you in truth, and be not of the heedless. Then take your portion in this season, during which everything is dyed with the dye of God, the Mighty, the Praiseworthy. O people of eternity, cut off from everything that you have taken for yourselves, then turn to the satisfaction that is opened in the name of the Most High God in a secret, precious sanctuary. O people of the heavens, glorify God with the name by which the letter "k" is joined to its foundation of "r" and "m." Then listen to the melodies of the spirit from this bird that sings all the tunes at all times.

5 Say, O people of the earth, by God, this is the dove that reminds you of the best remembrance, so that you may be among those who remember. And he did not want anything from you and he will not want any reward from you except that they bear witness to the love of God, the Mighty, the All-Knowing. Say, by God, whoever does not seek for himself what I mentioned then, by the truth, he is in a clear loss. Say, indeed, those who flee from death in the path of their Creator, those are in doubt of meeting God, and those are the heedless, and those have not found the fragrance of holiness from this luminous shirt, and they slept on the bed of negligence and turned away from what is best for them than the dominion of the King of the worlds. Say, God will fold up the earth and those on it and gather you in truth in the place of holiness when you witness the secrets of the matter and behold what has been decreed from God, the Most High, the Wise, and you say in yourselves, "O sorrow upon us for what we neglected to remember God, and we were in clear error." By God, if the cover is removed from the faces of the servants and they see what their own hands have earned in the past days, the soul will be cut off from their bodies, and this is a certain truth.

6 And indeed, you, O Salman, should seek advice with the same favor and justice that we advised you and commanded you with, and do not be among those who are heedless. Then remind yourself and the souls of the servants of what we have revealed to you in truth, that perhaps people's hearts may turn to a seat of honor and generosity.

7 As for what you asked about the verse of monotheism and the word of abstraction, know that this is beyond my level, and I am nothing but a humble servant. It is He who holds the dominion of knowledge and in His grasp is the power of wisdom. He knows what He wills, whenever He wills. There is no god but He, the Mighty, the Beautiful. His command extends to all those in the heavens and earth, and He does what He wills. He is the almighty, the all-powerful, and nothing can escape His knowledge or overpower Him. He is not questioned about what He does, and indeed, He is the Dominant, the Invincible, the Mighty, the Exalted. However, in my weakness, pain, poverty, and need for what I love in myself, I still want to show what Allah has given me with His bounty, so that I would not be among those whom Allah has described in His mighty, protected book by saying the truth, "Those who are stingy and enjoy stinginess on others, and conceal what Allah has given them of His bounty". Therefore, I share with you what Allah allows to flow through my pen so that you may be proud of what we have distinguished you with among people. Perhaps, you will be among those who cut off from worldly desires; and give thanks to Allah for what He has given you with His bounty and revealed to you the verses of which the knowledgeable people are bewildered.

8 You should know, then, that monotheism has ranks, worlds, and stations which no one knows or can enumerate except Allah the Almighty, the Powerful, the Beautiful. Indeed, if I tried to detail for you this station and what Allah has taught me through His Grace, it would be too much for any inscriptions or oceans to bear, even if they were to be ink for these sacred, lofty, mighty, and noble words. This is because there is no limit to Allah's bounty, and nothing can obstruct His command. He is the One who derived from the primordial point of knowledge all that is and all that will be, if you have understanding. He will detail, in the pattern of this particular point, sciences that no ear has ever heard, and no one will know among all people. Say: If He wanted to fold all these sciences and unfold them in the realm of kings, from the beginning which has no beginning, He could do it and it would be closer than the twinkling of an eye. There is no god but Him, the Sovereign, the Mighty, the Powerful. He is the One in whose grasp is the dominion of the heavens and the earth; He erases and establishes what He wills by His command and power. With Him is a holy, preserving tablet. Say: He is the One who has always been sanctified from all that you know and comes with knowledge in every matter with unique wisdom. Say: The essence of monotheism and determination is with Him in the same limit, but most people lie in the bed of ignorance. Say: If He were to erase the verses of monotheism and decree determination, this would be a manifest truth, and no one has the right to say why or how, because the command appears from Him, and the judgment is decreed from Him. He is the Powerful, the Capable.

9 So bear witness, O Salman, that in the treasures of the knowledge of Allah there are sciences, of which not a single piece of knowledge about any person, nor the unity by which they unify Allah with His servants, nor the highest jewels of singling out is mentioned. But when His mercy preceded all His servants, He accepted from them what He commanded in the time of each messenger and the covenant of each prophet as a favor from Him to all creation. So bear witness that there is no god but Him, whom no one will know, and no soul will reach the beginning of His knowledge, nor will it be attained by all those in the kingdom. If you are in the secrets of the matter, then be observant. Would that there were sanctified baths and pure hearts for them to fly with this servant in the atmosphere of this knowledge, by which the wings of those who approach have burned. Allah will soon bring forth on earth servants who

will not be deterred by the prohibitions of the possessive, and they will fly with the wing of sanctity, walk in the realms of immortality, enter into the pavilion of eternal glory, and not be distracted by affairs in the kingdom or the allurements of the earth from the remembrance of Allah, the Most High, the All-Powerful, the Almighty. When they hear the melodies of the spirit, their eyes will overflow with tears, and they will rejoice with the spirit of Allah and turn towards the beauty of the incomparably holy sanctuary. They will not exchange the signs of Allah for anything, even if they spend all that is in the heavens and the earth. Whenever they hear the melodies of Allah, they incline towards the homeland of nearness and sacrifice themselves at every moment. At that time, it is appropriate to begin mentioning what I have intended to before and conclude this praise, which will not be reached by the hearts of the advanced.

10 Know, O Salmaan, that we bear witness to the oneness of God in His Essence, that He is One in His Essence and has always been established on the throne of unity and the seat of exclusiveness, and there was nothing with Him and no one will be mentioned with Him. He is the Everlasting, the Self-Subsisting, the Mighty, the Generous, and He has always been in His self-sustenance, and there was no mention of anything with Him, nor recognition of self, nor the oneness of anyone, except that it be like what was in the eternal past. There is no god but He, the Mighty, the Wise. The knowledge of the knowers and the attainment of the attainers cease at this station, because below Him there is nothing to be found and lost and exists by His command. There is no god but He, to Him belongs the command and the creation, and He is, on all things, an Expert. Indeed, He is Allah. There is no god but He, who has not taken for Himself a guardian or a helper or a partner or a likeness or a minister. There is no god but He, the Mighty, the Able, the All-Encompassing.

11 Then we bear witness that He was unique in His attributes, and all attributes have been cut off from His holy presence, and this is what He ordained for Himself if you are among the knowledgeable ones. Then you should know that the multitudes of the worlds of attributes and names will not be associated with His essence because His attributes are exalted above His essence, and none will know how but He, the Mighty, the Exalted, the Forgiving, the Merciful. And all these names and attributes are returned to His prophets, messengers, and chosen ones because they are the mirrors of the attributes and the horizons of the names. Otherwise, He is exalted in His essence and attributes and manifests all of this in His prophets of the most beautiful names and the highest attributes so that no soul shall be deprived of the knowledge of the attributes in the dominion of the names. And indeed this favor is from Him upon the worlds. And for the monotheist in this position, it is right that he is in harmony with himself in that the appearance of those attributes in the messengers of Allah was nothing but His attributes, exalted be He, so that he will not witness any difference between Him and them except that their attributes appeared by His command and were created by His will. And this is the truth of monotheism in this position. We have bestowed upon you the favor that you may be among the steadfast ones. And the knower will not witness anything, neither in the heavens nor on the earth, except that he will see Allah standing upon it and witnessing everything with the tongue of its secret, declaring that there is no god but He, the Mighty, the Great. And the knower ascends to a position where he witnesses the traces of Allah's manifestation in everything, and thereby establishes within himself that He was and there was nothing with Him. So, glory and exalted be He above what these polytheists say.

12 For the monotheist, it is his right not to distinguish between the words of Allah and to bear witness by himself and his own soul that all the verses were revealed from Him. All that was revealed to the messengers is true and there is no doubt in it, and it was detailed from Allah, the Ever-Present, the Omnipotent. All the religious laws were detailed from one point, and were established from Allah and return to Him. There is no difference between them if you are among the certain believers. Despite their differences in all times and ages, there is no disagreement in them because all of them have appeared from the command of Allah, and the command is one in the eternity of eternities. This is what was then engraved with a luminous holy pen.

13 And I warn you, the people of monotheism, not to split into factions regarding the signs and revelations of Allah Almighty and to realize the truth of monotheism if you are among the believers. Similarly, do not differ in your actions and deeds, and whatever appears from them or through them, since all of it is by the command of Allah. Whoever distinguishes between them and their words or their conditions and actions will have, undoubtedly, associated partners with Allah, His verses, and His messengers, and will be considered one of the polytheists. We teach you the paths of knowledge and wisdom so that you may stand under the tent of honor, and be among those who enter it. Whenever we mention the matter among them about the essence of monotheism and the truth of uniqueness, it is only in the position of the revelation because they all began with Allah and returned to Him, ruling by His command and speaking by His permission. Thus, the ruling of monotheism is established upon them in this position. So we present to you the verses so that you may be convinced. However, in the position of distinction, Allah has favored some over others, like a master over his slaves. In this position, witness the status of some of the messengers who are like the point in the center of the alphabet letters. Just as the letters separate from the point and revolve around it, so must you recognize the ranks of the prophets and confess that the one who came to you with the name Ali is the point and around it revolve the souls of the messengers. Exalt Allah, the best of creators, and confess in the position of actions that they all appeared by His command, created by His word, and were sent according to his decree. It returns to the position of the one who has determined it for them from Himself. This is Allah, my Lord, your Lord, and the Lord of your early ancestors. Can anyone move in the dominion against what Allah has decreed in the Book? Say, "Glory be to Allah!" All things are set into motion by His command, and all shall return to Him. There is no god but He, who takes away what He wants, from whom He wants, and determines for everything what He wants. He is the Omnipotent, the All-Knowing. There is nothing that was not taken by His knowledge before and after its appearance, and has been determined for it what is best for it in everything in the heavens and the earth. This is what has been written by the pen of a wise and powerful authority.

14 Beware, O eloquent beings! Do not confuse yourselves with the thought that the actions of people would become clear, showing how He punishes his disobedient slaves in the layers of Hell, and thus, know that the Almighty has sent the messengers with truth so that they may command people to do righteous deeds and observe piety, and forbid them from transgression and immorality. The messengers also give them glad tidings of meeting Allah on the day when the lights will shine from the throne of the Glorious and Illuminated One. This is that which has been decreed as truth from Him for all beings and through them, He has made known the paths of guidance and misguidance and explained to them in the language

of His messengers all that He intends for them such that there is no good except in a clear book. Thus, when the truth is made clear to them and the paths of holiness and the ways of paradise are revealed to them, He commands them in all that will lead them to these holy stations and will bring them closer to the Almighty God. He forbids them from all that may harm them, and thus, He raises the obedient ones to the level of nearness and puts down the arrogant ones. He has given them a choice between these two paths after they have learned and recognized the ways of guidance and misguidance, and He supports them in whatever they choose for themselves. This is fairness from Him for everyone in His kingdom; they bear witness in themselves that Allah has not oppressed any being even to the extent of a mustard seed and will never oppress them. He is indeed the giver, the bestower, and the generous. When the paths of truth and falsehood, guidance and misguidance become clear to the servants, Allah will make them happy with what they want and execute His decree upon them after their will. Likewise, we direct to you the verses and cast upon you the words of wisdom so that your hearts and the hearts of your near ones will be filled with joy. Indeed, if the Almighty were to restrain His servants from doing something and force them to do something else, it would be oppression from Him- exalted be He and high above oppressing a being even to the extent of a small fraction, while He is capable of everything and His decree runs through everything. He extends all possibilities in their actions after recognizing the distinction between light and darkness. This is grace from Him. If you were able to witness with the insight of wisdom the secrets of the matter, you would be among the observers. Whoever says other than what we have inspired you or says what we have not revealed to you is a criminal according to the text of the book, and Allah is innocent of them unless they repent and return to Allah, becoming among those who seek forgiveness. Indeed, He forgives whom He wills, gives to whom He wills, and withholds from whom He wills. He is not questioned about what He wills. In His hands are the dominions of command and creation, and within His grasp is the might of the heavens and the earth. He gives life and causes death, then causes death and gives life again. He is the Ever-Living who does not die, and there is nothing beyond His knowledge. His grace encompasses all possibilities, and He knows the hidden depths of hearts and what is revealed from them. There is no god but Him, the All-Knowing, the Dominant, the Ruler, the Subtle, the Expert.

15 Then know, O people of eloquence, that Allah does not desire for His servants anything but that which leads them to the highest realms of eternal glory and has ordained for them only that which purifies them from selfishness and vain desires, so that the dominion remains exclusively for the truth itself and the earth and those upon it are purified from the filth of those who associate in worshipping others with Allah. We bear witness in the place of monotheistic worship that it all returns to Allah, the Mighty, the Most High, the All-Knowing, and all things emerged from one command from before the Wise and the Competent. All things began with Allah and will return to Him, and all things to Him are bound. To Him ascends the good word, and all faces prostrate before Him, and all who are in the heavens and the earth worship Him. There is nothing, but it glorifies Him with praise and fears from His reverence, there is no god but He, the Mighty, the Eternal, all necks are submissive to His sovereignty, and all hearts are humbled to His command and remember His remembrance. He, whom all things worship and all things in the heavens and the earth, those who are established on the throne of monotheism and the seats of abstraction bear witness in themselves that all that is worshiped by the servants in their retreat and mosques has come down from Allah and returns to Him; because the worshiped is one, Glorified and

Exalted, we are all worshipers of Him. If the worshipers are negligent in their worship and forget their Creator, the very act of worship and remembrance hastens them to their Creator and Maker, and all of them are eager to return to Him. All that you witness in the various religious persuasions on earth, their worship and their remembrance has all been explained by Allah in the time of His messengers and envoys and all our worshipers according to His command. But when they were veiled from the intended purpose and what Allah had ordained for them, they were veiled from what Allah had chosen for them in those days in which the unique language of monotheism was adorned with all the beautiful tunes that emanated from it. When they turned away from Allah after waiting and chose for themselves, the judgment of fate befell them, and that was in the scrolls of the holy preserver. We bear witness then that the stations of monotheism and the degrees of abstraction have all manifested in the beauty which appeared in the sixties by the command of Almighty, the Wise, the All-knowing Allah. Verily, He is the One who is unique in His essence, attributes and actions, and He has neither likeness nor equal nor opposition. All creation exists by His command, and all are established according to His command. No one can share in His command or oppose His decision. He cannot be questioned about what He does, and all are bound by His presence.

16 So listen on the day when the caller calls at the axis of eternity, and the dove of Hejaz sings in the land of Iraq, and everyone is invited to join in. On this day, the gates of paradise will open for all creatures, and it will be a day where darkness will not follow. The sun will shine from it because it has taken its light from the radiant face. By Allah, a unique and sacred carpet will be spread, from Allah the Almighty and the protected. Say, by Allah, it will indeed be a day when none will bear the throne of your Lord except Himself, and we shall be witnessing it. In it, positions will be revealed where the unity of God will not be mentioned, and the truths of the individuality will not reach, and the highest knowledge of the knowledgeable will not fly in it except by the will of your Lord. So congratulations to those whose eyes will be delighted on this day by meeting Allah, the King, the Exalted, the Mighty.

17 Say, O people of the East and the West, that this is truly a melody reminiscent of the tunes when it passed through the Valley of Sanaa in the Sinai of the soul, a place where only the name of Allah, the Mighty, the Subtle, is mentioned. And when it enters therein, it takes the letter "Seen" from the first valley for the love that connected them in the grain of existence, when the letters of the communities appeared in the worlds of names and attributes by His command from Allah, the Mighty, the Beautiful. Say, this is a city wherein if the sick enters, he will be cured and healed faster than the utterance of the name of the present time. And if the kingdom of names passes over it, all of them would become greater and all of them would narrate about Allah, so that with one of their names, everyone in the heavens and the earth would turn upside down.

18 And verily you, O Salman, strive with your soul to enter this city, and if you are unable to enter it, listen with your spirit, perhaps you will pass near it and the breezes that emanate from it will blow upon you. By Allah, this is better for you than the kingdom of the ancients and the latters! This is my command to you and to those who have ascended to the abode of the manifest Sultan. And when you enter the land of Saad, remember the letter Zaa with invocations of the impregnable holiness. Say and listen to what the dove of holiness sings to you when it flies from air to air, lofty and exalted. Do not be disturbed by this, for in it is the secret of secrets, if you are among the insightful. Trust in Allah in your affairs, do not fear

anyone, and do not be among the fearful. This is what we informed you of before in the tablets of preserving holiness. Turn your face and heart to Allah, the Sovereign, the Mighty, the Generous. By Allah, the call of Allah will not be cut off at any time, and He will call with the loudest voice at all times. Whoever purifies their ears from the words of creation, they hear the call in the might of glory and will not pay attention to anyone in the kingdom, they will be attracted by the call of Allah and turn to the hidden sanctuary of holiness. Likewise, remind Meem of the invocations of the exalted wonder, and when you reach the land of Sheen, spread those tablets before the hands of those who have believed in it so that they may be reminded by it and become among the mindful. Whoever remembers it will have better than everything created by the hands of the Power in the clear might of glory, for in it none shall witness but Allah alone, and below Him, creation with a letter from it, if you are among the knower. It is from us that we have bestowed upon you, O Salman, the truth and explained to you the secrets of monotheism, and guided you to this path wherein flows the Salsabil from this spring, which will not cease with the continuous command of Allah and will not perish in the eternity of eternities.

19 Then know, O Salman, that those who do not possess the qualities of monotheism will not be considered as monotheists, even if you are among the poets. No one will attain the status of monotheism by merely saying it, so you, O eloquent ones, should strive hard within yourselves to possess the qualities of Allah to be among those who are characterized by them. Whoever does not receive the breaths of Allah and His attributes will not achieve this status and will not be counted among the monotheists. We conclude by saying that there is no god but He, and we are all His servants, and to Him we shall all return. All praise is due to Allah, the Lord of the Worlds.

The Kitab-i-Badi (The Book to Badi)

Introduction

1. The letter, which contained some unverified narratives and untrue news, reached this humble servant. From one aspect, it opened the doors of joy, and from another aspect, it opened the doors of sorrow. As for the joy, it was because the letter contained well-wishing, and as for the sorrow, it was because it was observed that in the end, the unbelieving souls have prevented you from the path of unity and deprived you of the divine love's fragrances. We ask Allah to turn you away from them and direct you toward His illuminating face. And when this servant noticed that what was written had not emerged from an innate nature but rather from the false words of the unbelieving souls, which they have mentioned to you, it became necessary for me, solely for the sake of Allah and out of love for you, to provide the mentioned response. Perhaps by the strength of the Lord of Lords, you will break the greatest veil and the glories of majesty with the fingers of power and detachment, ascend to the sanctified place that is beyond mention, indication, words, and expressions, and distinguish the swimmers of the great ocean and the birds of the divine sky from the birds of darkness.

2. Although it is observed that the greatest veil has completely deprived insight from the highest perspective, since you had mentioned advice in the apparent words, it became necessary for this servant to inform you of the extent to which I have been blessed with divine grace and the manifestations of the glory of the Everlasting. Perhaps you will not be deprived of the sanctuary of honor and sanctity and remain without a share of the Holy Kaaba of detachment. Although words were heard from the blessed tongue and this servant has become hopeless about most people due to their content, it is expressed solely for the sake of Allah, that perhaps you will be blessed by a breeze from the Paradise of honor and sanctity and by a fruit from the Tree of Sidrah which is neither of the East nor the West.

And those words were as follows: "Indeed, most people suckle from the breast of negligence and ignorance today[3], and the days of their weaning have not come to them, let alone their maturity. Therefore, words have no effect on them, for they do not understand or feel. And you see these common people like sheep, a young child from among the children takes them wherever he wants. So it was revealed before, but people do not know."

3. As numerous issues were mentioned in your letter, it became necessary for this servant to record each of your points and then provide the mentioned response. Perhaps during these days, when darkness has enveloped the entire earth, some of the seekers and aspirants will be guided by the light of the sun of guidance and not remain without a share of the Fountain of Life. Indeed, He guides whom He wills, and indeed, He is capable of all things.

The First Issue: The Desire for a Meeting with Baha'u'llah

4. This is the first issue you had mentioned: It is hoped from the Almighty God that He grants the opportunity for a meeting so that perhaps the determinations of darkness and the veils of illusion will be removed, and it will become clear who the swimmers are in the ocean of unity and the flyers in the realm

of elevation, distinct from those who dwell in the well of darkness and stand bewildered in the vastness of astonishment.

5. Regarding your wish for a meeting to take place and for the veils to be removed through that meeting, not every meeting is a cause for the unveiling of veils and will not be so. In most cases, meetings increase the veils, just as a person who is a source of resentment^[4] and a mine of corruption, comes and you do not tear away their veils, as it is easy to add to your veils. If you were capable of tearing away the veil, you would undoubtedly unveil the veils that obstruct the veiled soul. However, God-willing, we hope for divine grace to grant us a meeting with spirit and refreshment, where we all gather in the holy assembly and, transcending the sanctified verbal indications, explore the infinite realms of meanings. For these are the days of unveiling and witnessing, not the days of investigating doubts and illusions. We seek union and encounter with God. Indeed, He is the best Guardian and the best Responder. It is clear that these words were not from you but were recorded due to the whispers of distant souls.

6. How can one who has not attained the essence of the Giver of Existence grant existence to the likes of those deprived and decaying souls who have not distinguished the right from the left, yet have considered themselves guides and saviors? The divine breaths of pure souls are quite clear and known to be distinct from the emanations of idolatrous souls. Not everyone who appears in human form is considered human, nor is everyone who speaks two words deemed among the people of eloquence. Limited souls have been and will be deprived of the realm of unity, and the blinded eyes remain without a share of witnessing the lights of the sun of meanings.

7. It is astonishing that you have considered the essence of illusion as the breath of certainty and mentioned the imaginary breath as known. Indeed, they were created from illusion, originated from it, and returned to it. Today, the birds of the divine proximity and the swimmers in the ocean of the Merciful's compassion are like the shining and illuminating sun. By God, if the veiled souls cleanse their eyes from the dirt of self and passion, they will instantly attain the radiance of the horizons' light. However, what can I say, as the matter has become quite ambiguous for you? This was not from you, but from the one who had no mention with God and was deprived of the divine breaths during the days of the Almighty and Self-Subsisting Lord.

8. You said: "Indeed, although my condition appears to be good and in perfect health, I am deeply distressed. One reason is the deprivation of serving the beloved, and the other is that no matter how hard we try and strive, running from city to city and valley to valley, hoping to find some relief or peace of mind, it just doesn't happen, and they don't let it happen."

9. It is surprising to hear from you, and this servant is greatly perplexed by the statements you have written, saying that you roam from city to city seeking peace of mind but cannot find it. It seems from these words, God forbid, that you have not realized that roaming from city to city will not bring peace of mind and never will. If only you had stayed in one place and taken a single breath purely for the sake of God. That breath would indeed have reached the presence of the Merciful.

If your purpose in moving was to attain the recognition of the Truth, you should have come to this city, purified from all signs and indications. After encountering the Truth, you should discern it with your own

sight and recognize it apart from any lower knowledge, not by the words of someone who is rejected in the sight of God. In this way, you would not deprive yourself entirely of the beauty of the desired goal. The seeker will not reach the homeland of security and peace unless they let go of everything within the realm of possibility.

Badi Hears the Whispering of Devils

10. [The person] said: "I had left to attain some comfort and be safe from the evil of sedition, to achieve some peace of mind. However, the whisperings of the devils stirred up the evil desires of the soul, causing disturbances in beliefs and creating a new turmoil. Sedition is asleep; may God curse whoever awakens it."

11. The heavens are almost torn asunder by these words, the earth is almost split, the mountains are almost crushed, and the seas are almost cut off from their waves and the trees from their fruits. By God, the foundations of existence, both hidden and manifest, are almost annihilated. The faces of those near to God have turned pale because of what has come out of your mouth. If there was one with insight, they would be certain that the face of the primal point has turned pale from the blows of these words. Then, there will be lamentation in the highest company, and the angels nearest to God will lament along with it.

12. Have you not considered what you have written? What is the purpose of this statement, and what is the goal? However, it is not befitting of the people of God to speak beyond their station. Whoever does not know their limits and their rank, does not know their Lord. Indeed, these servants, who have been nurtured by divine education and dwell in the shadow of the Lote Tree of courtesy, do not wish nor have they wished to respond to words like these from someone like you. We entrust our affairs to God, and indeed, He is the best guardian.

13. Listen to the call of the sincere servant! Do not regard the greatest grace as wrath, do not consider the greatest peace as turmoil, and do not see the all-encompassing divine mercy as a manifestation of anger. The apparent eye cannot distinguish the fresh waters of the Euphrates from the salty waters of the marshes; rather, it requires taste. And if the taste is altered by acquired diseases, it will be unable to perceive. We ask God to grant us the refined, sacred taste so that we can discern the divine expression of the Kawthar from the salty waters of our egotistical selves. The matter is in His hands; indeed, He is wise in all things and capable of all things.

14. If you seek tranquility, listen to this truthful statement: Purify yourself from the comfort of the ego and desires, so you may attain the everlasting peace! This tranquility lies in the shade of the truth, not in the mundane, for nothing other than His shade today is considered lofty in the eyes of God. God willing, we hope to cleanse the heart from the words and allusions of the idolaters so that it becomes the abode for the manifestation of the Sovereign of Unity, and ultimately, be at peace, free from gossip, conflict, and strife.

15. You had mentioned wanting to be safe from the evil of tribulation; it is understood that you consider all the divine revelations throughout the world, from Adam to the Seal (of the Prophets), to be tribulations and believe that speaking the word of truth is a tribulation. However, there is a significant

difference between this tribulation and that one, which can only be understood by those with insight. The tribulation of truth is one from which a hundred thousand laws of safety and security flow. By God, if one with a sense of smell could be found, they would inhale the fragrances of unity from this tribulation.

16. And He also says, glorified be His Majesty: “Alif Lam Mim. Do people think that they will be left alone because they say, ‘We believe,’ and will not be tested?”¹ If what appears from the truth is considered a tribulation, then a hundred thousand souls would be sacrificed for such a tribulation, which distinguishes the idolatrous souls of Pharaoh-like nature from the manifestations of unity and explains them in detail. I beseech God to grant all people the vision of clarity, to bestow mercy upon pure souls, and to provide attentive ears, so they may differentiate between the words of the idolaters and the divine words.

17. I can never be content with you writing such words. It was mentioned that the whispers of devils stirred the evil desires of the soul and disrupted beliefs. O my brother, do not call the divine breezes of the Lord of the worlds the whispers of devils! By God, everything weeps, and every particle curses the one who commanded you to write what appeared from your pen. However, he does not feel it within himself because God has placed a veil of fire over his heart. He speaks without understanding and utters what even the manifestations of negation would not say. Thus, he is in great loss. The existence itself seems to melt away from this word, but the one who inspires you is behind a thick veil.

18. As for the disruption in beliefs that you mentioned, know that no disruption has occurred in the beliefs of the followers of the Manifestation of God and His Cause. Instead, their beliefs have become more firm, stable, and deeply rooted. Except for those souls who, in previous Manifestations, were from the lowly ones but were outwardly counted among the exalted ones. And when the great test appeared, those souls returned to their true nature, and the illuminated holy souls have reached their original homeland, which is the acknowledgment and confession of the Manifestation’s Self. Blessed are those who have attained!

19. Those beliefs that are associated with the worship of the calf are considered pure and sanctified by the chosen ones of God and His loved ones. And any soul who, God forbid, remains veiled from the divine meanings in this Manifestation, will not have and never had the belief that could be disrupted. Haven’t you heard the divine melodies that say: If a soul continuously remembers God in the realms of dominion and sovereignty, through standing, sitting, and prostrating in worship, and hesitates even for a moment during the Manifestation, all their deeds will be invalidated. They will be in the fire to the extent of that hesitation, let alone turning away and showing arrogance. We ask God to protect us from the whispers of the devils who openly disbelieve in God and think they are among the knowledgeable ones.

20. By the Lord of the Worlds, the new sedition you mentioned has not brought about a new matter or become apparent. From the very first day we attained the recognition of God, we have been contemplating this sacred and eternal Manifestation, and we considered all divine matters lost without this Manifestation. Some mentioned that, for their own interests, they referred to others, but when it

¹ (Qur’an, 29:1-2)

became clear that what was mentioned was the truth, there was nothing but misguidance after that. It is surprising that you mention it like this. If the intention of sedition was a new corruption, by God, the one who has no god but Him, the same soul who inspired these words to you, he has established it. As can be seen, they have been together for forty years, and you yourself are certain about what has been mentioned. And on this journey [11], that polytheist entered the party of God and caused what neither Nimrod nor Shaddad could cause. Yet we do not know what caused you to overlook your sight, hearing, and heart, and accept what he said. We ask God to grant you success in His cause, bestow upon you the recognition of the Manifestation of His own Self, and purify you from the allusions of those who turn away.

21. What appears from the truth is mercy for the monotheists and torment for the polytheists. We ask Him to grant you a cup of the Water of Life that flows in the axis of possibility, so that you may be detached from everything other than Him and drawn closer to the abode where nothing but the lights of the Face of your Exalted, Mighty Lord can be seen. We pray to God that you may not be counted among the servants who have persistently objected to the truth like this. Just as the polytheists objected to Hussein bin Ali - may our souls be sacrificed for him - they wrote that he was the cause of the division of the ummah, had spread sedition in the religion, and introduced some innovations. These detailed words are recorded in the books; you may observe them, and there is no need for this servant to mention more.

22. From the mention of the last paragraph, the foundations of everything almost cease to exist, but we have been patient and we remain patient by the power of God and His strength, and we have referred judgment to God, the All-Powerful, the Dominant, the Self-Sustaining. The sedition that you have imagined has never been the cause of truth, and this Manifestation has appeared specifically for the coalition, unity, and agreement of the people of the Earth, so that all different nations may come together under one religious law and become engaged in the praise and glorification of their Creator. It has become clear that you have not differentiated between the reformer and the corrupter; God willing, we hope for the divine grace that if you have not recognized the manifestations of the Most High, at least you will recognize the manifestations of devils, and the study of the wicked and the corrupt.

23. The truth has always called people to unity and agreement. Observe the revealed words, so that it becomes clear to you! This word was not from you, because we thought that you would not have committed this sin of your own accord, but rather because of what was inspired in you by someone who was like one of us. But when he committed what he committed, God expelled him from the arena of His glory, so he turned to opposition. He has taken for himself an idol in the form of a calf and invites people to it in objection to the Manifestation of the Essence of God and to establish leadership for himself and for it. Such was the case if you were among the knowledgeable.

24. And these words, which have set the hearts of the pure ones ablaze, have been and will remain devoid of meaning and spirit. Yet, in the sheath of those words, instead of meanings, sharp swords are hidden and secretly penetrate the body of the matter at all times. If only someone with insight and perception could be found to realize what injustice has emerged today, and to what extent the oppressors have stood against the harm of the divine cause. However, we ask God to send down from the clouds of His command what will join them in their abode in the lowest of the lowly.

25. And you had also written, saying: For this reason, I had no intention of writing a response. I wanted to remain silent on this matter and not engage in gossip or hearsay. This short life is not worthy of being spent entirely on gossip, conflict, evil, and forced interpretations for the sake of satisfying one's desires.

26. I wish you hadn't written a response, and if you did write one, you should have expressed your own thoughts, not the fabricated words of polytheistic souls. Indeed, remaining silent a hundred thousand times would have been better than uttering such statements. Speech is good when used for the remembrance and affirmation of God's cause, not for arguing and fighting against it. As mentioned in the divine commandments, the tongue is created for the remembrance of the Merciful, so beware of inclining it towards the words of Satan's manifestations. The tongue is the source of truthful light; do not make it the origin of false words! The tongue is the repository of My praise and glorification; do not occupy it with the mention of this and that, for I have placed it in a position where it is an inexhaustible verse.

Whatever it speaks, as long as existence remains, speech will not be cut off from it, unless some illness intervenes between it and the praise of its Lord. A perceptive knower recognizes that divine knowledge has no end and will never have one. The eloquent pearls of the universe are concealed within it, but they have not added to its essence. The rivers of meanings flow from it, and not a particle has been diminished from it.

There is much to mention in this regard, but this servant has been content with this brief account, hoping to purify the outward and inward tongue from the diseases of self and passion, and make it speak the praises of God. For today, the one who speaks is he who stands in the praise of the Truth, and otherwise, he is and will always be a mere prattler.

27. You wrote that there is no room for gossip and quarrel. No one wants to engage in conflict and dispute. It is surprising that you are the cause of what you complain about. The gossip of the world is hidden and concealed in these words that you have sent. It seems that not a particle of the deniers' and polytheists' sayings has been left out in this letter. The book has been given to every soul, but it has not been noticed due to the lack of attention to emotions, and it is sent from one land to another.

This servant is greatly astonished at how you have carried the burden of these heavy words. I wish they had returned them to their origin. Good or bad, it is and will always be suitable for being abandoned. We ask for the great grace of God to purify you from these delusions and imaginary implications.

28. You wrote: "These two short days of life are not worthy for all of it to pass with gossip, conflict, evil, and forced interpretations for the sake of self-indulgence." It's surprising that the cessation has been proven with the tongue and claimed. Just like the soul that has been the cause of all the tunes that can be imagined, and now there is a sign of that tree of indifference remaining in every land, yet it is considered severed. Moreover, a soul that indulges in all apparent obscenities and whose intense greed for a morsel of bread has driven it from here to Istanbul, this act has emerged from it, but some of the deluded people who meet it count a long "sigh," a head shake, and two words of disavowal from the world as the head of the severed ones.

29. The mention of war and the preservation of the polytheists is about death and detachment from the world. And they have taught you well, to the extent that it has been engraved on your forehead. However, the detached ones have different inspirations and customs. If a colocynth claims to be sweet, people with taste will not accept it. Every claim requires action. Souls that have objected to the truth have always spoken in words like these. Just like a sanctified soul that has been through hardships, and by Allah, the one and only God, if these servants thought that they would remain protected, you have given it to the world. And a soul that has been occupied with the utmost pleasure and comfort throughout its life, you have named it detached. Woe to those who speak according to their own desires and do not understand.

30. And I didn't understand what the purpose of the interpretations was that you mentioned. The interpreters are those who talk about what they haven't seen and judge what they haven't reached. By the grace of God, what we have mentioned has been from the firm divine truths and from the established points of your claims and the learned explanations. It is such that no statement has been revealed unless it is specifically without interpretation, so that if a soul appears in the divine verses, no one objects to it. And they have gone to such an extent in this clause that they have made the faith and certainty of all dependent on the acknowledgment of the manifest soul. And you have called this firm divine word ambiguous and forced interpretation. If this point is removed from the explanation, then what evidence will the claimants of faith use to prove their belief? How terrible is what they thought about themselves.

31. Indeed, how quickly they distorted the divine words. Some fake and fabricated structures have caused them to cut off the divine fragrances from the people of possibility. The difference is that these servants speak from what they have seen, and you speak from conjecture. God willing, we hope that you will distinguish between passion and God. If you are fair, you will testify that what has happened has always been contrary to the desires of the soul. For the commanding soul has not and will not give up its comfort and ease. A soul that is exposed to all the divine verses and is still afflicted by enemies. And it speaks of what is mentioned in all the tablets, yet it interprets what has appeared from it as a result of passion and desire. A hundred thousand devoted souls are sacrificed for this passion, from which the musky breezes radiate from the divine pleasure, and by its movement, the still souls tremble and become active in longing for the encounter with God, and by its stillness, the troubled hearts become calm and assured, and by its heat, the divine fire ignites in the human existence's lote trees, and it speaks with the call, "Indeed, there is no god but He."

32. We hope that you do not consider the divine affairs and manifestations of Lordship to be mere personal desires, and that you look at them with the measure of fairness. Moreover, you have written: "I am puzzled by your situation; my heart aches that for years you have been among the ancient sages, and as the common people say, you have dealt with a stubborn group, yet the matter remains ambiguous to you."

Baha'u'llah Recounts a Past Event

33. Know that there is no room for doubt in the position of certainty. And if you say that the recognition of this wondrous revelation is ambiguous to this servant, then be prepared to witness. And if you say that there is a mistake in the revealed verses, then be prepared to listen and see. And if you say that it is in

practice, know that every doer's action is conditioned by His command and suspended by His permission. The position of the truth of certainty is sanctified from the suspicions and illusions of the worldly and the misled. It is known that these words are not from you, as it is unlikely that you would follow such a degree of suspicion and illusion.

34. And all these events that have occurred were previously mentioned in the revealed Tablets. And beyond that, in the first year of entering this land, the glorious Beauty resided in a house near Muradiyya, and these servants were in another house. One day in the late afternoon, they came out of the sanctuary, and all the migrant servants were in their service, including this servant, Hajji Mirza Ahmad, Sayyid Muhammad, and others. They said, "Today a strange event has been witnessed." The servants were waiting to hear what had happened, and after about ten minutes or more of silence, they turned their attention to this servant and said, "Today at dawn, a bird perched on a branch of a tree in the house and recited these words: 'Muhammad has come, and calamity has come.' And the bird repeated these words three times."

35. None of these servants thought of the present Muhammad. Even Sayyid Muhammad himself considered such a matter about himself impossible, and we became preoccupied with interpretations. Among several individuals around who were known by this name, we eventually became certain that one of them must come to this land and that corruption would appear from him. [19] After the completion of two full years, what appeared, appeared. At that time, it became known who the mentioned Muhammad was. By God, by God, his actions and deeds are not worth mentioning, and in truth, if I had mentioned a word other than what happened, what actually happened is exactly what has been mentioned.

36. And they do not know that the mention of this passage was for the purpose of demonstrating miracles, certainly not by the Lord of the Worlds! For we are certain that those who have had the truth's veil upon them will not and cannot be convinced by any argument or proof. As it has been reported, (And even if they see every sign, they will not believe in it.) But the purpose is that his condition was known in a tablet where not an atom of the deeds of all creation has been left out.

37. This statement of yours has added much confusion, as a person who has been rejected by this group and was not worthy of being spoken about, has made such a matter doubtful for you that you are now wandering in the darkness of doubts and traversing the deserts of suspicions. It would be good for you to cast aside these worldly feathers and soar with spiritual wings in the exalted atmosphere of divine sanctity and enter the pleasant realms of spirituality. And you, who for years considered yourself immune from such errors, have finally been swept away and moved by a gust of suspicious and illusory storms, the description of which is impossible. It is now up to the Lord of the Worlds to decide where to place the truth. My knowledge is with my Lord[20], and I am nothing but a repentant servant.

38. We hope that you will hold firmly to the strong rope instead of the ropes of illusory suspicions and that you will enter the blessed city of certainty, assurance, and tranquility, leaving the house of doubt and conjecture. I swear by the truth that my heart has been, and still is, burning for you, as after countless efforts, you have fallen into the trap of illusions and desires. We ask Allah to purify you and make you drink from that which purifies you from what you have heard, to sanctify you beyond it, and to establish you under the shadow of His favor, for He is the most merciful of the merciful.

Badi Feels Deluded by Allegorical Religion

39. You also wrote: My heart aches that for a while, due to the long passage of time since the prophet's mission, we have clung to allegorical religions and have been deluded by them. We were consuming our own hearts, thinking that we had been freed from a coercive allegorical religion. Now, according to what you say, like the proverb "the first sip and the last," we must return to an allegorical religion. The clear verses have not yet become widespread and apparent, so we must stick to ambiguous ones.

40. It has always been clear that the allegorists, driven by their own desires and delusions, remain settled and comfortable in their position. Even if a hundred thousand clarifications come down, they will never benefit from them, as we see the sea of clarification in turmoil and everything gathered in the pond of illusion and interpretation. However, there have been countless interpretations for our ranks. One interpretation has been for the satisfaction of the truth, and another has been in opposition to the truth. As for the divine words, there are endless interpretations, but no one is informed of them except God. Today, by the explicit point of the Bayán - may our souls be sacrificed for him - it is forbidden for those sheltered under the Tree of Bayán to interpret or explain any of God's words. No one is informed except for the person of the Manifestation. This interpretation has not been the concern of creation.

41. As for the interpretation you mentioned, it has been the interpretation of the idolatrous souls, which has always been rejected and will continue to be rejected. Just as today, they have abandoned clarification and are veiled from the Manifestation, being preoccupied with their own delusions and illusions in interpreting and explaining the words and verses that came before. Woe to them for what they do. The purpose of all interpretations, explanations, and meanings of words and verses was to achieve the knowledge of the truth. But once they have become veiled from the truth itself, everything returns to its own place, and those souls are situated in the lowest of the low.

42. And you wrote that you were drinking your own heart's blood, thinking that you had been relieved from the forcibly imposed religion of interpretation; No, by God! You have not drunk your heart's blood, for if you had, you would have undoubtedly entered the purest abode and discerned the greatest vision from the observation of the cow. It seems evident, though, that some of the human devils have intended to create discord and corruption between you and the most despicable creature. However, God is the witness and the guarantor that I would not have suffered from your words if they were specifically for me, no matter what they were. But the hearts of the worlds have burned because of the hints of your words and the explanations of your expressions, for all of them return with your suspicions to the abode of Him who is beyond all. By God, who there is no god but Him, if those whom you have taken for yourselves as beloved instead of God were to fly with the permanence of God, they would not reach the air in which the breezes of a name from His names, which were created by His word, blow. So how can they reach His omnipotent, exalted, wise self? However, God has made His tail sanctified from the touch of these violators, their filth, and the touch of the hands of these idolaters.

43. Listen to the mention of this servant and be cautious of those souls! By God, the air of every city changes because of them, and they claim to have faith in Ali, based on the verses of Allah, the Mighty, the Generous, that were revealed to him before. But when they were revealed another time, they disbelieved in them. Surely, the curse of God is upon the liars and the wrongdoers. From the fragrances of your

words, nothing but deviation and objection can be smelled and perceived. Thus, it is very difficult for this servant to write in this position. However, in truth, if someone is found and raises doubts from the insinuations of the polytheists, it is indeed desirable that they mention their own doubts. And we have no occupation in this land and are waiting for the response to the doubts that may arise for someone, and we will mention it according to our dignity, capability, and the dignity of the person [23], so that, perhaps by divine guidance, their heart may be purified from the doubts of falsehood and illusory suspicions. And from you, we expect that you observe with a sacred eye what is mentioned.

44. From the words of His Holiness, the Most Exalted - may our souls be sacrificed for Him - He says^{**}: “Whoever does not purify their heart, innermost being, sight, and hearing from what is with them, will not be able to recognize what has been revealed by the truth in the clear and mighty Tablets^{**}. Therefore, we hope from God that He sends a breeze from the pleasant winds of His approval upon those who are capable so that He purifies and sanctifies everyone from the dust of disobedience and directs them towards the shore of the Divine Mercy, and indeed, He is near and responsive to whoever calls upon Him.

45. My brother, these birds of the atmosphere of love for the Manifestation of Singularity have gathered grains from the fields of the sanctity of Unity and have listened to the spiritual melodies of the Holy. It is difficult for them to fall into the trap of worldly people or be prohibited and deprived of the Lord of the Worlds by the insinuations of evasive and polytheistic words. Those who seek this matter will only gain disappointment and will not have anything but hardship and fatigue. Indeed, by the grace of God, we are in the gardens of unveiling and present in the assembly of observation. We have passed beyond illusion and imitation, and we rest in the abode of witnessing and observation. We have no business with the world and its people, as our actions testify to our faith. We have not gone door-to-door for wages and morsels of bread [24], nor have we sent a woman as capital, and we have not tied falsehood to the truth. By the Almighty God, there is no deity but Him, if you were informed of the same lies that were told to you in that land and the fabrications attributed to the truth, you would certainly go to the desert and sever yourself from everyone on earth if you are fair-minded.

46. And another thing written: the first cup and the second. This phrase has been mentioned, but it is not known where it should be mentioned. The Point of Expression - may our souls be a sacrifice for Him - explicitly states in all His expressions: Do not be veiled from the Self of the Manifestation in anything created between the heavens and the earth, whether it be from the revealed Books, the upright Scrolls, the wondrous verses, the manifestations of creation, or the manifestations of legislation. And although He has taken the covenant of allegiance to this Manifestation as the most sacred and supreme of all, He says - exalted be His mention -: Glory be to You, O God! So bear witness upon me that by that Book I have taken the covenant of allegiance to whoever You will make manifest before the covenant of my allegiance, and You and those who believe in Your verses are sufficient witnesses for me. Indeed, You are sufficient for me; I have relied upon You. And indeed, You are the Reckoner of all things, everyone turns away from His beauty and clings to His killer.

47. By God, there is no god but He, it was evident what they brought upon this blessed Beauty. Observe that in this very passage, the Point of Expression - may our souls be a sacrifice for Him - conceals so much

lamentation, mourning, and longing. He has taken the truth and all the servants as witnesses in the covenant of this blessed Manifestation, so that the people of expression may not rebel during the Manifestation of the Self of the Merciful and revive what has been revealed in the explanation. Nevertheless, what is being observed has occurred. And still, not many days have passed, and in the ears of all the revealed words, it has been said, and still, the traces of the breath of that oppressed martyr remain on the earth, to which they have brought upon his breath, his existence, and his soul what no nation has ever brought. This is the place where you say the first cup and the pain.

48. Now observe how many words you mention inappropriately, contrary, and out of place. The soul that says, "I have accepted His guardianship before the covenant of my own guardianship," nonetheless, those who oppose have considered the declaration of the receptive souls towards this Divine Self as subject to interpretation. We complain of our grief and sorrow to God concerning what has befallen Him from His servants, who were created by His command "Be," and it is.

49. And you had also mentioned that: The firm verses have not yet become widespread and apparent, so we must adhere to the allegorical ones. No intelligent and knowledgeable person would utter such a word. I am astonished how you have consented to mention the words of the polytheists in your name. It is not the way of the people of truth to transgress the bounds of propriety. Therefore, we entrust the response to some of the mentioned passages to God. For the beloved of truth has been wronged.

50. As for the firm and allegorical verses that you mentioned, it can be inferred from this statement that you have not had a proper understanding of the difference between the firm and allegorical verses. Otherwise, you would have been certain that our firm verses have been revealed in the most complete and perfect form. Therefore, a summary is mentioned in this regard.

51. Know that there are mentions and detailed accounts of our firm and allegorical verses among every group, as recorded in the books, and detailing them would result in prolongation. However, in the sight of truth, the firm verses are those from which the divine intent can be derived directly from the verse itself, without the need for further evidence or mention. Now, be fair, in truth, which verse is the foremost? It is evident to every discerning observer that the greatest verse, which does not and will not need secondary evidence for its establishment, is in fact the foremost essence of the Manifestation. Whatever or whoever is below it, is in need of its command, and none deny this except every ignorant and rejected one.

52. And if you say that the firm verses are the divine commands revealed in the tablets, there is no doubt in that; indeed, we are all certain and believers in them and hopeful of their grace. These firm verses have been firm in relation to the decree of the rulers. As it is evident, if someone becomes knowledgeable of all the firm verses but hesitates even slightly in acknowledging the greatest verse, none of his actions would bear fruit and will be in vain. And that person, whose verses have been and will be firm, says: "All expressions are like pages from the heavenly gardens compared to that naïve existence." In another place, he says: "What is revealed in the expression is conditional upon His command and is dependent on His permission and will." In another place, addressing the assembly of expression, he says: "Do not be deprived of the promised manifestation by the expression and what has been revealed therein." Numerous firm verses like these have been revealed beyond counting, and yet there are those who, despite the fact that all firm verses manifest by his will and all rivers of knowledge and expression flow

from one of his fingers of will, have turned away from him and have mistakenly understood and comprehended the firm verses.

53. Now open the eye of fairness and recognize those who are confused and manifest the hypocritical traits! That is, the souls who have whispered such words into you. Indeed, there are still souls who call themselves by the name of truth, but have inflicted their pitiful weaknesses on the wilderness of suspicions and illusions, and have engaged themselves in leadership. This is not the first share that has befallen us, nor the first spear that has been thrown at the beloved of the worlds.

54. And if you say that the precise descriptions [28] in the statements are the specific attributes revealed for certain souls, firstly, you haven't known those attributes to understand their purpose. Secondly, it is the truth of the soul, which has described all things in the utmost detail and has related all names and attributes to every object. And this is the station (you see no inconsistency in the creation of the Most Merciful). Apart from that, all creation shares the attributes, as in the grandest perspective, everything has been and will be in a single plain.

55. And as for some divine verses revealed according to their apparent meaning, the purpose was to encourage those souls. Beyond that, everything is related to the manifestation of the truth in the verse. As long as that verse of manifestation exists in every object, it is described and mentioned with all names and attributes, and after obtaining it, it ceases to exist. Reflect upon this to become one of those who possess knowledge.

56. And we agree that some attributes are specifically revealed for the soul that you have mentioned. Haven't you heard it said that one should not be veiled from the manifestation of the essence by the letters of expression during the time of appearance? The letters of expression are initially the souls that have been described with all attributes and designated with all names. This very saying of the ancient sovereign is a clear evidence of the veiling of some letters. As can be observed, a soul considers itself part of the letters and mirrors, detached from the sanctity and clinging to the rope of self and desire.

57. And similarly, it is said that during the appearance of the greatest power in the last cycle, the touriyouns (mystical beings) will become nonexistent and nothing. Reflect a little, so that you may perhaps gain knowledge of the loftiness of the matter! After this, the greatness of the matter is such that it is said the touriyouns will become dead and nothing, the letters and mirrors have no mention and existence in that place except after their love. And likewise, in another position, it is said, quoting the Almighty and Exalted: It is permissible for whoever appears to repel those who were not above the earth higher than him, for that is a creation in his grasp.

58. These statements create names and attributes, and those words are the hidden and veiled souls. By Allah, then, the suns of decisive verses, clear signs, perfected indications, and complete words have risen. And yet, you write that Mirza Yahya cannot be rejected. Although his ultimate status was to be present before the glorious beauty and divine words were cast upon him. By Allah, no one has become exposed due to his actions. He himself made himself rejected by turning away from the truth which was created by His Word. Thus, the matter is explained to you, so that you may be among the knowledgeable.

59. Now contemplate which of the divine verses were decisive and which were ambiguous, and recognize those who took the ambiguous and left the decisive behind, and were among the polytheists. In this position, it is preferable to mention some of the decisive verses that have descended from the glorious heaven of His Will - May His Greatness be glorified. By Allah, it is sufficient for all creation. So that every believer who has a particle of divine love in his heart may cling to it, save himself from the suspicions of the people of the earth and the intrigues of the devil's manifestations, and remain firm in his faith without experiencing any wavering. And these are some of the verses of rank that have descended in the Tablet of one of the beloved for one of the wretched ones, His exalted word: "And if you see the name of the letter 'ha', remind him of the verses of your Lord, so that he may be among those who turn to the direction in which whoever turns to it has been saved, and whoever turns away has perished. Thus did the Spirit speak at that time between the heavens and the earth. Say: O servant, hear my word! By Allah, the Truth, you will not find a more sincere adviser than me. Do not hesitate on the path, then pass over it like the passing of clouds! Thus We commanded you before and command you now. And if you do not accept it from me, We will command you to do so after and after, until you pass over it with My prevailing, capable, and wise authority."

60. Tear the veils of illusions with My remembrance, then with My name, and leave behind everything that prevents you! Then suddenly manifest with the appearance of your Lord, and do not be among the patient! Beware lest leadership prevent you from the remembrance of your Lord. By Allah, the Truth, if everyone in the heavens and the earth prostrated to you and you were not in My shade, it would not benefit you, and your spirit would bear witness to that if you were among the listeners. Do you wish to be among those who were prevented by leadership in the days when the heaven of the Cause was torn, and the sun of the beauty of your exalted, great Lord came upon the shadows of holiness, and they were preoccupied with their leadership, disbelieved in Allah, their Creator and Originator, until they decided to kill the one who came to them with a proof from Allah and a great argument?

61. By Allah, O servant, my only purpose was to purify you from everything that is not fitting for you. And whenever I am silent in your remembrance, the tongue of Allah speaks on my tongue and commands me to convey to you, and my duty is nothing but clear conveyance. Remind yourself of even less than that! Have you heard of a greater manifestation than this or greater verses than what I have revealed in truth? Then speak with pure sincerity and be among those who have turned their faces towards the Supreme Vision on the day when the faces of all creatures were transformed!

62. And if you fear for your faith, take this Tablet, then keep it in the pocket of your trust, and when you enter the position of resurrection on the day when all possibilities are raised before the face of your Lord from His wondrous, impregnable breaths, and Allah asks you: "By what proof did you believe in this manifestation?", then bring out the Tablet and say: "By this ancient, blessed, and revealed Book." Then read what has been revealed therein before the face of your Lord, the station in which all the prophets and messengers bear witness. By Allah, then all hands will be extended to you, and they will take the Tablet and place it on their eyes, longing for my meeting and passionate for my love, and they will find from it the fragrances of the holy, the mighty, the impregnable. Thus, we have detailed the verses for you so that you may be reassured in yourself and be among those who are at peace.

63. And if Allah were to punish you for believing in His verses in this manifestation, then by what argument would He punish those who had believed in Ali before, and before him in Muhammad, the Messenger of Allah, and before him in Jesus, son of Mary, and before him in the Speaker (Moses), and before him in the Friend (Abraham), until the manifestations end with the First Originator, who was created by the will of your Lord, the Omnipotent, the Willing? O my name, indeed the matter is more apparent than to be hidden, and more evident than to be concealed, and it shines like the sun at its zenith. And if you were to rid yourself of the veils, you would reach Him closer than your sight returning to yourself, and indeed this is the certain truth.

64. Listen to the words of the one who speaks the truth and do not argue about the verses of Allah after they have been revealed, even if all of creation commands you otherwise! And do not withhold yourself from His grace, even if all beings were to prevent you from it! So look at the matter of your Lord with your own sight, then know Him through yourself and your spirit, for the recognition of others is not proof for you, and the turning away of others is not an argument against you. Beware of veiling yourself from the One who, if you were to veil yourself from Him even less than that, your deeds would be in vain! And every revelation that has come down before from the scriptures of Allah, the Sovereign, the Revealer, the Omnipotent, bears witness to me in this.

65. These are the revealed words that have been mentioned. Now be fair and recognize the firm verses from the knowledge! And if there is even a spark of the divine love's fire in one's heart, they would act upon what has descended from the heaven of the divine will and be detached from all that is in the heavens and the earth, established upon the carpet of tranquility, assured of God's command, and contented with nothing but Him. Indeed, God's proof is complete, His blessings are perfect, the sun is rising, the verses are being revealed, and the manifestation is most apparent. Yet you have immersed yourself in the confusion of inquiry, suspicions, and allusions. We ask Allah to grant success to us and you and to bestow upon us what He has determined, and indeed, He is the Mighty, the Generous.

Confusion and Corruption

66. And about your saying: "Bravo, what a strange thing has happened! People are still at the core of the matter." This means they still don't know what the words were and what the rulings were. Now, there are new circumstances and an interpretative religion that has given rise to a thousand kinds of discord and turmoil.

67. I do not mean to be disrespectful, but I bear witness before God that no wise person has ever spoken like this. Because if the truth depended on the opinions of people, it would never be revealed. In every era and age when the divine sun of truth has risen and shone from the horizon of divine will, there has always been opposition and strong resistance. People considered the structure of divine unity as a source of discord and corruption. However, it is evident to anyone with insight that the purpose has been nothing but unity and will continue to be so.

68. Beyond this, the opinions of people are not specific to this revelation. They still argue about the advent of the Prophet of Allah. If their opinions were to be the criterion, God forbid, one would have to deny all divine manifestations. Moreover, the laws and teachings of this revelation have been established

and made apparent, not from the delusional souls that you have imagined. By God, they have not contributed a single word, and God forbid, if their deeds were mentioned, Satan would flee from their actions. Many matters have become obscured and veiled. We ask God to open your eyes with His grace, save you from the darkness of self and desire, and draw you near to the Lote Tree of the Utmost Boundary. Indeed, He is capable of all things and is watchful over everything.

69. Truth is not dependent on the opinions, objections, and opposition of people. He does what He pleases, despite the denial of those who disbelieve in God and are among the ones who turn away. If you think comprehensively, all of these objections apply to the First Point - may our souls be sacrificed for anything other than Him - and similarly, to all the messengers before. Listen to what I say, then seek forgiveness for what you have committed, so that perhaps God will forgive you and atone for your misdeeds, for He is indeed the Most-Forgiving, the Most-Merciful.

The other comment from that resentful person is: "So, therefore, If you think to interpret by yourself, then you will interpret the unquestionable. It's amazing how the matter has become ambiguous for you. In the clear matter, seek little confusion."

70. These worshipers have shown their own understanding and, by the grace of God, have moved from the wilderness of interpretation to the pleasant space of explicit expression. Those who interpret are the ones who overlook the manifest and abundant truth and carve idols of illusions from the axe of doubts, and then devote themselves to their own creation, prostrating and submitting. Yet, they still consider themselves among the true worshipers and those who are devoted to God.

71. Listen to the mention of this servant, clear your heart from illusions, and focus on the Lord of the people! The friend is the one who, if he notices his friend drowning in the abyss of annihilation, helps to the best of his ability and preparedness, so that it may lead to success and prosperity. Therefore, we hope to hold onto the rope of divine grace, escape from the abyss of remoteness and darkness, and enter into the shade of the radiance of the divine dawn.

72. You have overlooked the clear matter that is present now and speaks the truth, and you have closed your eyes to it, opening the door to interpretation, which has always been weak and frail. To the extent that you have made a false accusation against yourself, and yet you write and consider it truthful. Among the things that arrived was a paper that was unclear who it was from and who wrote it, as it was without affection or name. However, some false and fabricated words were recorded on that paper, and it is clear that Satan has inspired them. That fabricator, whose identity is unknown, wrote them based on the inspiration. The writer himself is aware of this lie, and so are you, but you still consider it true and want to relate the truth of the One who possesses the truth to doubts and illusions. Now observe how you have sought confusion in the clear matter. We ask Allah to open your sight, support you in recognizing His manifestation, and make you among the successful ones.

73. Another objection by that person: Indeed, I have not been present, but I know so well that I am more informed than those individuals who have been there for years. Furthermore, I possess the general principles that serve as the criterion.

74. The claim of knowledge you have made is not true, by Allah! Absolutely no one is informed, neither you nor anyone else. And what has been suggested to you, by Allah, the one and only God, has been and will be entirely contrary. I wish that that person, who has now claimed the truth from Allah, were like one of the common marketplace people. It is astonishing that you have intended to cast doubt upon this servant. All your words, suspicions, interpretations, hints, indications, decisive and ambiguous arguments, and claims of expertise in this matter all lead back to and end with Sayyid Muhammad Isfahani. His virtue is well-known and clear to these servants and has been clear before. It is astonishing to see your insight; you recognize people well.

75. I hope that the truth will remove that corrupt person from the midst. He has caused such corruption that has never been seen before since its inception. And indeed, he too has claimed knowledge. Be aware that, by Allah, the one and only God, he has never had any knowledge. What he has said is pure lies and utter fabrication. These few days of life are not worth engaging in corruption, obstinacy, and committing such heinous acts. It was befitting for you, after the entrance of that corrupt person into that land, to advise him with good counsel and wise words, not to strengthen him, become his mirror, and speak on his behalf. God willing, I hope that he does not spoil the wheat.

76. We praise God for protecting these servants from the evil and deception of that person. What else should this servant mention? These are the days when, among the deluded, the word “exchange of land” is heard, and the word of God is not heard. If they were fair, they should all cry tears of blood and wail in the wilderness, for they claim the truth by referring to the words of the first point - may our soul be sacrificed for it - and they strike their own selves with a sword.

77. Moving on from these matters, we want to see what proof and evidence they believe in regarding the first point. Bring forth your evidence if you are among the truthful! With the same proof that they believe in and are certain of the first point, we believe in and are certain of the manifestation of the Self even more. The difference is that when the divine test and the scale of divine justice came into play, the believer and the polytheist became distinguishable from one another. Be fair, if we deny this manifestation, its events, and its signs, then on what basis and in what matter can we claim to have faith?

The Measure of Truth

78. And regarding what you wrote: “In addition to the general principles that are the measure being in hand,” how great is this statement from you! Because this is a position that God has placed above all worlds, for the Self of the manifestation is the balance of God and His criterion, with which the truth shifts just as the shadow shifts with the sun. Likewise, it is revealed in the Bayan if you are among the knowledgeable. Someone like you is just like someone who picks up a piece of stone and brings it before a person in whose presence treasures of gems exist, and claims that with this stone they want to recognize and distinguish your gems.

79. That measure which is in the hands of the people, perhaps the likes of you recognize themselves by it, but the Divine Self is sanctified from it and has never been recognized by it and will never be. The divine balance has always been His Self and will continue to be. Whoever recognizes Him has recognized the balance, and whoever is veiled has failed in his efforts and is among the losers. Indeed, the measure that

you mentioned is the same measure that was in the hands of the scholars of the time during the appearance of the first Point - may our souls be sacrificed for Him - as well as during the appearance of the Messenger of God before, and before him the appearance of Jesus, son of Mary, where all the scholars and leaders objected to those Suns of Truth by the measure of their own selves until eventually they issued verdicts for the killing of those sacred temples. Verily, the curse of God is upon the wrongdoers.

80. O heedless sleeper, know that the divine balance has always been His Self and whatever appears from Him, and it will continue to be. All of that is a bounty from Him, if only you knew. And if, in truth, one's self looks at the Point of Explanation and His commandments, even if all the worlds were to turn against him with sharp swords and dismember all his limbs, he would not waver in this great appearance. Indeed, what has been ordained and what has descended from the heavens of His Will has been, and will continue to be, a clear testimony to this greatest appearance. And if you do not observe the Explanation and deny the divine proof that all the prophets and messengers have presented, and you do not recognize the signs of God, which have always been and will continue to be the firm proof, then bring forth what you have, if only you are truthful. It is indeed incumbent upon you to bring forth that balance and that proof by which you claim the truth today. No, by God, you will not be able to do so and you will not have the power. All matters are in His grasp, and everything is in the hand of His omnipotence, and everything other than Him is a creature in His sight, and with that, every possessor of insight bears witness.

81. If today, someone denies these divine manifestations, theophanies of Lordship, and the revealed verses which have appeared in this greatest, most sacred appearance, and which flow like abundant rain, they are in fact denying the truth and all the messengers. And verily, they are among the polytheists, as it has been recorded in the Mother of the Tablets by the Pen of the Command.

82. A melody from the melodies of the exalted utterance is mentioned in relation to the specific criterion for the seekers of the sanctuary of the Merciful, so that perhaps by gaining knowledge of it, they may completely detach themselves from satanic manifestations and tear apart the veils of illusions. Those who are among the highest assembly hear the sound of its breaking and bear witness to their own selves above all the assemblies of expression, among those who have disbelieved and associated partners with God, and who flee from branch to branch to instill doubt and suspicion in the hearts of those whom the breezes of the Merciful have turned from the left of suspicion to the right of certainty. The saying - exalted be His mention, exalted be His praise, exalted be His word, and great be His beneficence - : He is the criterion, and His command is the criterion, and His states are the criterion, and His signs are the criterion. What is attributed to the criterion is the criterion.

83. Indeed, the criterion has always been and will always be the essence of the Manifestation, and what appears from the ocean of generosity and grace, and what they act upon today, what they speak and what they command, has been and will be the criterion for everything, before and after. Today, consider every soul that deviates from this sacred criterion of the Merciful as false and rejected, and may we seek refuge in God from daring to challenge the original criterion! Fear God, who created you from a humble drop of water.

84. The other statement of the adversary is as follows: Firstly, the one whose claim and demand I am presenting, His Holiness the Báb, whom you call the Supreme Lord, has indeed established His verses in truth and has referred to His verses as proof of His legitimacy, and none of the believers deny this. And it is certain [42] that you too cannot deny it; rather, your confirmation and that of others has been based on the verses of the Báb.

85. By the One in Whose hand is my soul, not a single person with a sense of smell will perceive the fragrance of truth from these words that you have written. How great is the regret and remorse that you did not partake in this spiritual spring adorned with exquisite patterns, and did not inhale the sweet breezes of the divine garden of meanings. Your words are like the words of the veiled ones, even more insignificant. By God, if you were to reflect upon them, you would be ashamed of yourself and would erase them all. The worth and status of a person is revealed through their words, and in truth, words are the mirrors of the soul, if only you were among the knowledgeable.

86. These imperfect words have always prevented the structures of people's conjectures from the side of Oneness. What a station of witnessing the sanctity of the Cause can be seen, and what a station of witnessing the veiled souls can be seen. Listen to my words, then leave them behind you, and turn to God with all of you, so that perhaps the oceans of meanings and eloquence will flow from your heart in the remembrance of your Lord, the Almighty, the All-Powerful, the Bestower!

87. Although the pen is ashamed to mention the answer to such words, considering that they have deemed the response necessary, I mention that these very words of yours are a refutation against you, and you have written them without paying attention to the proof of God's Cause. Thus, God lets flow from the pen what the writer is heedless of. Woe to the veiled ones from the punishment of a great Day.

88. O brother, being barren has been of no value in all nations, as it has been deprived of offspring. By God, souls whose hearts have become barren from the appearance of the divine knowledge are more deprived in view. Now it can be seen that most of the veiled ones' hearts, emotions, and sights have become barren, to the extent that they are not able to comprehend what they write themselves, let alone the allusions of the divine words and the essence of the sublime divine wisdom. By God, they are barren of God's mercy, truthfulness, and justice, and nothing appears from them but what intensifies God's wrath and anger upon them, yet they do not understand.

89. This, which you have written, is from the same Bab whom you consider the Supreme Lord. It becomes clear from this statement that you do not know the Supreme Lord. Or you have practiced taqiyya (dissimulation), like your guides who deny in some situations and seek exoneration and send piles of forged books to justify their own truth. You and everyone in the heavens and the earth should know that we have always been certain, confessing, obedient, speaking, remembering, declaring, proclaiming, shouting, screaming, correcting, communicating, conveying, and announcing with the highest voice that He is the Supreme Lord, the Lote-Tree of the farthest boundary, the Tree of the utmost, the Dominion of the Highest, the Omnipotence of the Darkness, the Divinity of Eternity, the Spirit of Splendor, the Great Mystery, the Most Complete Word, the Manifestation of Eternity, the Most Honorable Temple, the Encoded Emblem, the Lord of the Nations, the Roaring Sea, the Supreme Word, the First Pearl, the

Hidden Scroll, the Treasured Book, the Beauty of Oneness, the Manifestation of the Divine Essence, and the Source of the Eternal.

Without Him, existence would not have appeared, the purpose would not have been known, and the beauty of the worshiped would not have emerged. By God, with His name, the heavens and everything in them, and the earth and those on it were created. By Him, the seas swelled, the rivers flowed, and the trees bore fruit. Through Him, the religions were fulfilled, and the beauty of the Merciful appeared. By God, if we were to describe Him until the end of what has no end, my heart would not be satisfied with the thirst for the love of the mention of His names and attributes, let alone His holy, mighty, and beautiful Self.

90. And you be a witness and testify, present this Tablet to any soul among those exposed whom you wish to show, you are permitted. Just as your guide has taken the divine Tablets in the handwriting of the Divine Branch and shown them to some and sought exoneration himself. This is what he has done in secret, but in public, he bows his head and draws out his breath among the eloquent ones who have taken him as their lord for themselves and he provides evidence for them of his fabricated, false self and rejoices in his dominance over them. Say: Woe to you, O fearful, treacherous, disappointed, and loser! Today, nothing will avail you, even if you cling to everything created between the heavens and the earths.

91. If only they had been content with that, but they have written words similar to that and shown them to some in the name of truth. Indeed, God knows what is in their hearts and has counted everything in a clear record. Now, if you wish, you may show this Tablet to any soul you desire. By God, my Lord has not preserved Himself, and He will never preserve Himself, and He awaits the cross from the Jews and the lance from the lancers if you are among the knowledgeable. Know that the truth awaits what has befallen those who appeared before it, and likewise what befell the Messenger of Allah before, and likewise before him to the Spirit, then before him to Abraham. He fears no one and will never fear, by the grace of God and His care. So gather together to shed the blood of His sacred, mighty, and impregnable being.

92. And what you have written: They have established their own verses concerning their truth and have commanded their verses to prove their truth; this very word, if you knew, has flowed from the pen to prove this matter, and you have not realized it. Are you certain about these verses that you have mentioned, or not? If you are not, all these words you have mentioned are and will be void. And if you are certain [46], why do you deny and turn away from these verses which, like pouring rain, are constantly being revealed? Be sure that the people of insight and heart do not allow you to pass beyond the first word. In this very word, they establish the divine proof and argument upon you and record it.

93. In the same way that the Tree of Oneness has established its cause and we have attained knowledge, now by the same token, the cause of God has become manifest, the verses of God have been revealed, and these servants have become certain. The people of denial are not and will not be these servants. Deniers are those souls who (believe in some parts of the scripture and disbelieve in others). No, by God, rather they disbelieve in all the scriptures. For today, if a soul turns away from even a single letter of these verses, their denial is established and proven upon all. Verily, we believe in what has been revealed before and then, and everything bears witness to that if you are among the certain ones.

You are arguing well and engaging in objection and debate regarding your beloved original point. And you write that the verses of His truth have been proven. In your opinion, you are considering the revelation, but you are far from the Revealer.

94. And as for what you wrote, that you cannot deny it with certainty, our secrets, our existence, our tongues, our hearts, and our limbs bear witness to His verses if you are among the knowledgeable. I swear by the sun of the glory of unity that a single word from the words of that Manifestation of Names and Attributes is more beloved and esteemed in the presence of the Sublime Beauty than all that is in the heavens and the earth; how much more so for these servants who are non-existent before a single word from Him and submissive before what has appeared from that Tree of Truth, the sun of grace, and the moon of tenderness.

The difference between us, these servants, and you is that you are certain in words, behind a thousand veils and barriers, and you turn away from His breath, His existence, His spirit, and His essence. If only you were content with denial. No, by the soul of the Most Merciful and Compassionate, but rather, in nights and days, you are engaged in devising the shedding of pure, immaculate blood, as has become evident from the deceit you have shown in that land. And we, these servants, are certain, submissive, and acknowledging of His verses, His words, His manifestation, His breath, and His spirit in their entirety. So recognize the status of those who turn away, the status of the Exalted and Great God, and the status of these poor and needy ones.

95. And it was also written: And He Himself will distinguish the verses better than others from non-verses, rather, He must give the real distinction. And certainly, such a person will not be a liar and will not act according to selfish desires.

96. If you have written this out of suspicion and conjecture, these servants are certainly declaring between the heavens[48] and the earth that there is no god but He, and that the point of expression is His standard and manifestation, and whatever descends from Him is the absolute truth, without doubt, and that He distinguishes the truth from falsehood and certainty from doubt. Now, this distinction that you mentioned, are you certain and submissive to all His verses, or to what you have interpreted according to your own desires and perception? If you are certain of everything that has been revealed from Him, as you say, then He says - exalted be His mention -: "All that is in the expression is a gift from God for that glorious, self-sufficient manifestation." And then He says: "Exalted are You, O my God, how insignificant is my mention and what is attributed to me. Therefore, I want to attribute it to You, so accept me and what is attributed to me by Your grace, and indeed, You are the best of those who give grace."

97. O you who are heedless of the realm of expression, despite this humility at the point of origin, you have not been alerted by the last appearance, and have become preoccupied with these invocations. By God, if you reflect on the whole matter, you would lament for yourselves, for in this position, that blessed being has mentioned Himself with the utmost humility and pure self-effacement; where else is the station of mirrors and what is attributed to them mentioned? Have you seen any line of expression that does not ultimately lead to this innovative, unique mention? No, by the truth of His essence, but you do not know. By God, you have fallen into a position where it seems[49] you are not moving with a thousand chains. At

last, take a single breath out of the confines of allusions and enter the pleasant space of abstraction so that you may recognize the impregnable truth through His holy breath and be severed from your ignorance.

98. And why have you mentioned that divine effulgence as the “distinguisher”? If it is related to the verses, then why do you turn away from this distinguisher, which has appeared in verses before which all possessors of verses are humbled in its presence, except for those who are driven by the winds of leadership as they please? Sometimes it strikes them upon the tops of the mountains, and sometimes in the wilderness of misguidance, and sometimes it casts them into the depths of annihilation, and sometimes it leaves them under the wolves of the self and desire. Say: Die in your rage. By God, the one who has appeared and established the proof by his word for both the ancients and the moderns, and by him, it will be established until the end, which has no end, and none deny that except every disbelieving sinner.

99. And as for what you wrote: “He will not be a liar,” although on the surface you have confirmed the truth of His Holiness, this confirmation was merely a shadow and was taken away. For if you were certain of the truth of the original point, you would not deny the source of truth, from which the reality of truth is created and praised by His will. Your confirmation of His Holiness’s truth in this position has been in view of the fact that by this apparent confirmation, you may deny his existence and reality. Just as the scholars of the past, during the appearance of the point of expression [50] - may His greatness be glorified - spoke in the same way: “Certainly, the Imams of guidance are truthful; there are numerous authentic traditions from them stating that whoever claims that the Qa’im (the Promised One) must be born is a liar, a hypocrite, and a fabricator, and his killing is obligatory.” And they also argued that “(Seal of the Prophets) is the word of God and is explicitly revealed in the Qur’an, and it is certain that God is truthful and His Prophet is truthful.” And then, objecting to God and the manifestation of His essence with these words, they said: “This claimant’s statement is false and devoid of credibility, for it contradicts the Book of Allah, His traditions, and the truthful Prophet. As it is in his book, the Prophet has come from the beginning with no beginning and will come until the end with no end.”

100. In the same way that you have objected, those before you objected, but you object even more strongly, if only you knew. Now observe how deluded those who have instilled these words in you are! It seems they have not attained a single letter of divine meanings and have not been blessed with a drop from the ocean of the Almighty’s greatness. Woe to them for what their souls and desires have commanded them. What you mention from the explanation, and we do not submit that you have understood all of it - while this is impossible, for no one is informed of its meanings except Allah - and likewise to all the actions of it [51] during its appearance, does not benefit you except by confirming the appearance. For He explicitly says: “Do not be veiled by what is revealed in the explanation from the countenance of the Merciful,” let alone these four words that you have mentioned.

101. And after proving this blessed and pure word, all that you have mentioned, or after that, rely on it, has been related to the limited selves of those who mention and argue, and the sacred truth is beyond all. It is quite clear that if you believed the first point to be truthful, you would never deny this most sublime and exceptional manifestation. Now you know it by its truthful tongue, but in action, God forbid,

you are false. So seek forgiveness for what you have thought, said, and written, and say: "Glory be to You, O Allah, my God! I am the one who has failed in Your presence, and I have followed the paths of doubts and illusions because I was veiled from recognizing the manifestation of Your essence. I relied on what burnt the liver of Ali, then the heart of Muhammad, the Messenger of Allah, as if I had killed all existence from the unseen and the witnesses. So look at me, O my God, with moments of Your mercy and do not leave me to my own soul and desires! Then purify me from the signs by which I have been deprived of the gardens of Your union and meeting. Verily, You are the One with power over what You will, and You are the Dominant, the Sustainer."

Mirza Yahya's Station

102. You also wrote: Can anyone from outside or inside, famous or actual, doubt that His Holiness the Bab confirmed Mirza Yahya? In the sense that He wrote to the surrounding people and His companions in various expressions about the truth of Yahya, saying that after me, it is he, and obedience to him is obligatory for all; he is the guardian and the successor, whatever he is, after me, it is he. He explicitly stated this in clear terms for the people of imitation and the commoners. However, for those with the keenest vision and hearts, He expressed other statements, saying, "Indeed, the matter ends with the Name of the One because His manifestation by Himself is a proof and does not require endorsement."

103. My heart burned for you after observing these words, as you have evidently become convinced like the seminary students who are now proving their points in schools with the same delusional reasons and similar words. According to your own words, you consider the people of discernment to be delusional, but your delusion seems a hundred thousand times greater than that of that group. How long will you remain lying on the carpet? Raise your head from sleep and open your eyes to witness the sun rising at the zenith! Leave these words behind and look toward their origin! Cast away your illusions and cling to the sovereign of certainty. It is a waste of hearing and sight to be preoccupied with observing and listening to these words.

104. Firstly, what you have written is the opposite of what has passed, and you say: "Do you believe in part of the scripture and disbelieve in part?" How have you accepted these words, the origin of which is unclear as to what they refer to, and all the statements that say, during the appearance, do not cling to anything other than Him, considering these statements from the Merciful as inaudible, while you have to listen to the fabricated words?

105. It has never been mentioned in the statements regarding guardianship and caliphate. According to you, these words belong to the people of discernment. What has been mentioned in the statements are the reflections and mirrors. And in all cases, it is said that the mirrors are not exclusive and will not be. Whoever faces the radiance of the Divine Sun is considered one of the mirrors, and this status remains as long as they do not deviate from the alignment. After deviating, the light returns to its origin, and the creature returns to its form and likeness.

106. And in all the statements, especially explicitly, it says: on the day of the appearance, do not look at anyone other than Him, for that beauty will not be recognized by the sight of anyone other than Himself, as it has not been. And now, the very first point itself says that what you are writing is wrong, and your

arguments are about the delusional selves. The truth has appeared with its authority, and its evidence is its verses, and its manifestation is itself. So die in your anger, O assembly of the delusional.

107. You have mentioned the external and internal aspects and reputation, and all these words have been written purely based on delusion and mere suspicion. As for the external aspect, which has never been informed, and as for the internal aspect, where some have sought to ascend to the highest companionship, and some who still exist, you have denied those souls, and by your whims, you have arranged fabrications in order to perhaps deprive the weak and helpless of the insurmountable truth, as has been done before. If only it could be understood what the reputation was given for and what the wisdom behind it was. Only those with insight know it.

108. And this servant is bewildered as to why you have claimed to have knowledge when you have never been involved in this matter. Indeed, it is likely that soon the weak and false narratives will emerge from the lying souls of the polytheists, and of course, those narratives will be ambiguous, and they will ultimately be attributed to Sayyid Muhammad Isfahani, or to Hussein, known as "The Burned," who has recently entered and fallen under the shadow of Satan, or to Mirza Hussein Qummi who spat on the face of the beloved to preserve his wicked self, or to the lame one who disassociated himself from God while he was on the pulpit. You yourself know that none of these souls had any knowledge, but your desires have led you to confirm the untruthful. Fear God, and do not say what you do not know, and do not be among the fabricators!

109. If all of us on earth today become delicate mirrors and bear witness to a matter, it will not suffice, for the testimony of all is contingent upon the Self of the Manifestation. Just as the Point - may our souls be sacrificed for Him - states in the final appearance, His saying - exalted be His mention -: If all of us on earth bear witness to a matter, and He bears witness to something less than what they have testified to, His testimony is like the sun, and their testimony is like the phantom of the sun, which has not come into alignment, and otherwise, it corresponds with His testimony. I swear by the Most Sacred Divine Essence that a single line of His words is better than the words of all of us on earth, rather I seek forgiveness for this mention of preference. How can the reflections of the suns in mirrors be like the effects of the sun in the heavens? This is in the realm of nothingness, and that is in the realm of the Will of all things by God, the Almighty and Exalted.

110. Now, what has been mentioned and is famous among the people according to your claim, has never been considered by God and will never be considered. Everything is contingent and dependent on the affirmation of this most wondrous, most exalted and most holy Manifestation, if only you knew. And assuming the confirmation of what you have mentioned, in the last appearance, He states - exalted be His mention - that in such a way, they will become dead and nothing, the letters and the luminous proofs will remain veiled[56], and the tree of affirmation will be considered negation. And similarly, He says: Many a soul is in the highest heights among the people of Paradise during one appearance, and during the next appearance, they become among the people of Hell in the lowest proximity.

111. Tell the deniers and the neglectful: O blind ones, who have deprived yourselves of the Kauthar of meanings, the Tasneem of knowledge, and the Salsabil of eloquence, reflect upon the "highest heights," so that you may perhaps partake of a drop from the greatest ocean. And similarly, in another station, He

says - exalted be His mention - that: the highest dwellers of Paradise were once inhabitants of the lowest proximity to Hellfire. Now, the pure insight is required to reflect upon these utterances and the Manifestation of the Cause. In the past, the idolaters used to cling to the previous words during the times of Manifestation and objected to the Divine Self, just as you are clinging to the previous words today and objecting to His Self. Woe unto them, and unto you, and unto those who follow you from the torment of a great Day.

112. You have been negligent in sending words, which are only fitting for the sight of the idolaters, to the most sacred and exalted abode. In the previous Manifestation - may our souls be sacrificed for Him - a statement was made, purely for the sake of God, so that the deniers might become aware and not be veiled from the Sun of guidance. He says - exalted be His mention -: the example of those days is like the Sun to the stars. And similarly [57], the example of the people of that Manifestation in relation to the apparent is just like this. For this reason, in that Manifestation, the knowers would not let their pens flow and refrain from their compilations, authorship, and creations, and from their appearances and manifestations. If only they had listened to this single advice from the sovereign of Divine unity and not committed what they were forbidden from! I do not know which path they walk and which routes they follow. They use the signs of God as evidence, and then they disbelieve in the One who revealed them.

113. And as for what you wrote, that His Holiness the Bab confirmed Mirza Yahya, first of all, you are not informed of that confirmation and its purpose and intention. For the heavenly meanings have always been veiled from the gaze of creation in the chambers of the divine words of the Lord's protection and will continue to be so. No one touched them except the Self of the Manifestation and those who were His witnesses on the day of His appearance. By God, He confirmed nothing but this beauty which fell into the hands of the idolaters and under the control of the deniers, and then the tongues of the heedless and the arrogant. Assuming the truth of this statement, if you look closely at this confirmation in the case of all observations, as He says - exalted be His mention - that: There is no doubt that all the souls who have become believers in the declaration are from the prophets, saints, and chosen ones. And then [58], in another position, He says - exalted be His mention -: All of this is so that on the day of the Manifestation you do not remain veiled by the names, but rather look at what the names stand for in everything, even the mention of the Prophet, for that name is created by what God reveals.

114. It is astonishing that you still remain fixated on the names. Well done, you have truly followed the divine advice. You have neglected the fact that you are devoted and adhering to the names, as you constantly mention them, and you are always drawn to and attracted by what the names stand for. You do not realize what you are doing.

115. All of your arguments and descriptions that you have mentioned or will mention concerning any individual are related to their statements, and in all statements, it is explicitly stated that their statements and what is contained in them are subject to the will of that Sovereign of Oneness. That Eternal Beauty is capable of negating all creation with the word "no" and relegating them to the depths of hellfire, or drawing everyone with the word "yes" into the shade of affirmation and granting them a place at the highest peak of the Paradise of knowledge. He is not questioned about what He does, and everyone will be questioned about everything.

116. If only you realized whom it is that you have confirmed! By God, there is no god but Him! He has not dawned except with His remembrance, nor ended the day except with His praise, nor moved except with His love, nor breathed [59] except in His command. Yet you have turned away from Him, opposed Him, and clung to what is, in the sight of God, more insignificant than yourselves, if only you knew. You have turned away from the Beloved of Possibility, of whom He says in the Point of Declaration - exalted is His mention -: "Were it not for His Book, that Book would not have been revealed, and were it not for His essence, God would not have manifested me", and you write that He has described such and such in His statement, while you have neither known the description nor recognized the describer and the described. By God, if you knew what you have done, you would weep for yourself, and if you knew this Manifestation and had the wealth of the heavens and the earth in gold and silver, you would spend it all to enter His shade and hear a melody from His melodies. But because you were veiled from that, you have become deprived of the divine breezes of God, the Guardian, the Self-Subsisting.

117. Indeed, my brother, by God, those who have disbelieved today have suffered loss after loss, failure after failure, humiliation after humiliation, and deficiency after deficiency, but they do not understand except when the angels of punishment come to them and their eyes are moved from the dominion of death. Then they will be in despair and say, "Is there any way for us?" Then their mouths will be struck with the hands of subjugation, and they will be returned to their abode in the depths of the Fire. Thus, the matter is decreed by God, the Almighty, the Dominator. And indeed, obliterate what you have, and then affirm what [60] is with God on the tablet of your heart so that you may find it shining brightly with the lights of the suns of wisdom and meanings. This is how this servant advises you, so that you may be among the listeners.

118. And as for what you have written that it has been said: "Whoever is my successor and caliph after me, he is the one," by the One who has monopolized glory and majesty and created all things without any example with the supreme word, if a soul had inhaled a breath of the divine expression from the paradise of divine pleasure, it would not speak such words. Rather, it would flee from those who speak those words. You have not yet perceived the wondrous creation, the wondrous spirit, and the wondrous words. The matter of the sacred expression is one of the issues that have passed. What you had before has been folded away, and another carpet has been laid out by the permission of the Most High, the Most Manifest God, but you have not grasped it, neither its beginning nor its end. Praise the Beloved who has so deprived the heedless that they are now more abject than the previous nations before the mentioned and witnessed. It is as if they have covered themselves with a garment of iron, which they are never able to move, as well as their hearts and souls. They have taken a step anew but have been placed in the footsteps of the people of discernment.

119. Listen and break these obstructing barriers and enter the vast, wondrous realm of the Master of the Day of Judgment, so that you may witness worlds other than your own! Do not be so hard on yourselves. Show compassion for yourselves and for the oppressed servants! You have newly clung to the remnants of the delusions left by the people of discernment. Sometimes you mention the fabricated caliphate and the false guardianship, and sometimes you attribute the invented words to the first point - may our souls be sacrificed for it. Hear the call of the Most High Lord who addresses the mirrors:

The Address to the Mirrors

120. When the sun of glory rises from the horizon of eternity, be present before the Throne! Beware of sitting before Him or asking what you are not permitted. Fear God, O mirrors, all of you together. Ask of the wonders of His grace so that He may reveal to you whatever He wills and desires. For on that day, all grace will revolve around His Throne and will manifest from Him if you but know. Be silent before the Throne, for silence on that day is better than all that has been created between the heavens and the earth. And do not be among those who were given knowledge before and became arrogant with it before God, the Guardian, the Self-Subsisting. For on that day, He is above every possessor of knowledge, knowing, all-knowing; above every possessor of power, powerful, omnipotent, capable; above every possessor of greatness, great, magnified, mighty; above every possessor of elevation, elevating, exalted, lofty; above every possessor of honor, honorable, exalted, esteemed; above every possessor of wisdom, wise, ruling, sagacious; above every possessor of generosity, generous, giving, bountiful; above every possessor of command, commanding, ordering, leader; and above every possessor of virtue, virtuous, excellent, meritorious.

121. All of you were created for His encounter and presence in that greatest and most exalted position. Indeed, He may bestow from the heaven of His generosity what is best for you, and what descends from Him will surely enrich you beyond all worlds. Today, the knowledge of every possessor of knowledge, the merit of every possessor of virtue, the greatness of every possessor of greatness, the power of every possessor of power, the remembrance of every possessor of remembrance, the deeds of every doer, the bowing of every bowing one, the prostration of every prostrating one, the focus of every focused one, the honor of every possessor of honor, the high lineage of every possessor of elevated lineage, the lofty nobility of every possessor of exalted nobility, the eloquence of every possessor of eloquence, the light of every possessor of light, and the name of every possessor of a name will not avail. For all of that and all that you have known and comprehended have been created by His command “Be” and it is. If He wills, He could create the possible things with a word from Him, and He is indeed capable of doing so, and He has always been above all that, a determiner, omnipotent, and capable.

122. Beware, O mirrors, of being deceived by names on that Day. Know that you, those above you, and those below you were all created for that Day. Fear God and do not commit what saddens His heart, and do not be among the heedless. It may be that the truth appears while you are resting on your seats, and His messengers come to you with tablets of manifest glory while you behave arrogantly and judge Him with what you do not judge yourselves, and say, “This is not from God, the Guardian, the Sustainer.”

123. Glory be to You, O my God! You know that I have conveyed Your message and have not fallen short in what You have commanded me. I ask You to protect the people of eloquence on that Day so that they do not object to You and do not argue with Your signs. And guard them, O my God, by Your power which has prevailed over all the worlds.

124. In this position, I am content with these words. Most of the divine revelations that have descended in this most sublime and sacred manifestation have not been observed by anyone. Some have distorted them from their places, some have concealed them, and some have changed them according to the apparent meaning of the word. However, in truth, what is present in the expression for each soul is

sufficient for reminding them of this greatest and most sublime word. And God is a witness and knower of this.

125. And as for what is written that it is said, "Indeed, the matter ends with the Name of the One, for His appearance is itself a proof and does not require any text." By God, when you wrote this statement, all things wept, the inhabitants of the highest heaven wailed, and the pillars of existence trembled in both the unseen and the seen realms, for in proving an enemy among the enemies of God, you have belittled the sanctity, greatness, and majesty of God. By God, the one whom you have taken as a lord besides God, he is in need of everything, and the one whom all are in need of, He has indeed appeared in truth in the year sixty [1863], and at that time He established Himself in truth. "So blessed be Allah, the Best of creators."

126. Be humble before God and do not let your pen follow your own desires and whims, and do not disbelieve in the One who, with a gesture of His pen, established the religions of the worlds. Indeed, the one for whom you have stood out of love and hypocrisy should stand before the face (of God) and have the verses cast upon him, and he should be proud of it. For you have followed him on your own accord and opposed God, who created everything by His command. There is no god but He, the Dominant, the Overpowering, the Omnipotent, the Exalted, the Mighty, the Beloved.

127. The soul that you yourself mention is a mirror, and it is evident to anyone with insight that the mirror has no inherent reality of its own and will never have one; its existence has been for the purpose of reflecting the effulgence of the Sun. Concerning him, it has been said that he is the first point - may my soul be a sacrifice for him beyond that - and he has said that he is a proof in himself and has no need for a text from me. By God, your own desires support your words and reveal from them what He wills, not what has been decreed by the Almighty, the All-Powerful. This [65] Manifestation, whose signs and manifestations have encompassed the entire world, has been denied and a text has been sought, despite the fact that all the explicit and specific expressions have been revealed in this most wondrous and exalted Manifestation, and despite the fact that this matter has always been and will always be sanctified from proof, reference, expression, and indication. His appearance is in itself a proof, and His verses are the evidence of God upon the worlds.

About the Seven Proofs of the Bab

128. Oh, if only you had considered the seven proofs that are derived from the primary words of the Point of Revelation. It seems that you have had no purpose other than turning away from the truth and objecting to it. Even if God were to come to you with all the verses, you would not believe in Him. As the Point of Revelation - may my soul be a sacrifice for him beyond that - has foretold of these days. So look into the words of God, perhaps you will be among those who are awakened.

129. And as for what you wrote, saying: "It is said that the matter ends with the name 'The Unique'", by God, there is no god but He, you have not recognized nor known what the intended meaning of "The Unique" was. And we accept that the purpose of "The Unique" is to refer to the primary objector in the name of God. Why haven't you considered the subsequent statement where it says: "Indeed, if God appears in your days like this, it will not inherit the matter from the one God, The Unique"? Yet, this

manifestation, which has appeared in all divine aspects, has not even been equivalent to a single mirror. All of you have gathered around it with hatred and animosity, and at every moment, you have been occupied with devising new schemes to undermine its cause. So, have mercy on those who have turned away from all the verses, taken part of the Book as a pretext, used it as evidence for what they have, and disbelieved in God, who, by His command, sent down the scriptures of honor and the holy tablets of invincibility.

130. This is what the Point of the Bayan - may our souls be a sacrifice for Him - says: that the people of eloquence will not consider the Greatest Manifestation as one of the believers, for even if they recognize Him as a believer, they will not be content with what they do not like for themselves. May God, the Most High, the Great, be truthful.

131. Beyond all these, the truth is a single word, and it is what has been revealed by Him, if you are among those who know. He says and His word is the truth: Beware, beware, in the days of His manifestation, not to be veiled by the One of the Bayan. For that One is a creation in His presence. And beware, beware not to be veiled by the words that have been revealed in the Bayan, for they are the words of His own Self in the temple of His manifestation from before.

132. And everything that has been written is in the form of affirmation and submission, a mere drop from the ocean of divine revelation. A hundred thousand times more souls have been and will be created by a single word, and yet you falsely attribute to God, lie against Him, show aggression towards His presence, rebel against His glory, and confirm His enemies by writing that His Exalted Presence has said [67] that He does not need a text from Me. And with this word, everything that has appeared from the Pen in the realms of God, the Almighty, the Exalted, the All-Knowing, is absolved of you.

133. Today, all the beautiful Names have returned to their own kingdom, and none can comprehend this except every certain, knowledgeable, and insightful person. And what has been revealed in the Bayan, whether it be laws or attributes, has no benefit in terms of letters and mirrors for anyone except by acknowledging this Manifestation. Thus, the Breath of the Merciful is breathed into the essence of the Bayan if you are among those who possess knowledge. Today, when the opposers are not capable of recognizing such a Supreme Example, which has been the proof of God and His evidence, they fail to grasp the subtleties of divine words and are observed to be powerless. Therefore, in this station, a lower example is mentioned so that receptive souls may enter the inner garden of meanings.

134. A person's sovereignty is considered to have control and authority over all matters, just as it is seen that some governors, who are appointed by the king in their regions, have authority over all matters. However, is the king capable of dismissing them or not? If you deny it, it would be a false denial, as it is evident that he is capable. Similarly, after the accession of the second king, were the orders and decrees that the autonomous governors had been subject to before, conditional upon the permission and decree of the second king or not? There is no doubt that all are subject and contingent upon the command and permission of the subsequent king. This has been mentioned in the case of visible governors and kings so that you may not deny the power of that Mighty King, who at all times has been and will be in a unique position, and who has always done as He pleases and decreed as He wishes. At least, acknowledge His power to be equivalent to that of the visible kings. Do not count the Hand of God as shackled.

135. By God, if a soul recognizes the power of that King, it would not object to the Creator of names and attributes with the likes of these words. O you who are deprived of the Kawthar of divine knowledge, we concede, according to your claim, that a soul is adorned with a shirt of a name from the names between the earth and the heavens. Is the truth not capable of taking it away? Woe to you! By God, all existence, both the unseen and the witnesses, denies you. Has God - exalted be His mention - ever considered it appropriate to give a soul something and then not consider it appropriate to take it back? The Pen is too dignified to mention what you have been preoccupied with these days in the presence of the All-Knowing King. Fear God, then leave what you have and take what is with God. This is better for you than what has been created between the heavens and the earths.

136. And as for your claim that the Point of Revelation - may our souls be sacrificed for him - has prescribed one form of expression for the imitators and the common people, and another for those with the most discerning eyes and hearts, this is a transgression from you against God, the Ever-Watchful, the Sustainer. This statement is quite vain and meaningless. The truth has indeed manifested itself through clear verses, and they are indeed a proof from God for every soul, if you are among those who know. The divine proof has always been one and the same, and for all, He has appointed those very verses as the proof. And if there was no sign of knowledge and understanding of the verses in creation, they would certainly not have appeared in the verses. In that, there is wisdom for those with understanding, and none comprehend it except those with the most discerning vision.

137. It is unclear who you consider to be the imitators and the common people, and who you regard as the possessors of the most discerning hearts and vision. You have taken a matter for yourselves, in which you have gone astray and caused injustice, and you do not know. Know that those with discerning vision and others are known and distinguished by their affirmation or denial. Every soul that has been granted success in saying "yes" during the manifestation of the Most Sanctified and Exalted, they have been, in the sight of God, among the best and those with the most discerning vision, and without that, among the evildoers and transgressors. Certainly, those with discerning vision in your view are the ignorant who have claimed knowledge and wisdom. Listen to the statement of the Primal Point and the Manifestation of all things, who said: Clean the wheat and wear the robe of piety, even though he had not read a single letter of knowledge, and Sheikh Muhammad Hasan, who wrote five hundred thousand verses in the name of God, did not bear a single fruitful word that would save him from the fire on the Day of Resurrection.

138. And similarly, in another position, they specifically mention the meaning of those with discerning vision, stating with His exalted praise: This is that which becomes ambiguous in the presence of every manifestation of Truth, except for those with discerning vision, who observe the realities of things as they are, and are always looking towards the Sun of Truth. The manifestation of Him and the limitations of their mirrors do not veil them from the apparent within them. These are truly the righteous ones in the Book of God, before and after, these are the rightly guided ones.

139. Observe this statement by the Point of Revelation - may our souls be sacrificed for Him - and recognize those with discerning vision. As you can see, the limitations of the mirrors of those sacred souls have never hindered them from the shore of the ocean of oneness, and they perceive a hundred

thousand times more of such mirrors as nonexistent when compared to the radiance of the manifestation of the Sun of Truth. Those souls are known to God and the manifestations of His command as those with discerning vision, not the souls who have, according to their own claim, made a mirror for themselves and by it remained veiled from the Truth.

Woe to those who are heedless of what has been revealed in the Book, who have taken a word from it and interpreted it according to their own desires and whims, and [71] opposed it to God, the Guardian, the Self-Subsisting. If only these current leaders of the Revelation had knowledge of the outer realities as well. By the One in Whose hand is my soul, there has been nothing but falsehood, slander, turning away from the truth, and fabrication for these souls. Thus, does God clarify every matter in a clear Book.

Creation, Discernment, Interpretation of Verses

140. You had also written: The meaning is that exaggeration in this matter is stated for the sake of individuals who do not discern the verses and has been explicitly mentioned. However, for those individuals who do discern the verses, it is said that He Himself is the possessor of the verses, and throughout the writings, gratitude and praise for the Creator is expressed for having appointed me as the guardian of the outward verses.

141. First of all, most of these words are not and have not been from His Holiness the Most High - may our souls be sacrificed for Him. Many of these statements have been fabricated and are being fabricated. You are not fully informed. Secondly, the verses of the mirrors are at the level of the mentioned mirrors, like the reflection of the sun in a mirror. Now that manifestation in the mirror is observed and mentioned at the level of the mirror, but it has nothing to do with the sun in the sky and never will. As can be seen, if countless mirrors are placed in front of the sun, the reflection of the sun appears in all of them, and after deviating, all reflections vanish, and the sun, with all its radiance, remains shining in its original place. In this position, the First Point - may our souls be sacrificed for Him - has stated countless explanations, so blessed are the observers, and then the knowers. Every person with sight and understanding observes His verses and realizes their level and position.

142. And another point is that at every level, all things have been and will be the signs of God, if only you would look at the signs of God in the creation itself. And how many signs are there in the heavens and the earth that they pass by, while they turn away from them (Quran, 12:105). Divine signs are observed and present in everything, but as long as they are seen under the shade of truth, they are considered among the mentioned higher signs, and without that, they are accounted as lower.

143. I swear by the truth that I am ashamed of your words, as you have spoken words that none of the previous veiled ones have ever spoken. You have observed and are observing the vast ocean, yet you are preoccupied with proving the existence of a small stream, which has an odor and taste that annoys humans. The sun is manifest and visible with its illuminations and lights, but you have deprived yourself of its radiance and lights, mentioning evidence for the nonexistence of something you have not seen and have not understood. By God, you have not grasped a single word of expression and have not set foot in the realms of explanation, which is the place of the manifestation of divine breezes and the exhalations of

eternal sanctity. You are forbidden to speak the word of the Word and are deprived of the breezes of the Lord of Lords by the veil of allusions [73].

144. Glory be to Allah, the Sovereign and Omnipotent, who, despite His perfect manifestation and emergence, has prevented the polytheists from witnessing His beauty, and despite His absolute transcendence and exaltation, has left the arrogant without a share of the realization of His lights and splendors. They present verses as clear evidence but turn away from the authority of His signs. Thus, He has power over all things, but people do not see. Listen to the call of this mortal servant and enter the spiritual realm! The Primal Point has revealed Himself and has illuminated the worlds of the unseen and the seen with His lights and manifestations. You do not see it and seek to prove the truth of His words, which no knower has ever understood a single word of, to His enemies. Well done to your vision that has mistaken friends for foes and the wicked for the righteous.

145. By Allah, this servant is perplexed, rather the whole world is perplexed and astonished. You continuously write that the Primal Point has said such and such, and at the same time, you subject that very Point to the swords of hatred, the spears of malice, and the arrows of obscenity. You strike but do not realize. Your example is like those souls who were waiting for the truth during the nights and days, but after its manifestation, they used the previous words as evidence for disbelief and corruption, until eventually, they committed the utmost injustice by shedding the pure blood. May the curse of Allah be upon those who have been and continue to be unjust, yet they do not realize it. We had heard of delusion before, but by Allah, we had not heard or seen it in the manner you have demonstrated. We ask Allah to purify us and you, to unite us on the path of His love and pleasure, and not to deprive us of the lights of His shining, luminous face.

146. And you also wrote that it was explicitly stated: "His verses are from Me, and I am from Him, and He is Me," and referred to Him as the fruit of Himself. Now be fair and say, who understood the verses better, the Bab Himself or you and me? And this is not imitation; if you claim it is imitation, then be fair and acknowledge how many verses have been revealed and continue to be revealed from Mirza Yahya since the beginning of the matter.

147. Assuming the acceptance of this statement, they have attributed all things to themselves and called themselves by all names, as they have observed their own manifestation in every verse, while sanctifying their essence from all attributes and purifying their existence from all names. As they say in one place, He exalted in mentioning: "Say: I descended until I said, 'I am a particle, and less than a particle,' just as I said, 'I am a Lord and the Sustainer of all who have a Lord,' etc." It is surprising that you have not grasped this clear point. If you were insightful, you would be certain that from the beginning of the appearance until the time of ascension, they never saw anyone other than themselves[75], in such a way that the blessed eye never fell upon anything but the blessed countenance, and this was one station of the stations of that eternal countenance. And no one has ever looked upon anyone but the All-Knowing, the Wise Himself.

148. And beyond this station, there are endless stations with God, which should not be disclosed. The vessel of divine knowledge has always been sealed with the seal of preservation and will remain so. All things, in relation to the truth, speak by the call of "Indeed, I am God, there is no deity but Me." And it is

quite clear that this word and this rank are not from the essence of that thing itself, but rather it is in view of the fact that it has become settled under the shadow of the truth and is counted among the truth. And after the termination of that relationship, the same thing is mentioned as being among the people of Sijjin in the sight of God. As the Point has stated - may our souls be sacrificed for Him - He exalted in mentioning: "This chamber, which is without doors and has no known boundaries, today is the highest chamber of Paradise in which the Tree of Truth is established, as if the particles of it are all chanting the remembrance 'Indeed, I am God, there is no deity but Me, the Lord of all things' over all the chambers." Although the seats may be adorned with gold mirrors, if the Tree of Truth resides in such chambers, at that time those mirror particles will chant, just as the particles of the highest mirror seats of the Sadr Palace, which were inhabited during the days of the land of Sadr[76], used to chant and continue to chant. And the decree is not for anything except that which relates to that essence itself.

149. This testimony has been given by that blessed beauty itself in the particles of dust. Reflect a little, so you may not be veiled from the words which have fallen a hundred thousand ranks beneath the description of dust, by the essence of the truth. Although, I swear by the exalted sun of sanctity that the veiled ones of this group are more veiled from all observation, to the extent that they are about to remain veiled from the observable divine power and the verses of the Lordly rank, recounted by a malicious person, and even rise up in aversion and objection. This is one of the promises that the Author Himself - may our souls be sacrificed for Him - has made. Likewise, this most holy, most sublime appearance has been foretold to occur after us in most of the previous tablets.

150. Although they have testified about the dust that there is no god but He, they say: The ruling is not for anything except that which is related to the essence of truth. As today, all descriptions of the expression refer to the sovereignty of the attributes, and likewise, all the beautiful names that are revealed in Him belong to the kingdom of names. The purpose of all these mentions has been the final appearance in the last sphere, which has been the beloved of the soul and the aim of its spirit. So that, whoever observes in the expression, will explicitly see, without any hint, and become certain that the purpose of all the expressions was and will be that essence of explanation.

151. For example, they have sent some tablets with the following revealed at the beginning: This is a book from Allah, the Guardian, the Self-Subsisting, to whomever Allah makes it manifest. Indeed, there is no god but I, the Mighty, the Beloved. And yet, according to the apparent meaning, that tablet was intended for another person. Similarly, in the book of some, it is revealed: This is a book from Allah, the Guardian, the Self-Subsisting, to Allah, the Guardian, the Self-Subsisting. This is what is said, that whatever is revealed in the expression, in its original essence, is aimed at the final appearance, and below that, it is related to the connection they had with the tree of truth.

Also, specifically, some tablets were sent with "He is you, and you are He" revealed at the beginning, including the presence of Mulla Muhammad Ali Zanjani. Moreover, in mentioning the completion of the levels of unity in the numbers of everything, they say: There is no god but He, and there is no god but I, and there is no god but Allah, and there is no god but you, and there is no god but the one who, 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.

152. We hope that from these statements, as the master of names and attributes, you will be purified from the limitations of the ego, veils, and the indications of rejected souls, so that at least on the day of manifestation, if you do not support the truth, you will not draw your sword against it and issue a fatwa for its killing. Indeed, in everything that is attributed to Allah, whether from the highest heights or the lowest lows - and these heights and lows are mentioned with respect to creation - all names and attributes have been and can be applied, as long as they are established under the shadow of truth; otherwise, the existence of judgment upon them is not possible, let alone for the higher levels. We ask Allah to cleanse you with the abundance that flowed from the finger of bounty, to remove the robe of indications from your structure, and to dress you in the embroidery of His Most High, Great Name.

153. And as for calling His writing the fruit of Himself, tell those who are exposed to it: "O you who are heedless of the meanings of the divine words, and O you who are deprived of the fruit of the divine tree, first understand the essence of the statement and what the purpose of the point of expression - may His greatness be exalted - is from its words and verses, then engage in investigation! And do not be among those souls who have interpreted the divine words according to their own desires and have distorted their meanings!"

154. The essence of the point of expression is this: the origin of the manifestation is referred to as the tree, and then all the manifestations of that appearance are considered as branches, twigs, leaves, and fruits of the tree of manifestation. For example, the first point itself - may the soul beyond it be sacrificed - was the tree of divine manifestation, and all the followers of His religion are considered as the leaves, branches, twigs, and fruits of Him. Likewise, observe this in all manifestations and mention it in any name or form you wish! For instance, consider the point as the sea and the others as waves, or the sun and the others as mirrors. In this position, if each of the manifestations of that appearance claims that "He is me and I am Him," it would be true and there is no doubt about it. As in the living letters in which some of those souls exist, and also in the infinite numbers that ultimately lead to a single expression, it is said that: in every sight, nothing but the beauty of that manifestation is seen.

155. All things are attributed to the truth, are from the truth, stand by the truth, appear from the truth, return to the truth, observe the truth, and are moved by the truth. And Allah, who there is no god but He, is hidden in a position beyond what you observe in the pavilion of divine meanings, a place so concealed that if the fingers of the Lord's power were to move the veil of the spiritual pavilion and a glimmer of those hidden meanings were to appear, we and all those in the heavens and the earth would be struck with astonishment. However, they are blind to the manifestation of the lights of the sun of meanings, and deaf to the sound of the pen of the eternal Sultan, deprived of witnessing it.

156. Indeed, these virtues that have been revealed to you in a way that you are unaware of, relate to the Tree of Expressions. It is assumed that submission to all things is and will be in a relative position. Soar from the land of limitation to the heavens of sublime abstraction so that you may observe with your own eyes what I am mentioning. And do not think that this fleeting servant has wasted their life, consumed food and water, and been content with illusion and imitation like you. It is better to leave these matters behind, for the mention of this station is beyond the comprehension of ordinary minds and always will be. Let us turn to the world of your understanding and mention the topics related to the souls therein.

157. The One who recognized the Primal Point - may their soul be a sacrifice to Him - as the origin of the Tree of Command, the Greatest Ocean, the Sun of Truth, and the Eternal Heaven, knew it as the Breath of Manifestation in every appearance and everything created by its Word through the motion of its Pen. As He says: "If the Breath of Manifestation declares a tree among the trees deeply rooted in this visible earth as 'the proof for everything,' it certainly is the proof, just as the creation is the proof, and there is no discernible difference between these two." This proof is related to the reflection of the Sun of the Word in it, as it was created by His command, just as the Black Stone (al-Hajar) has become a place for circumambulation and a temple for worship. Now, consider that if it were not that Stone and another stone was declared, it would also be honored with the same nobility, and this nobility is in the Kingdom of Names among the Names.

158. If only mature souls could be seen, so that a trickle from the torrent of Names would be mentioned in this station, and it would become clear that all things in that sacred realm are seen on the same plane, and the distinctions of the Names are due to the divine wisdom that has been concealed from the eyes of creation except for those whom the Lord wills. It is better that this station remains hidden from the veiled ones, as it has been and is hidden. Just know this: these true Names and this enduring nobility exist as long as they are in the shadow of Truth and adhere to that Name. After transgressing and departing from the limits, the mantle of Name is taken away, and it becomes rejected and despised in the sight of God, mentioned and observed. They have remained far from witnessing and discovering the divine presence, for they cling to the narratives of previous nations and mention them whenever they wish to express their own imaginative ideas.

159. Say: O you without insight, recognize the before and after of this matter and become aware, for this matter has not been and will not be understood by duality. What has been in the hands of the ignorant are all futile imaginations and will continue to be so. What you mention is clear and evident to those with insight, as they have clung to such remembrances due to their lack of maturity. Truth is manifest and observable; weigh it by the standard of God, do not transgress the divine measure, and judge all matters by this divine standard! Accept anything that is in accordance with what you observe, whether from the past or the future, and leave behind whatever is contrary to your observation, and be on an exceptional straight path!

160. O my dear friend, consider the manifestations of the appearance as the fruits of the tree of appearance. And these fruits, as long as they are attached to the tree, are considered to be from it, but after being severed from the tree, the winds of self and desire transform them so much that they are deprived of all taste, delicacy, and freshness. These remembrances have been mentioned in view of the knowledge of the people, otherwise, by the beauty of the Exalted Ali - may his soul be sacrificed for what is beyond him - the breath of appearance has not and will not have any relation, connection, similarity, or association with duality in any way. These relationships are mentioned in the realms of names, otherwise, the sacred realm of appearance is beyond what has been and will be mentioned. So exalted be He above what you have thought, known, learned, said, and will say.

161. The meanings of the words of expression have not and will not be known by anyone other than the soul of the Merciful. If only you would find shelter under the tree of singularity and partake of its fruits,

which have appeared in the form of “there is no god but He,” you would be nourished and would realize what the purpose of the revealed expression was. However, you are judged according to what your hands have acquired.

162. And as for what is written, that you should now be fair, did His Holiness the Bab better discern the verses, or me and you? And this is not imitation to the end. Great is the statement of the one who has accused you, immense is his disbelief, and his existence is nullified. They say and are not poets. By the essence of existence, while these words flow from the pen of the opposers, all things are amazed and amused by their intellect and perception, as the first essence is manifest and divine verses descend like torrential rain. Yet they have turned away from it and engaged in the mention of proving inferiority. If they had the eye of insight, they would have observed that the essence of expression is preoccupied with wailing, lamentation, and mourning due to the darkness of satanic manifestations and the study of fate. For what is described as revealed in expression is the purpose of the final appearance, and now it is seen that the first radiance is manifest in the last sphere and they have drawn swords against their own breath with the words of the previous appearance. Just as before, the likes of these souls have relied on the words of the previous appearance and spilled their purified breath. Say: You have done [84] and will do then what Nimrod, Shimir, Sanan, Ibn Muljam, the First, and the Second have not done.

163. If only they had a sense of sight and heart that they have been deprived of, at least they would have had a trace of it. By God, they are also deprived of that, for they have not distinguished the taste of defilement from the pure essence of eternity, and they have deprived themselves of the fragrance of divine breezes with the scent of their own filth. And do not consider this word imaginary, as it happened with Sayyid Muhammad Isfahani, who, by God, anyone with even a little less than a particle of sense could smell his foul odor from far distances and would seek caution. He has become intimate with him, remaining far and without a share in the divine heavenly garden. I am amazed at what to mention and inspire with such souls. Can the scent of the beloved garden be proven to be pleasant by appealing to filth? No, by the essence of the Beloved, if you are among the knowers. Can the divine melodies be proven to be good by the deaf? No, by the Lord of names and attributes, if you are among the perceivers.

164. They say, do not remain veiled from the simple truth of the statement and what was revealed therein, and you have written the qualities of the words of those who turn away under the inspiration of that polytheistic soul, and you have sent it to the most sacred abode. And you have also used the words of the first dot as evidence against God. For the sake of the dot's soul[85], they argue with the words of the previous one and are not poets. And if they were poets, they should adhere to what has become apparent from the beauty of divine oneness today. Say, “O sightless one, open your eyes! The sun of truth is seated in front of you, and your blessed heart is wounded by darkness. Look at Him and have mercy, and do not question Him about His knowledge! You have reached the ocean of meaning, move on from the distortion of words! You have reached the sun, detach yourself from the lamp!”

The Desire of the Polytheistic Soul

165. The dot of expression says: All the statements today are conditional upon affirming the manifestation of the appearance. However, they have become oblivious to the divine and firm words and have been preoccupied with their own desires. By God, they appear like those who, for the sake of a drop

of salty water (brackish Ujaj), describe the qualities of the sea (fresh Euphrates). It is surprising that you have written, "Be fair now, and this is not imitation," while you are so bound to the chains of imitation that if the armies of the heavens and the earth were to gather, they would be unable to break them.

166. And you have also mentioned fairness. Now, with fairness, tell me honestly: have you heard anything that you have written and attributed to the beauty of the steps, other than from Sayyid Muhammad? In which religious law is the claimant's statement accepted and heard? If you could bring a ruling from one of the divine laws that have existed among the people since before the beginning of time, which would serve as a model for this: that the words of a claimant are to be heard! These worshipers admit your words to the words of someone who does not know the right from the left or light from darkness.

167. And all the atoms bear witness to their sinfulness, wickedness, and stubbornness, and they continue to do so. They have brought against the truth that which no oppressor has brought forth. There have been nearly seventy souls on this journey, and about the same number of souls have entered the abode of the Manifestation after them. If one soul says that anyone has opposed these two polytheists by God or that there has been any dispute, debate, or conversation between them, we accept what they have written with the pen of falsehood. So be fair to yourself, O servant! Yet, they attribute injustice to the truth in the words of Sayyid Muhammad, even though whatever he decrees, he has the choice, and whatever he does, it has been and will be the act of truth. But their ears do not listen, and their hearts do not comprehend. For the deaf, whatever is said, the truth is that "He does what He wills and decrees what He desires," so what benefit is gained?

168. By God, the leaves of the Tree of Bliss have fallen due to the oppression of those wrongdoers, and the branches of the Lote Tree of the Ultimate End have broken apart, and the radiant face of Ali has changed due to the blows of the resentful signs, and the pure, shining chest has been wounded, and the hem of his sanctity has been tainted by the dust of the fabrications of the polytheistic souls. I ask for a purifying verse from the truth, so that it may purify the blessed, pure land of his knowledge from the impure, filthy, polytheistic souls.

169. O just one, a soul is manifest and witnessed by all the signs of divine power and the manifestations of the Almighty's glory, just as all have observed and continue to observe. If you deny this, seek it from different nations. Yet, with the same verses that the first point - may his soul be sacrificed for what is beyond him - has proven his truth, he has appeared even more evident and says: O people, indeed, I am the soul of Ali among you, and the beauty of Muhammad is within you, and the essence of the spirit is between the heavens and the earth. O people, fear God! Indeed, I am a servant who believed in God and His signs, and I was asleep on a mat when the breezes of the Merciful passed over me and awakened me with the truth, taught me the knowledge of what was and what will be, manifested me with the pattern of His own soul, and made me speak His praise, if only you knew.

170. O people, if you do not believe, do not interfere with me and do not do what you are forbidden to do in all the tablets. Fear God and do not associate others with Him! Indeed, I have believed in what you have of the scriptures of God and His books, and I confirm what you have been commanded from God, the Almighty, the Guardian, the Mighty, the Self-Sustaining. And whoever has a sense of smell to inhale the scent of holiness from me, and whoever has a taste to taste the fruits of this tree, what Muhammad

tasted from the Lote-Tree of the Utmost Boundary and what Ali tasted from the Lote-Tree of Eloquence, if only you knew.

171. O people, fear God. Indeed, I was like one of you and I wanted to remain silent for myself, but the spirit stirred me and moved me with the truth and made me speak the verses of God, then with His clear proofs. And this is not from me, but from God, the Almighty, the Mighty, the Beloved. By God, if there was even less love for God in your hearts than what can be counted, you would not have shed the blood of this oppressed one. For even if he was not as you think, but he attributed himself to your beloved and with the love of this name, it is not appropriate for you to interfere with him and do what would cast the face of the Most Great Spirit upon the dust, then the realities of what was created between the Kaf and the Nun.

172. O people, we have forbidden you from what you were forbidden in all the Tablets and commanded you with what you were commanded in the Tablets of God, the Almighty, the Mighty, the Everlasting. But you did not listen to my words and transgressed your limits until you trespassed in the sanctuary of God and committed what caused the cry to appear between the heavens and the earth, but you do not hear. And so, we have forbidden you from interfering with the servants of people, then their women, and likewise from shedding blood. And you have opposed me in this and done what the polytheists did not do. And if I were to be killed every time with all the swords, I would never affirm your actions, and thus I was commanded by God. This was not from me but from Him, and indeed, He is the Truth, the Knower of the unseen.

[Read Mirza Yahya's Verdict on the Blood of all Sacred Souls](#)

173. Now observe, O just one, who is unjust here. The sinful souls, who have betrayed in the essence of the holy sanctuary of the Almighty, and what other heinous crimes they have committed, that, by God, the One and only, the pen is ashamed to mention. Yet they attribute the truth to these souls and attribute injustice to the truth. Now are we unjust and you just? Read the alert book in which your guide Mirza Yahya has given a verdict on the blood of all the sacred souls, as the one who is specifically named "the third letter of him whom God shall make manifest" by the Primal Point (may his spirit be a sacrifice for him) was martyred by the verdict of that oppressor, and his other book in which he has given a verdict on the killing of all souls in various places. Yet, he has attributed all of them to the truth.

174. And that wicked polytheist himself had presented it to His Holiness the Exalted One in a wide format, and now it is in his handwriting and he wrote: "Whatever we do in your name will be completed, as you are the leader." And in the big city of Medina, he told one of his companions face to face: "So far, what I have said about fabrications were not quotes, from now on I will make fabrications and create corruption," as he did. He specifically said that the Exalted Beauty's people were sent around to cause corruption, and you yourself know that what he said was an utter lie, and yet you counted him as truthful, while during the nights and days he was teaching you to lie, and you were and are the agent.

175. And you are not so attentive as to think for a moment that Edirne is not behind Mount Qaf, by God, for a few days I would go and see with my own eyes, truth and knowledge exists in that land. You did not succeed in this and became preoccupied with fabrications. Today, when meeting was possible, you did

not attain victory. Indeed, this everlasting bounty does not always come to hand, and this divine spring does not always manifest. Soon, everyone will be deprived. This servant asks God not to deprive these worshipers of the shade of the Gate of Annihilation in this world and the hereafter, and may we always be circumambulating around the Holy House, shining with its light, nourished by the fruits of its knowledge, and drinking from the pool of its pleasure. We have left the world to its seekers and have not and will not desire anything but the Friend in this world and the hereafter. Indeed, He is the best giver and the best responder.

176. You are not among the fair-minded, as you have not even glanced at the path of fairness and have not set foot there. If you had taken a step, you would not have written that it is not imitation. And now, you have never had any knowledge of the statement. What has been mentioned is purely imitation, which you have heard from the wicked, lying, and corrupt Sayyid Muhammad. So far, you have been deprived of the fragrances of fairness, but I ask God that you may turn from the north of oppression and injustice to the right of justice and fairness, although it is very difficult, as the bee of honey is of a different kind and the wasp is of another kind. But in the presence of divine power, nothing is impossible, and that impossibility exists and is observable in the things themselves. Reflect so that you may understand.

177. You had mentioned a distinguishing feature of the Primal Point. If you had been observant of the distinguisher, why did you not obey that distinguished statement, in which it was stated that everyone, during the appearance, must detach themselves from everything and from all that they had before, and turn their gaze to the person of the manifestation? For what they had adhered to before will not suffice on that day, except by acknowledging him. It is such that they say: a single line from the verses of that sun of the greatest appearance is greater than all that has been revealed before, and yet you have been preoccupied with the mention of the affirmation of his created words.

178. And now, while you have no knowledge of the words of that person and what was with him was just a drop from this greatest ocean that had been bestowed upon him, and then due to his turning away, it was taken away from the truth. There are souls who are now informed about all matters. Do not consider all these servants to be without religion and without a faith! By God, we have indeed migrated for the sake of God and have been moving towards Him. Although it is known that the wicked and corrupt person has insinuated to you and attributed all these servants to the world, you should think for yourself where the world has been and to whom it has reached.

179. And if these servants heard even one word of apparent truth from those souls, it might have been possible for us to interpret some of their actions. But they are constantly engaged in deceit, lies, and slander. When they observed that these servants, by the grace of God, were steadfast and upright on the truth, they devised a plan to perhaps discredit these servants by attributing them to worldly matters and falsehoods, and to establish a sense of victimhood for themselves. By the truth of the Point of Existence - May my soul be sacrificed for Him in the realm of the unseen and the witnessed - they have committed an injustice that no one has ever committed since the beginning of creation. Verily, the curse of God be upon the liars, the fabricators, and the oppressors.

180. And this, which you mentioned about the verses of Mirza Yahya, the First Point - may our souls be sacrificed for Him beyond - says that from the time of the setting of the Sun of Truth, no one will hear the verses of God except in the subsequent manifestation, just as now that blessed Beauty Himself says the same. For the verses of knowledge, as long as they are based on the divine verses, are attributed to the truth and their existence is like that of a mirror, which has no reality of its own and never has, but as long as it faces the Sun of Eternity, the radiance appears in it, and after turning away, it disappears. And this is also from the explanations that [93] He says that in the manifestations of theophany, nothing is seen but the self of theophany. Therefore, in all the manifestations of theophany, whether in the Qur'an, the Gospel, the Psalms, or the Torah, nothing is seen but the self of theophany. Similarly, in the abode of expression, nothing is seen but the manifestation of the Point of Expression. And this is as long as they are under the shadow of expression, and God forbid if a soul goes out, nothing is seen in it but Satan and his deeds and actions.

181. And it is evident that any soul who stops in this manifestation will be excluded from expression and deprived of the fortress of meanings, just as the Point of Expression itself - may our souls be sacrificed for Him beyond - has explicitly stated this. Therefore, the verses of each of the manifestations of theophany truthfully proclaim their divinity as long as they are established and dwell under the shadow of the Lord of Signs, and after transgressing, they are considered among the people of fire. And that very transgression is the fiery breath of him if you are among the observers.

182. Do not consider the shadows and darkness as the sun and do not engage in distorting the meanings of the divine words, as you have been previously engaged! Draw life from the beauty of the Point of Expression that is now shining and visible, do not turn away from His creation! His words have been a mercy from Him to His servants; do not make them a sword against Him and do not strike a blow on His blessed soul. Just as the people of the Criterion have argued with the words of the Messenger of God and brought about what they have brought about regarding His existence.

183. Move past all these matters and say: O heedless ones, do you not have hearing and sight? Read the verses yourselves. By God, the One for whom there is no deity but Him, what you have heard does not compare to a single tablet of the wondrous verses. Have you not observed how much mercy a mature adult shows to a child, to the extent that they praise their actions? This praise and description is due to the great affection, and if the same action were to come from a wise person, it would undoubtedly be ugly and will remain so. In the case of a child, their actions are commendable at their level, but they become ugly and unacceptable once they exceed that level. Pay close attention to what is being mentioned. Although it has not been observed or understood by the unwise, if you and those like you do not become aware, there will be created servants who will drink from the fountain of meanings through the divine words' cup and become informed about the purpose.

Infants in the Sight of God

184. Most people today are considered infants in the sight of God because they drink from the breast of heedlessness, and their weaning days have not yet come, let alone reaching maturity. If they do attain maturity, they will taste the sweetness of the knowledge of the divine from the verses of the Almighty and Eternal that have appeared in this manifestation, and they will perceive the sanctified, eternal divine

stream, seeing worldly knowledge as a mirage. Say: Fear God and do not mention anything less than Him in His presence, nor compare anything to Him, nor think of Him in a manner that is not fitting or appropriate for you! Fear God, O people, and do not follow those who disbelieved in God during His days, who argued without proof, usurped His rights, transgressed His justice, and were unjust and oppressed. Those are the ones who will be cursed by every atom if you understand.

185. And you also wrote: The verses of Mirza Yahya are widespread, and he claims the station of his truthfulness by the evidence of his own verses, regardless of the supreme decree of the Lord, which is the greatest proof.

Mirza Yahya's False Claim

186. This claim is fundamentally false, as if creation independently claims the verses, it is and will always be false, and the very claim is proof of its falsehood. It is exactly like the reflection in the mirror saying, "I am the sun of the sky." You yourself have written that he is a mirror. If we accept your statement, there is no doubt that the existence of the mirror is for the impression of the sun's manifestation and will always be so. Nevertheless, claiming the station above is false and will always be false. The contradiction lies in this position, not in the one mentioned, as he sought to establish the rank of the sun with the description of being a mirror. Is the manifestation seen in the mirror truthful if it claims to be "independent and self-sustaining"? Certainly not, by the very essence of God, the Guardian, the Sustainer.

187. And it is surprising that the dissemination of these imaginary verses, which you have not recognized, has been taken as proof and evidence of his truth, even though those verses have been in his own rank, as they appeared from creation within their limits and stations. Yet, you have remained veiled from the verses that are sovereign over everyone in the heavens and the earth and are like the sun rising from the sublime horizon. If it is the spread of these verses that has become so significant, then it is unimaginable beyond that. Be humble before God who created you, and do not mention anyone's verses in comparison to His verses! If the sun that was in the images of mirrors were to confront the sun that was shining from the sacred horizon, it would confront His verses with the verses of God, the Guardian, the Mighty, the Sustainer. And this is when the mirror is a true mirror; but if the mirror were like you, it would have no mention before the Truth and never will.

188. So open your ears to hear from every letter of your Lord's verses, "Indeed, there is no god but I, O all things, you have been created by Myself for Myself, beware of denying!" And if you purify your sight, you will witness all the words of your Lord upon the temple of the soul, and they will proclaim, "Indeed, there is no god but I, the Almighty, the Guardian, the Mighty, the Beloved." Say: Seek forgiveness for what you have committed, O heedless one, for what you have with you will not be mentioned before God, and what you have recognized will return to you. Thus was the matter, but you will not be among the poets.

189. What relation do the autumn breezes have with the spring breezes, and what similarity do the exalted breaths have with the lower breaths? By the One in Whose hand is my soul, if you were perceptive, that very Tablet, which descended entirely from the heaven of divine will as proof and was specifically sent to you, would have been enough for you. And compare that Tablet with what has been revealed before, so you may witness that this has been sent down from an ancient Sender! If there is any

definition or description in the words of God, it is in view of manifesting grace and encouraging souls, and it is mentioned according to their degree and rank. If the creature is united with the Creator and the lamp is compared to the sun, the verses of others will be united with His verses and will be compared to them.

190. Fear God and do not spread corruption on earth after its reformation, and do not be among those who are veiled from the tree, its branches, twigs, leaves, and fruits by the mention of a single leaf! If it were a real leaf, since it has drawn from the muddy spring, it would be deprived of the flowing, gushing, and clear spring. And say: "In the name of God" and "by God," then raise your hand and take a scoop of it, and then drink it! By God, your heart will be enlightened by it, your soul will find peace, your heart will be cooled, and you will be among the certain believers.

191. Know that claiming the station of truthfulness for oneself based on one's own verses is an injustice from you and him towards God, the Guardian, the Self-Subsisting. This rank has been and will be exclusive to the manifestations of divine unity and the appearance of divine mercy, who have become manifest through the verses of God and His clear proofs, and who have not clung to anything other than the stations and manifestations of His power, as is stated in all the scriptures. So open your eyes to recognize!

This is the station of (O one who points to His Essence by His Essence), and similarly the station of (His proof is His verses, and His existence is His confirmation), and likewise (Know God through God). For it is not permissible for Him to use anything other than Himself as evidence for His truthfulness. He has been and will always be known through His own Essence, and everything else is known through Him and takes pride in their relation to Him. He is the divine criterion, the path of unity, the eternal sun, the vast ocean, the complete word, the hidden secret, the well-populated house, and the written book. Everything is measured by this criterion, and He is measured by His own Essence. All are brought into existence by a breath from Him, and He is by His own Essence.

192. Say: O distant one, you speak without awareness and mention without knowledge. If overall observation and perception were to grasp the hidden meanings, which are veiled in the spiritual pavilion of knowledge in this manifestation, you would have been informed of them, and thus enlightened upon the paradise that has no shadow overall. But alas, you have given the divine treasures of nights to the thieves and exposed the chaste meanings to the oppressors[99], who are treacherous in their eyes, vision, hearts, and souls. It is like those who have stolen the expressions of the Exalted One - may all besides Him be a sacrifice for His soul - and combined them with their fabricated words, published them in their name, and are oblivious to the fact that the experts of divine unity can identify a single pearl in a hundred thousand layers of stone and trace it back to its origin. For divine celestial wine does not flow from a limestone mine, and the stream of divine wisdom does not emanate from a tar source.

There are servants who, through the fragrance of divine pleasure, find the concealed abode of the Most Merciful. The sweet fragrance of guidance directs those with the noblest sense of smell towards the sublime beauty of the Most Exalted One. Indeed, in the realm of keen sight, they will appear and the experts of divine unity will come into existence, purchasing the gems of His words with their lives, passing through the world of possibilities for His sake, sacrificing their lives on His path. They will sever their ties with the world in His name, become independent of the mention of all other worlds through His remembrance, and be free from any worldly concerns in His memory.

193. Say: O blind one, if you observe the greater panorama and wander in the paradise of expression, you will see nothing but this statement: “He has always been the evidence of Himself unto Himself, and His manifestation is the complete and perfect argument for all the people of the world.” And if, out of His grace and mercy, He has commanded the revelation of His signs, this[100] is His special favor for His servants. He says, do not rely on any other evidence to manifest Him, for the proof is evident from Him, the argument is established by Him, and the evidence is witnessed from Him, while anything other than Him is non-existent and lost in His sacred realm.

194. Say: O true blind one, have you not heard it said that you should not be veiled from the countenance of the Merciful by the expression and do not stop at the letters of expression in His command, for all the letters and mirrors have been created by His word and all expression descends from the heaven of His command? It seems you are from the imaginary people of Jabalqa, the people of distinction, freshly emerged from the jungle of illusions and entered into the thicket of conjecture. You have never been and are not acquainted with the language of expression, you are unaware of the ways of the mystics, and you are extremely distant from the path of the lovers.

195. Say: O conceited one of the abode of vanity, with this perception you have drawn the sword of cruelty upon the one who has abandoned “Lolaak” and, in your imagination, become a knower and attained the truth. If only the path you are on leads to Turkestan, as they have said: “This path you are on leads to Turkestan.” However, this path ultimately leads to the lowest depths of the fire. It is astonishing that for such a long time you have been close to the truth, as the great city has not been so far from this blessed and pure land [101] that it would trouble the seekers. Yet, you did not come, as it is easy for a single sacred breath to not reach the holiest precinct from you, and no delicate mention entered the most gracious and purest dwelling place. Thus, you have made yourself deprived of what you were created for and have become one of the exiles.

196. In conclusion, it is mentioned: Know that these verses are the very verses to which the Point of Articulation has been sent forth, and Muhammad is the Messenger of Allah manifesting them, the Spirit speaks through them, and the Speaker is established by them. Now, contemplate for a moment the transgressions committed by those who have turned away from this Manifestation! Among the immersed in the ocean of meanings and the dwellers in the celestial sphere of divine wisdom, the souls of those who have turned away from these wondrous divine verses have been and will always be veiled from all the prophets and messengers. And they will not find the fragrance of Paradise which was the breath of the Manifestation. Those are the most unfortunate of people, but they do not know. We ask Allah to grant you the wings of certainty in this clear matter so that you may soar with them to the heavens of honor and sanctification, and say: “Praise be to Allah, the Lord of the Worlds.”

Mirza Yahya Issues a Death Fatwa

197. And this, which you had written: “Disregarding the decree of the Most High Lord, listen to the call of this servant and never mention the words of the first Point - May his soul be a sacrifice to what is beyond it!” Know that, by the beneficent breath and the merciful beauty, you have no idea whatsoever about the purpose of the decree [102] of the Point of Articulation that has been and what it is. Neither you are aware nor your peers. This matter is hidden from the sight of all, and only two souls in detail are aware of

it: one of them bore witness in the path of Allah, and the other is still present, while the polytheists considered him a liar who spreads his delusions among the people.

198. And beyond this, the decree that is claimed to be revealed by God and has been mentioned to you is about the name of Allah, the Judge, Mirza Asadullah the Great. Observe the statements of the Point of Articulation, for all divine names have been attributed to him, and the details of this are present in the words that have been illuminated from the East of the Finger of the Merciful. Likewise, the present servant near the Throne has written some tablets elaborating on these matters; observe them so that perhaps you may remember within yourself and break the veils of imitation by the power of your Almighty, Mighty, and Praiseworthy Lord.

199. And this mentioned name, which the Point of Articulation has called “Deyyan” and said is the greatest of divine names, you today call it worldly and name it “Abu al-Shuroor.” And your guide, Mirza Yahya, explicitly and without any hint in his Book of Sijjin, which is known to the vigilant, has issued the death fatwa for that oppressed one, as well as for other souls. Go and read it to become informed about what has befallen the manifestations of truth. Moreover, the First Point has inscribed to him: “Verily, you are the one, O the third letter, who believes in whoever Allah manifests.” And this is a station that has precedence over all other stations.

200. And after that, it has been stated in this position that from the allusion of the divine words, one can deduce in such a way that they will be victorious in meeting Allah in the next Manifestation, and that temple would recognize his footsteps and be present before him, as the Tongue of Allah would speak to him. In summary, at the time when Mirza Yahya wrote the fatwa for his murder, His Holiness Abha had chosen to emigrate from Iraq, and for nearly two years, no one had any information about him. And when the order for the murder was revealed from your guide, a man named Mirza Muhammad went to Azerbaijan to martyr that oppressed one. May Allah be far from what he intended! Let the saying be completed in what was mentioned in the Tablet.

The mentioned name came from Azerbaijan, and all the companions stood for his murder, from Arabs and non-Arabs. And this was at the time when His Holiness Abha had returned and was in Iraq. The matter became so severe that on one of the days of the Abha Beauty, from the beginning of dawn until almost afternoon, He summoned one by one the companions who were attempting to harm the unfortunate one, and vehemently prohibited them.

201. And after two days, the mentioned name appeared in person and repudiated the false accusations that had been made against him, swearing that “what has been attributed to this servant is an absolute lie.” The Abha Beauty showed utmost kindness to him and granted him what was recorded in the Tablet, and he returned to his home. A few days later, the mentioned person deceived him, brought him out of Kazimain, and martyred that unfortunate one near the house of your guide. By God, his martyrdom raised a dust in Iraq, and the darkness that descended was so intense that day turned into night. Lamps were lit in the markets, and all the people of Iraq, terrified and agitated, raised the cry of “Ya Allah!” Both men and women called out that it was because of the shedding of the blood of this oppressed one that this calamity had befallen Iraq. Yet the guide did not sense it and did not awaken from the sleep of heedlessness.

By Allah, they martyred him with such injustice that the heavens were filled with horror, lamentation, and wailing, yet he did not take heed.

202. The one whom the Most High - may His soul be sacrificed for all else - called "Fard al-Ahad," as well as "Mazhar al-Ahadiyya" and "Ism Allah al-Diyan," in His Tablets of Fire, they now refer to him with contempt and up until now, none of the polytheists have recognized him, for the veil of the Most Merciful was a barrier. Say: O people, fear God and do not shed blood! Repent to Him, O assembly of the heedless, so that perhaps He will atone for your grievous sins and forgive your misdeeds that have caused the inhabitants of the heavens and the celestial realms, then the dwellers of the highest ranks, to lament.

203. And your guide, in a position of contempt for that unnamed martyr, mentioned what the Primal Point had inscribed to him and advised him to obtain good paper and pen for himself so that he could write for him. Say: We submit that this statement is acceptable, it is evident from this that you were under his shadow, for such kindness appears from parents towards their children. If only this much was perceived. No, by God, he will not perceive it in himself even if God brings forth every sign or a group of people from the heavens or the armies of the spirit or the scriptures of the former and latter people. By God, due to the injustice of those polytheistic souls, the temples of divine unity are mourning and lamenting, and the Primal Point is occupied with longing and wailing. Oh, would that there were someone with hearing, sight, and heart to witness, listen, and understand. Their hearts and souls are enveloped in sparks of fire and flames of inferno, preventing them from turning towards their deeds, actions, and what has emerged from themselves and what comes out of their mouths.

204. Say: O heedless, ignorant one, we concede that your fabrications are accepted; the decree of the Primal Point is in every expression, so that during the Manifestation, it does not become veiled from the essence of the Manifestation and what is created therein. Praise be to God that such a polytheist and his ilk have remained deprived of the explicit, well-founded divine words, let alone the allusions and signs of the Master of Names and Attributes. Say: Be ashamed before God and do not bend the strong divine faith with the clay of conjectures and illusions, and do not cover the sun of the heavenly unity with the veils of self! Say: By God, this is a sun that will never be eclipsed and a moon that will never be darkened. So die in your rage, and then in the fire of your envy, O assembly of evildoers. You have not yet realized that during the dawn of the Sun of the intended, the proof was neither nourishing nor enriching, let alone the purpose of the proof being the knowledge of the essence of the intended. So open your eyes to see it rising from the horizon of glory, majesty, and splendor.

Badi's Impossible Proof

205. His saying, the greatest heedlessness: So, if another person arises claiming a position after the Primal Point, it is not impossible that he must be one who is under the shadow of the Primal Point, and the era of the Primal Point has not yet expired, and the completion of this era has not occurred. In this case, he must show the utmost servitude to the Supreme Lord and the utmost obedience to His command, and he must never deviate from the command of the Supreme Lord, because the era belongs to Him, and the claimant himself has fallen under His shadow.

206. Now, be fair for a moment and open your eyes to see in which real position and rank you stand! What difference do you see between us and the nations before us? It is because those people, who have been deprived of the crystal-clear waters of the knowledge of the Mighty, Self-subsistent One, and the abundance of the everlasting favors of the Sovereign, have relied on and clung to their own positive reasons, objecting to the Ruler of the tribes, and have thus become deprived of the sacred law of Divine Unity.

207. For example, the people of the Torah have argued that after Moses, no one will bring a new divine law, and whoever comes must promote his law. They have also specified certain signs that the Promised One must manifest with, and therefore, they have been prevented from recognizing the manifestations of His appearance. The Promised One appears as God wishes and intends, not according to people's expectations. Similarly, the people of the Gospel believe that Jesus himself will descend from the heavens after the darkness of the sun, the dimming of the moon, and the falling of the stars.

Likewise, the followers of the Criterion (Quran) have never claimed that a new lawgiver will appear, and they say that a person was born a thousand years before Narjis Khatun [108], is currently in Jabulqa and Jabulsa, and is waiting for God's permission to appear. He will come and promote the law of the Messenger of God, that is, the very law that exists now. They have mentioned certain signs in this regard, which, if detailed, would require the writing of an entire book.

208. All these points have been proven to them with such perfected proofs, firm texts, and verified arguments that they consider those who deny them as disbelievers, false, and polytheists. Since the shining of the suns of divine glory was contrary to the opinions of these souls, they have all been veiled and deprived. Yet, you are now making a new argument that the Promised One, who has appeared, must either be above or under the previous one. If he is under the previous one, he should follow his actions, and if he claims a higher rank, it is impossible since the previous one's era is not yet complete. Now, be fair, what is the difference between you and these groups? Yes, the difference is innumerable, as in the books of those groups, the appearance of the Promised One has been mentioned implicitly without explicitness through enigmatic allusions and convincing verses, and therefore they have been veiled, as they have not understood the meanings of the divine words.

However, you and people like you, while the Point of Declaration - may my soul be a sacrifice for Him - explicitly [109], without implying, commands not to deny the sovereignty of existence and the witnessing of the King for everything created between the heavens and the earth, whether it is through words or allusions. You present arguments that it is not possible for the truth to appear.

209. A hundred thousand blessings upon your understanding and perfection, and your guides. From these lofty, prideful words that have been inspired in you, it is clear that you consider yourselves to be the determiners, not the truth. Say: O deluded one, never has the truth appeared in any manifestation according to the whims of people, but it has always appeared contrary to what is in the hands of all people. The Holy Essence is the most sanctified and exalted, beyond all conjectures, illusions, allusions, and indications, and no one is informed of the Promised One's essence and reality except the All-Knowing, the All-Aware Himself. They have gone so far as to whiten the faces of the Jews and all those veiled from the truth on earth. The Jews considered the hand of God to be chained, and they did not

mention any divine instruction that if someone claims such a thing, it is not permissible, and if someone else claims, they must appear in certain limited conditions. How great is your statement, O heedless one!

210. They have not realized that the completion of each prior manifestation is through the subsequent one, just as in this manifestation, the divine favors of the Merciful were completed in the ninth year in the innermost sanctified, purified, and pure souls. Yet, you do not perceive, understand, or recognize it. The sugar of Egypt's divine knowledge has been the share of the parrot of meanings, not the share of the crow of darkness. When one turns away from God and slips from the straight path, their temple emerges from the human garment and appears as the skins of animals, manifest and visible. So, glory be to Him who changes existence as He wills and determines matters as He desires. There is no repeller of His command and no resister of His will. Everything is submissive to His sovereignty, fearful of His awe, and trembling from His might. Thus, it befits the praise of the dwellers of the Supreme Realm and then the glorification of the inhabitants of the everlasting cities.

211. However, it seems that you are among those souls who have neither the desire to understand a matter nor the comprehension of anything. Your purpose is to prove a leadership that you can establish for your guide and be known and labeled under their shadow. By Allah, their shadow is astray, and their water is bitter salt if only you would understand.

212. Say: O deaf inner self, no one has ever encompassed the knowledge of the Truth nor will they ever. His knowledge is hidden, treasured, and protected from your grasp. If He wills, He can complete the creation of the first and the last in an instant, but you have not yet understood completion. I wish that the ability to understand could be observed in you^[111], and this servant, who is one of the attendants of the divine court, would find you capable and inspire you with words that would enable you to understand some of the hidden matters. At the very least, you would become aware of your own resentment if you did not gain knowledge of the completion of the Manifestation. So, be ashamed before Allah and do not impose the rules of your ego and desires upon Him. Indeed, He manifests as He wills, not as you will.

213. How audacious they have become, setting rules and conditions for the Truth - exalted be His mention. Now, be fair: the truth that appears according to the rules of the polytheists will be like those polytheistic souls themselves. As soon as you recognize and understand it, it will be a created being like you and will be rejected by you. By Allah, even the lowliest of His creation and His servants feel ashamed to move according to the manners that these polytheistic souls have inspired in you. For they worship the calf without realizing, follow Satan without knowing, pursue superstition without understanding, and drink the dregs of what the tyrant has drunk without being aware.

214. They have not understood that in every appearance, if the Truth - exalted be His majesty - appeared according to the manners, conditions, and actions that were apparent among the people, no one would ever object or protest, and everyone would attain the fountain of everlasting meanings and be blessed with the presence of God. Those who soar in the atmosphere of the spirit and observe things with the divine insight, see a hundred thousand examples of such souls drowning in the abyss of annihilation, each clinging to a growing weed, but that weed has never had and will never have any stability or permanence, and eventually, they will drown. Although they now seem insignificant, drowned, transient, and non-existent in the eyes of the inhabitants of the sublime heavens.

215. Cleanse your hearing from the cotton of imitation! Listen to the word of Truth from His humblest creation, and know that the Truth - exalted be His glory - is not veiled by any barrier and will never be confined to any limits. He appears in any way He wills, for He has always been and will always be omnipotent, and His absolute power has never been and will never be taken away. Now, according to your imagination, if the Truth appears according to the instructions of those who turn away, how do you interpret His power? It seems from your statement that He must necessarily appear in this way, and He is not capable of sending a manifestation of His command in the earth other than what you have written. Wretched is what you have thought and continue to think, and your deeds have been invalidated by what has come out of your mouths, but you do not feel it within yourselves and remain among the heedless.

216. By God, the foul and filthy odors of the signs of the words of those polytheistic souls have spread throughout the world and its people. We ask God to send a whirlwind of His grace and annihilate these winds. Those polytheists themselves use the Day of Resurrection, which is fifty thousand years, as evidence that it will end in just one hour. Say: O blind ones, the same meaning applies here; you have no objection if fifty thousand years are concluded in one hour, but if two thousand years, according to your imagination, are concluded in a few limited years, you object. By God, all things belie you, and everything created between the heavens and the earth laughs at the deficiency of your intellects and your understanding.

217. Listen to this servant and tear apart the illusions of your fancies, and look at the truth with your own eyes! For both the Creator and the creation are the words from Him. He has never been known by Himself, but rather, everything besides Him has been and will be known by Him. Keep your eye on the manifestation of His essence and what appears from Him, and be grateful to your Lord for suddenly revealing the manifestation of His essence! As the saying goes: "And verily, the decline is near while you are heedless." The sun is rising and shining at its zenith, and this is a place for gratitude, not complaint. Do not consider mercy as punishment, or blessings as wrath! Although the manifestation of His unity has always been a blessing for the righteous and a punishment for the wicked, the wicked and the evildoers have always considered blessings as punishment and pure grace as wrath.

218. In the completion of the cycle, you had mentioned, listen to the statement of the one who is the place of expression - may my spirit be sacrificed for the truth of the worlds - who explicitly says in His sublime words: "From the beginning of that matter until before the completion of the nine cycles of creation, it has not appeared. And indeed, whatever you see from the sperm to what we have clothed in flesh, then be patient until you witness the creation of the end. Then say: 'Blessed is Allah, the best of creators!' and bear witness that the difference between the Self-Subsistent and the Self-Existing is nine. This is the number by which the cycles of existence will be completed in their positions. This is the difference between every greater and great." And in another position: "And you shall surely observe the difference between the Self-Subsistent and the Self-Existing, then in the year of the nine, you shall attain all goodness." And in this position, it is revealed: "This is what We promised you before the time when We answered: 'Be patient until the expression is completed in nine, then say: 'Blessed is Allah, the best of creators.'"

219. O possessor of insight and justice, open your eyes according to your claim, and observe from the “appearance of the nine” until the time of the “creation of the end,” and become a speaker of “Blessed is Allah, the best of creators” and “Blessed is Allah, the best of originators!” Observe that in the completion of creation and the greatness of the appearance, it is explicitly stated without any hint, regarding the difference between the Self-Subsistent and the Self-Existing and also between the greater and the great. And when the appointed time came to an end and the divine decree reached its conclusion, the beauty of the nine appeared with a manifest authority. Then all who were in the heavens and the earth were alarmed, except for those who came to Allah with a sound heart. Fear Allah, O people, and do not abandon the Self-Existing among you! Be in awe of Allah and be among the righteous! Beware of distorting the words of Allah from their places, for that is a great error in the tablets of the Almighty’s protection. However, the sperm does not perceive the station of maturity, just as today no one has perceived the divine revelations except for those whom your Lord wills. Although they will interpret and distort these words according to their false assumptions, just as the first point - may His greatness be glorified - has informed.

220. Now, moving past these matters, I will mention a reminder, so that perhaps you will become aware and gain insight. If there is a mentioned soul from which a tree will appear, adorned with delicate red invocations from the beginning until the completion of two thousand years, with perfect freshness, brightness, fragrance, and beloved scents, and you are instructed to observe the tree itself and its appearance, not what is below it, and then you wake up in the morning and suddenly notice that the blessed and fragrant tree has appeared with strong, delicate red invocations, what would you do? Will you deny what you observe with your sight [116] and what you smell, or will you become certain of what you have seen? No, by Allah, you and those like you are among those souls who observe the apparent invocations and crumble them with the stones of assumptions and desires, thinking that these results have come too quickly and that these invocations should appear two thousand years after this tree is seen. Woe to you, O assembly of the deluded!

221. Although the explicit text of the revealed statements has never limited the appearance of the next event to a specific time, as it specifically says that if it wishes to appear at this time, it is free to do so; no one knows the exact time of the appearance except Allah. In all statements, it is mentioned that it is subject to the will and decree of that Sovereign of oneness. It reveals itself as it wishes and intends. The evidence is its signs, and its existence is known by itself, for others are known through it, and it is not known without it. Glory be to Allah, above what you describe. It also says: Whoever is not aware of the appearance, except Allah, must wholly confirm the truth at any time it occurs and give thanks to the Divine.

222. Now, observe how explicitly it says that whenever it appears, they must confirm it. However, instead of giving thanks to the Divine as instructed, they have started complaining instead of giving thanks, and in place of confirmation, they have launched an attack on the shares of malice and the sword of hatred against the circuit of the souls of prophets and messengers[117]. Say: O deprived one, have you observed that the known sovereign has not conditioned that fateful, hidden appearance to any condition? Show it! No, by the One who created the possible things with a word from Him. Never have they made this

appearance contingent and conditional to any matter or condition. For the condition is utterly lost in that arena, and no one but itself encompasses and knows about it.

223. It says: Its verses are evidence for it, and its appearance and existence affirm itself. Nevertheless, they have limited the invulnerable truth with imaginary words and unworthy indications. Woe to them and what their hands have acquired. Do not distort the divine words according to your desires and interpretations, for no one will succeed in attaining its purpose. As in the outward ordinances, the chiefs of the statement have been commanded to inquire from the presence of Husayn-Ásí -upon him be the Glory of God- who was facing the throne. They say, since you are not aware of the purpose of God. Yet, you have regarded the one who has turned away from God as the soul of God.

224. Apart from this, (the Seal of the Prophets) is among the firm verses of the Book of the Lord of the Worlds. If for twelve hundred and seventy years someone became aware of its meaning, now no one but God can comprehend the meanings of the words of the revealed statement. Reflect deeply on what is mentioned and what flows from the pen by the permission of God so that perhaps you may, through the feeble scratching of this pen, attain the beauty of the eternal Path. Indeed, He guides whom He wills to the straight path.

225. And it was not clear what your purpose was in terms of completion. If the purpose is the completion of the divine verses, then they were complete at the time of revelation, and there has never been and will never be any deficiency in that realm. What has been sent down from Him was complete before, will be complete after, and is complete at the moment. If the purpose is the completion of souls, then the observed souls have appeared more deficient as time has passed. For instance, at the end of the era of the Quran, according to your belief, the culmination of perfection was the leaders of that age who rejected all of the Tablets of God and imposed on the messengers of God what you have heard. Or is the purpose of completion the completion of outward actions?

226. If this is what has been observed, most people's actions have become the cause of their veiling. As it has been noticed that the agents of difference (dispute) are involved.

227. When they saw that the appearance of the Greatest Luminary was contrary to their deeds, they issued a fatwa to kill him and shed his pure blood. Likewise, the people of the Gospel, and the people of the Torah, until the manifestations reach the wondrous beginning.

228. Know that the completion of everything is contingent upon the statement and confirmation of the point of truth. Listen to what the Point of Explanation - may the spirit be sacrificed for him - says, so that perhaps you may be purified from the dust of dark indications of satanic manifestations by the Kawthar of the Rahman's explanations. Although it is certain that the words of Allah have not and will not have an effect on you, yet for the sake of Allah, most of the explanations are directed towards the sincere hearts of His servants. So that those sacred souls may sense the fragrances of musk from far away and be detached from the words of the worlds by the divine words. His saying - blessed be His remembrance - "Indeed, if He were to make every being on earth a prophet, they would all be His children." From this statement of the Rahman, comprehend the reality of completion, so that you may become attentive and

not send the clay of indications to the sea of divine pearls of meaning, and become certain that all matters appear from the truth, return to the truth, and are established and verified by its confirmation.

229. Reflect for a moment: Although the highest rank of human perfection is the rank of prophethood, and most people have considered it impossible for a soul to attain this lofty rank, yet they say that if the Greatest Manifestation wills, He would grant all of us on earth this rank, which is the most perfect among all ranks. By His life, for such a Lord, it is befitting that we sacrifice our selves, our souls, our beings, and our realities. And this is little compared to the appearance of His gifts and the emergence of His talents, which have encompassed both the spiritual and material worlds.

230. If a soul were to live through the duration of the earthly and heavenly realms, and perform all the deeds, yet stops short of acknowledging the least among the manifestations, all of its actions, which it performed during the immeasurable time, would become null and void. In fact, its very existence and being would become nothing. How much more so for the perfection of that soul. Similarly, if during this period, God forbid, one were to abandon all actions, yet, upon the emergence of the Manifestation, they embrace the truth by saying “Yes”, all of their actions would be recorded and considered complete in the sight of God, and will always be so.

231. No one but God is aware of the completion of any cycle. There are cases where completion is manifested in the shortest possible time, and others where completion does not occur even after a thousand years or more. It is quite evident that the completion of anything depends on the confirmation of God, not on the duration or the illusions of people. The very existence of a subsequent Manifestation is evidence of the completion of what was manifested in the previous one. Look at the truth, not at the length of time and duration, for indeed, God has the power to bring an end to all times in an instant, or to extend a single moment to a hundred thousand years. To Him belong creation and command; all act according to His command.

232. In this position, a few individuals descended from the tongue of the most exalted in Iraq are mentioned for awakening.

233.

A questioner asked a mystic [121],

“When did you attain the divine mysteries?”

“Have you become intoxicated by the wine of grace?

Do you remember the day of Alast?”

He replied, “I remember that voice and speech,
which has always been, and this is not strange.

In my ears is still the sound of it,
and that voice which increases the spirit and soul.”

Another mystic, who had ascended higher,

was immersed in the divine secrets.

He said, "That day of God has not ended,
we are in that day, it has not fallen short."

234. These words were specifically mentioned to show that the understanding of these matters is dependent on the knowledge of the mystics. Not every soul can grasp these levels and gain knowledge. It is strange that you consider yourself a mystic, yet you are not aware of the words of the mystics; otherwise, you would not object in this position. Indeed, mystics believe that the divine names are effective at all times, and that cessation is not permissible.

God Works Outside of Time

Therefore, they have said that the name "Mumit" (causer of death) constantly causes all beings to transition from additional existence to additional nonexistence, and similarly, the names "Muhyi" (giver of life) and "Mub'ith" (resurrector) cause all the worlds to emerge from additional nonexistence to additional existence at all times. They have interpreted the blessed verse "Indeed, they are in a new creation" (bal hum fi libsin min khalqin jadid) in this context.

235. In this case, the creation of the later time does not exist during the earlier time, and similarly, the creation of the earlier time is not known during the later time. So how have they imagined the perfection of an object from among other objects? Since the object that exists at this time does not exist in the later time, renewal and origination apply to this object. How can perfection be achieved? If you say that it happens at the same time as its creation, then it doesn't require a duration of time.

If people were capable of understanding the meanings of divine words, more details would be mentioned in this context so that they would turn their attention from all previous and later mystic knowledge to the innovative mystic law, which today is flowing from the right side of the Throne of the Merciful.

236. Listen to the mention of this transient one and do not make the matter ambiguous for yourself! No one has ever understood the divine words, nor will they. The keys to its doors have been in the hands of the Almighty and Powerful, and until the end, no one will have access to the treasures of divine knowledge unless the hand of power opens it. They have not even found a hint of it, nor will they find it, just as no one comprehended it until the hand of power opened the end of the treasures of the knowledge of the previous revelation.

237. Indeed, completion has always been and will always be in the hands of the power of truth. The completion of each period has been due to the subsequent manifestation, and the true completion has taken place during the manifestation, but weak souls like them have not had and do not have the ability to comprehend it, just as they have not been able to comprehend the completion of fifty thousand years in a single moment. And if anyone has ever claimed to do so, it has been on the basis of imitation, except for those whom God has taught from the essence of His knowledge. Many divine sciences have remained deposited in the celestial realm of divine knowledge. Moreover, until when and at what time will the sacred manifestations and the study of the well-guarded secrets appear and become ready for

comprehension, and descend from the heavens of divine will according to the capacity, the matter is in His hands, He does as He pleases and is not questioned for what He wants.

238. And as for the statement that one should not deviate from the command of the Supreme Lord to the extent of the stream of deviation, it is not clear whether this ruling is your ruling that must be followed, or the ruling of the point of expression. The point of expression says that their actions have been measured for the whole, and whatever that blessed existence acts upon, they must act upon the whole. It seems that you have not seen the expression at all and have no information. You are taught by the speaking devil and moved by his provocation.

239. In the end, O soul, who is known for your gnosis and considers yourself a knower, show a self-expressive existence and do not make yourself like sheep that every shepherd takes you wherever they wish! And if only the shepherd was human, you have found a wolf shepherd who swallowed all your gnosis, certainty, and the fruits of your monotheism in the first hour of the encounter, and now you are a lifeless corpse and a visible nothing. And by the same token, you are observed as dead [124] and nothing, so that you will not be shaken by a hundred thousand forms and will not move. By the truth of the One God, my heart burns for you and the likes of you, for there has been and is no resentment and hatred in these hearts. And whatever has been and will be mentioned is purely for the sake of Allah and will always be so.

240. And further, the radiant countenance - may the soul be his ransom - is active in all affairs if you are among the discerning. For several years, this servant has been in their company day and night. By Allah, who there is no god but He, nothing reprehensible in general has been seen from this blessed beauty. All things bear witness and continue to bear witness to the sanctity of their holy essence. In nights and days, nothing but the remembrance of Allah and the elevation of His word has been heard from that purified and sacred house. If you come to justice a little, you yourself will testify that they are sanctified from the illusions beyond them and exalted from the perceptions of the lower world. Which action is above sacrificing one's life for the sake of the Rahman? Haven't you heard what has befallen them in the divine path for twenty years? Although that wicked liar has attributed his own actions and his mentor's to the most pure and sacred beauty, and you have also accepted it from him without reason or proof, but no, by Allah, it will not reach the purified and sanctified by their words and the likes of them.

[Continue from here](#)

241. And as for what is written that the claimant has fallen under the shadow, although nothing but pure servitude has been heard from the most sacred and pure beauty, this uttered word has often been and will be frivolous. In this case, the exalted presence - may the souls beyond him be his ransom - was under the shadow of the scholars of the era, as they were manifest in that era, and if they were removed from the scholars, they would have been under the shadow of the Messenger of Allah. How small is their status, how little is their intellect, how meager is their insight, and how great is their claim. But I bear witness that before the appearance, they were under the shadow of the Prophet, and during the appearance, they were above all messengers.

242. He said - may his greatness increase -: So if such a person and his companions become supporters and recorders of the claimant, who seeks and finds superiority from the Lord Most High, what a contradiction! And it is in clear opposition to his initial claim; claiming two contradictory matters from a great person, or indeed from anyone with intellect, is disgraceful. No sane person explicitly claims two contradictory matters, especially if they claim that the Lord Most High is created from a single word of theirs. I seek refuge in God, for in some cases, the manifestations of great individuals to some are a test, and various claims emerge, and a group of common people believe in them and accept them without imagining.

243. Say to the polytheists: If you hear from me, then weep for yourselves, and then lament for the scarcity of your intellect and understanding. The mention of such evildoers has been revealed in the books before and after. God says: "Like the example of a donkey carrying books" (Quran, 62:5). Say: The contradiction lies in your very existence. Remove it so that you only observe pure monotheism and absolute singularity. If you wish to understand this claim and comprehend what has been said, perhaps you will enter the unceasing holy source; this is His saying - may His glory be exalted -: "O people, I am the beauty of Ali among you, and the soul of Muhammad within you, and the essence of the spirit between the heavens and the earth, if you indeed know." And this is the very point that was explicitly stated. That intention of the soul has been and will be this intention, and that will has been and will be this will, and this will and intention have been and will be the same will and intention. Mentioning contradiction is without sense. In fact, this contradiction has been proven for all prophets, as every subsequent prophet was under the shadow of the previous one; how could they claim superiority while being in the shadow? We seek refuge in God; this contradiction, according to the polytheists, is invalid and falls out of credibility.

244. God forbid, then again God forbid! Say: O you who sleep on the bed of lusts and suckle from the breast of heedlessness, ignorance, and passion, contradiction has not been and will not be the way in the sacred arena of the holiest divine manifestations. This contradiction is in the nature of creation, not in the matter of truth. Accept the words of this servant, and save your soul from the burden of carrying these allusions and words so that you become lighter and soar in the spiritual divine air, entering the sacred abode free from human limitations. Let that arena be sanctified from mentioning contradictions, oppositions, revolutions, differences, wars, conversations, arguments, signs, and indications. For that purest abode has not been created from opposing celestial spheres, nor has it come into existence from the four different elements. It has manifested from the element of the spirit, its air is the essence of fire, and its fire is the very air, with a pure earthly existence. All are united without change and difference. Its wetness is the essence of dryness, and its dryness is the essence of coldness, and its coldness is the reality of heat. From this heat, our movement in existence is created. Without heat, there would be no movement. Heat is the agent, and movement is the action.

245. However, souls like those who are created from the clay of greed, the fire of pride, the air of ego, and the water of heedlessness, certainly cannot seek proximity to that holiest and purest abode, which has been and will always be sanctified by the knowledge of all those in the realm. If they were to approach it, they would instantly burn. What has been mentioned in the previous manifestations is repeated in this eternal revelation word for word, letter for letter. The contradiction and opposition

return to their forms and examples, while unity and alliance remain for the beloved of God at the beginning and the end. O fair one, do not assume the state of being in the shadow by your words and do not consider the manifestations of the most glorious beauty as a clear contradiction!

246. And they also wrote: Especially if they claim that the Lord Most High was created from one of my letters. Such fabricated and idolatrous words, which that idolatrous soul has whispered to you, have appeared from the wicked idolatrous souls in all ages of the manifestations of the divine. It has not been, nor will it ever be, specific to this unique revelation. Just as in the revelation of the Point of Exposition - may our souls be sacrificed for him - they attributed lies, slander, idolatry, and disbelief to that divine and blessed tree, and everyone has heard and knows it. So, if such words appear from the likes of those who turn away, it is not surprising, for the state of those who have always been rejected and the likes of them have been and will be like this. By God, the certainty and affirmation of every perceptive person in the likes of these words have increased and will continue to increase in the truth. For these matters have been and will always be among the Sunnah (ways) of the divine order, as recorded in all the books before and after: (Every nation plotted against their Messenger to seize him, and they disputed with falsehood to refute the truth; so I seized them, and how was My punishment.) And in another place: (No Messenger has come to them but they have mocked him). Therefore, whatever objections are mentioned, the truth of the divine words, recorded in His books, becomes apparent to the believers and the insightful.

247. Say: O sightless one, what has been revealed from the wondrous and abundant statements is the truth sent down. Have you not heard that from the One and Only Heaven, He has said - exalted be His greatness and mighty be His glory -: "O people, I was asleep in the house and silent in remembrance, the breezes of God blew upon me and revived me with the truth and made me speak with His own praise, and made me a guide and a reminder for all the worlds. And whenever I wish to be silent, the Holy Spirit speaks to me with the truth, and the Supreme Spirit shakes me, and the Spirit of Eternity moves the Pen of Glory, if you are among the knowledgeable."

248. O people, fear God, then be ashamed before His beauty and do not speak of that which would cause all the atoms and beyond them the tongue of God, the Sovereign, the Truthful, the Trustworthy, to curse you. This is not from me, but from Him, if you are among the poets. By God, if it were in my power, I would have hidden myself from your sight and not cast my liver under the claws of the wolves of the earth, and God is a witness to what I say.

249. Beware, O people, lest your ego and desires prevent you from ascending to the Most Holy Abode. Look with fairness upon the arguments of the Prophets and the Messengers. By God, this is the Servant of the Most Compassionate, whom God has made manifest among the celestial beings, chosen from among His creatures, and revealed in the pattern of His own Self among the worlds. And in every moment, addressing the Jewish people, he says:

250. "O assembly of the stubborn ones, by God, the Promised One has come to you. Indeed, this is the Spirit, if you wish to crucify it, then do as you please, and do not be patient. Then he addresses the followers of the Gospel and says: If you wish to dispute with Muhammad, the Messenger of God, indeed, this is Muhammad among you, so do as you wish, for he has spent his life in the path of God, the Protector, the Mighty, the Powerful. Then he addresses the people of the Criterion (Qur'an) and says: O

assembly of tyranny, if you wish to hang the Manifestation of My Self, called Ali, in the air, by God, this is Ali who has come before your faces, O assembly of wolves, then O pack of swine, do with him as you please, and do not be patient even for a moment, for he has not taken any supporter or helper for himself. And God has taught him with the truth about what has befallen him and will befall him, O soldiers of the devils!”

251. Then he addresses the assembly of eloquence and says: “O assembly of tyranny and disbelief, the Promised One, whom you were promised in all the Tablets, has come to you. By His beauty, He has appeared with the truth, and He has preserved Himself in the path of God, the King, the Exalted, the Mighty, the Praiseworthy. He has been in the hands of the enemies during all the nights and days and has supported the Cause of his Lord with His Exalted, Mighty, and Beautiful Self. What has befallen Him cannot be mentioned in words, and no one has known about it except God, Who has sent Him with the truth and appointed Him for all the worlds. If you wish to kill him as you killed before, do as you please, for he is awaiting what has been promised in all the Tablets, if you are among those who know.”

252. Then Ali addresses the assembly of eloquence from the right side of the Throne, saying: “O servants, have We not given you glad tidings of this appearance in all the Tablets? Have I not taken from you the covenant of His Self in the atoms of eloquence? So be ashamed before the beauty of the Merciful and do not do what raises the outcry of the people of the Highest Assembly. Fear God and be not among the wrongdoers. By God, I have sacrificed Myself out of longing for His meeting and seeking His union, and I am with Him in all times, and I weep for what has befallen Him from you, O assembly of wrongdoers!”

253. Oh, what sorrow after the commandments, you have done what no one has done to anyone. Then the manifestations of the Prophets and the Messengers weep and will continue to weep. By God, O people, I have put all matters in His grasp, and I did not move in My days except by His remembrance and His praise, and I did not speak except in His name, and I did not command the servants except to enter His mighty and impregnable shade. I wish you had done as the Jews did to the Spirit, and acted as the assembly of the Gospel did with Muhammad, the Messenger of God, and committed what was committed by the assembly of the Criterion when I appeared with the truth, with clear authority.

254. No, by My soul, you were not content with what these people did, and you do what the realities of all religions seek refuge from, if only you were poets. Do you kill the one who shed My blood for His sake? By God, after shedding it on the earth, He engraved with His exalted, mighty, and wondrous name. O people, be ashamed before God, and do not refute the truth with what you have, and do not commit what would deprive you of the breezes of God, the Mighty, the Wise. Listen to My words, then return to Him, then repent and seek forgiveness, so perhaps He will forgive you with the wonders of His mercy and purify you from the filth of disobedience and the impurity of your souls, O assembly of the heedless!

255. By God, O people, I have revealed what has been inscribed on the Tablets, and what has been written by the Supreme Pen on the Tablets of His mighty and well-guarded repository shall appear. Then, the tribes of the celestial cities will lament, while you rejoice within yourselves and play with the signs of God after they have been announced to you in the Scrolls of His mighty and impregnable sanctuary. O people, He is my spirit and I am His spirit, and my will has always been in harmony with His; do not

differentiate between me and Him. Whatever appears from Him is the beloved of my heart and my inner being, if only you were among the monotheists.

256. These are the beginnings of the divine words that have descended from the clouds of the outpouring of the Merciful's grace. This servant has mentioned them so that the heedless servants may become aware and not compare themselves to others, and that they may become so conscious as to not oppose or wage war against the divine verses and the truths of the Lord, for that is the abode of God's signs. Now, if they are at war with the Lord of the worlds, they know that they will not find any relief or visible confirmation today, except that they must either acknowledge what has appeared or they must become disbelievers in all the scriptures, books, and writings. This is the word of truth, and after truth, there is nothing but manifest and clear misguidance.

257. The example of those who turn away is like the souls who, during the appearance of the first point, used to mention some deviations from God and objections to Him: this Sayyid claimed guardianship, some claimed prophethood, and some claimed divinity, and each of them was a speaker of a misleading word. And they did not comprehend that they had to determine what the abode was, and the abode could not be known except through the self of the verse. Indeed, those who disbelieved and associated others with God and sought to rebel against God, the Guardian, the Self-Subsisting, have suffered loss.

258. And you had also mentioned the manifestation. By God, that soul neither comprehended the manifest nor the one who manifested it, for if they had understood, they would not have objected to the truth. It would have been fitting for you to refer these words to the soul that turns away from God, for they have shown arrogance towards the truth by merely a single name from the names and have disbelieved in the very soul that claims faith in Him. They recite His verses and strike a sword upon their own existence. They act without awareness, they speak without knowledge. They and their likes are equal in the eyes of God, except that they are more wicked and more unjust. May God protect us and His loved ones from their evil and their wickedness, for He is indeed the Protector, the Judge, the All-Knowing, the Expert.

259. And you had also mentioned the common people and that they believe without understanding. Now, in fairness, consider this servant who has been in service day and night for six years, present and interacting with everyone. I speak of what I have seen with my own eyes, while you merely rely on the words of a wicked, deceitful disbeliever who has never cast a shadow on someone like him. So, are these people believing in the truth without understanding, or is it you? By God, even donkeys would laugh at the intelligence and wisdom of that polytheistic soul who whispered these words to you, let alone humans. Yet you have considered these people as commoners and claimed that they believe in the truth without understanding. You certainly consider yourself a knowledgeable person.

260. Firstly, how did you come to know about this matter, as you have not yet approached the glorious presence? No fair person would commit such an act as to take the words of the worst and most corrupt people without any understanding of what flows from the pen, and then write and send it to cities. If only you had followed the teachings of the students of the religious schools, as among that group, affirmation is conditioned upon three understandings: first, the subject; second, the predicate; and third, the judicial relationship. Only after that, affirmation is established and enacted. What was the subject that you

understood[135] and which predicate is it? By God, you have committed what no one among the ignorant has committed.

261. Yes, these servants have affirmed the divine manifestations before and will continue to do so by the grace and favor of God. God willing, we will not be veiled by any obstacles or be hindered by any prohibitions due to His care and generosity. By God, what you have heard from that wicked, deceitful person is pure lies and sheer fabrication. You do not know who has become his companion. By God, the truth, even Hell shuns his soul, and the guardian angels seek refuge in God from his face and encounter. In truth, if these servants had listened to even a single word of truth from these two souls! And you do not know what they have done. They have risen with every injustice and then, in order to cast doubt into the hearts of people and cover up their heinous, reprehensible deeds, they have attributed fabrications to the truth, the enumeration of which is impossible. I hope they do not see any good in this world or the hereafter and suffer the punishment of this world before the punishment of the hereafter.

262. Indeed, it is for God that a word is mentioned, so that perhaps you will purify and sanctify yourself from your own thoughts, beliefs, self-evident truths, and theories, and enter into the affirmation of the divine law, which is the essence and reality of thought. The Primal Point - exalted be His glory - says: "Before the beauty of His countenance reveals itself to your soul, you must enter the fire of His love." And for years, we have heard the praises of Him from all His servants, until we entered the path of proximity according to His divine law, and at all times, we have seen and heard what we have never seen or heard from anyone else. Moreover, divine verses have been descending like April showers at all times. Nonetheless, how can hesitation be permissible when the Primal Point explicitly states in all His declarations that the ultimate effort should be made not to hesitate even for the duration of uttering "Yes," because that is the extent to which you will be in the fire, and all your deeds will turn into vanity.

263. This servant felt much shame at your words. You yourself were affirming this servant, but a veil came in between. We ask God to remove it with His power so that you may witness the sun of your Lord's countenance shining brightly and rising among the worlds. It is truly bewildering, what has held you back from tying yourself to the desecration of the sacred and striving to the utmost in argument and hostility? By God, the sword of your turning away is sharper than the sword of iron, for from it the body of the outward is wounded, and from your sword, the livers of existence are cut off from the unseen and the witnessed. Yet, you rejoice in yourself as if you have no guilt. We ask God to return to you what you have done, accomplished, and committed, or to forgive your sins and guide you to Himself, granting you the meeting with the Almighty, the Impenetrable.

264. And as for your mentioning that these servants are considered common people, I swear by the Educator of all possibilities, this very statement of yours is evidence of the validity of this matter. For at the beginning of the Manifestation, sixty objections were raised against the truth itself, and they were repeating this very statement. Even before that, during the times of the Manifestations, the tongues of the polytheists spoke these words. As revealed in the Clear Book, the words of the Almighty: "The eminent ones who disbelieved among his people said: 'We see you but a man like ourselves, and we see none following you except the meanest among us, at first thought, and we do not see any merit in you

over us. In fact, we think you are liars''' (Quran 7:66), who counted all the believers in truth as lowly and common people.

265. By Allah, even the cattle are ashamed of the words of that cursed disbeliever. Say: Know yourself and speak within your limits! His power has become evident and known from what He has inspired. Indeed, we do not associate anyone with our Lord, nor do we turn to anyone besides Him. By the grace of Allah and His strength, it became necessary in this position to mention some of the verses of the First Point - may the spirit be sacrificed for Him - when it was observed that those who drink from the cup of arrogance and the chalice of pride have called the mystics who know Allah as common people. So at least the knowledgeable should be distinguished from the ignorant. He says - may His remembrance be exalted -: "Say: Allah has not created anything more valuable than knowledge in His sight, all are created by it, all are sustained by it, all die by it, and all are revived by it. That is your knowledge of Allah, then of the manifestation of His essence in every appearance, and then of what appears from the manifestation of His essence. Other than that, there is no knowledge with Allah if you know. At the time of the next appearance, all knowledge is your knowledge of Him and what appears from Him, not what has appeared before. And your knowledge of what He has determined before, for then you will not be rewarded for it, but you will be questioned about it. In every appearance, it is fitting that the proofs thereof should encompass what has been revealed in that appearance, not according to the distinctions you make. To the point that He said - may His remembrance be exalted -: 'But the matter is that you should leave all that and return from your own selves and your knowledge if you are believers in Allah and His signs.'"

266. Now, it is necessary to pay some attention to these divine words so that you may comprehend a knowledge that has always been beloved and praiseworthy to Allah and not consider those who turn away from Allah as knowledgeable. By the One who supported the spirit with the spirit, today, if all who are in the heavens and the earth appear with all the knowledge of the earth and stop in the matter of the marvelous, they will be mentioned as ignorant in the sight of Allah. The supporting evidence for this statement is the text of the First Point's statement - may our souls be sacrificed for Him. He says, exalted and mighty, addressing the Living letter: "If you believe in Him, whether you know anything or not, nothing will diminish your virtue. But if you are veiled from Him, even if you know all knowledge, it will not benefit you." According to the essence of existence today, the title "knowledgeable" will not be attributed to anyone [139], except those souls who are adorned with the robe of faith in the marvelous matter.

267. It is astonishing that despite these clear verses, you have still called the believers in Allah common people. How quickly the breath of the Most Merciful has been cut off from those hearts, and they have become veiled from the breath of the Glorious. If even the slightest fragrance of His knowledge and wisdom were to pass over the souls of those who turn away, they would never have been preoccupied with these words, which the lowest of nations have relied upon for years. Alas for them, because of what they have committed against Allah, and they are among the losers!

268. Listen to another melody from the Sultan of the Oneness. Addressing the letter of life, He says - exalted is His statement -: Indeed, everything recognizes itself by itself, so who can know it by another? Verily, if you had perceived the day of His appearance, even if you recognized Him by the most

knowledgeable of the scholars of eloquence, you would not have truly known Him. And if you saw Him standing in His command, then you mentioned upon Him the name of humanity, you would not negate the letters of negation to affirm the appearance of the Oneness.

269. How exalted are His words, and how firm are His signs, and how manifest is His proof, and how glorious is His statement! But you, O leaders of eloquence, have wronged the essence of God and His existence. Indeed, He did not fall short in His statement; He has set forth for you all the paths and clarified for you everything that was concealed from you, and explained everything in detail for you, as a mercy from Him upon you, and as guidance and a reminder for the worlds. And you have confused the command of God upon yourselves, just as the previous nations confused it upon themselves, and thus their efforts went astray in this world and the Hereafter, and they were a people of evil, the most losers.

270. Even though the beauty of the Most Merciful says that if you saw the most knowledgeable of scholars in the day of appearance, and the rise and radiance of the greatest light, and mentioned humanity about him, you would undoubtedly be among those who have not negated the letters of denial on that day, for the affirmation of the manifestation of Oneness. Today, any soul who mentions humanity to any one of those who turn away, whether from the highest or the lowest, is deprived of all the outpourings of divine mercy. Let alone trying to establish a rank and position for those souls.

271. Consider that the addressee of the verse is one of the letters of the Living, who has been and will always be prior to all expression, according to the statement of the Point of Expression itself, which says that they are the first creation of expression. And it says that all have attained the divine law of Oneness and the divine manifestation through the existence of these letters. Yet, it has determined such limits for those souls as mentioned. So ponder, O people of insight! Ponder, O people of vision! Ponder, O people of virtues! Ponder, O people of righteousness! Ponder, O people of knowledge, wisdom, and eloquence!

272. Say: By Allah, every time something was revealed in the expression, it has returned to a point, and at that time it is held by the hand of power and authority. We wish to explain it once again, in spite of yourselves, O assembly of polytheists, as we have explained it time after time. And this is one of the times when the inhabitants of the heavens and the earth were terrified, and then the inhabitants of the cities of names, if you are among those who know. Say: Indeed, it was my soul, and at that time, it appeared in truth and spoke between the heavens and the earth, saying in truth: All the signs have returned to my signs, been sent forth in my words, appeared by my permission, and descended from the heaven of my will, if you are among the certain. Then all the manifestations have ended with my appearance, all the easts have shone with my radiance, and all the dawns have been astonished by my rising and appearance. So where are the eyes of the observers? Where are the hearts of the knowledgeable? Where are the sacred hearts? Where are the pure souls? And where are the enlightened breasts to recognize, understand, see, and witness what has appeared and shone from the horizon of the Almighty, the Powerful, the Great God?

273. Say: Die in your rage. Indeed, he has appeared in truth and does not fear anyone, and he awaits what has been decreed for him by his beloved, the Almighty, the All-Knowing, the Wise. And he says at every moment, addressing your swords, spears, and arrows: Come and approach, for I am eager for you, and my longing and yearning bear witness to this, then my passion and melodies, if you are among the

poets. Indeed, the one who has appeared in truth is my beloved, and I am his beloved; he is my soul, and I am his soul. And what comes out of my tongue is his most beautiful, sweetest, holiest, and invulnerable expression. Whoever has the slightest sense of poetry and the least bit of vision will witness the appearance of God and His greatness, and will find the fragrances of His sanctity from the breezes of these melodies and will be among those firmly established in this greatest and most evident matter.

274. Say: Indeed, I am alive with his life and move with his love, just as he was alive with my life and breathed only with my remembrance and praise among the worlds. My soul is sacrificed for him, and his soul is sacrificed for me; all of me is sacrificed for him, and all of him is sacrificed for me. Whenever I say, "Indeed, he is sacrificed for me," it is the same as his saying that he is sacrificed for me. Do not bear witness to any difference, O assembly of the discerning. Thus, at that time, God revealed verses of His greatness upon the Mount of the heart, and we have shown them to you so that you may give thanks to God, your Creator, O assembly of eloquence, and not be among those who are veiled.

275. O you who are immersed in the ocean of allusions, know that your turning away and objecting does not return to me, but rather to God, my Lord, your Lord, and the Lord of our forefathers. For I am a servant who believes in Him, His messengers, and His chosen ones, and I find no existence for myself, for He has sent me with the truth and dispatched me to the worlds. If you wish to object, go to Him and say, "By what means did you send the one who has frightened my existence and then the realities of the polytheists?" And if you find Him and are able in yourself, mention to me a word from Him, so that perhaps He may save me from you and from the assembly of evildoers and make me among those who are cut off.

Say: O Lord, You know the assembly of eloquence, why have You sent this servant of Yours[143]? Then witness him under their swords, their prongs, and their claws, 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, then support him with the truth, and indeed, You are the Almighty, the Exalted, the Victorious, the Mighty, the Desired.

276. By the One Who sent me with the truth, I am astonished by what He has done to me, for He sent me in days when the breezes of God, the Almighty, the Mighty, the All-Knowing, did not blow like them. And so I was tested with what no one of the chosen ones was tested, and the All-Knowing, the Expert Himself bears witness to this. Do you think that I speak on my own and exist by my own existence? No, by the Lord of the worlds, but rather the winds of His will move me as He pleases and desires. And whoever has insight will find the trembling of my soul to be the trembling of God, the Sovereign, the Almighty, the Victorious, the Able.

Can you be still on your own when the fever of thunder takes you, which makes all your limbs tremble? No, by the One who created you with the truth, if only you were perceptive. Just as it moves you and you cannot be still, so too do the winds of God's will move me. And if you wish to object, then object to Him. I am nothing but a repentant servant, and I find no stillness, no settlement, and no movement for myself except after His command. And none denies this but every sinful transgressor.

277. In all the early manifestations, the scholars of the age have been the first to oppose. If the scholars did not deny the truth of God, no one would have objected. The corruption that has occurred on earth is

due to the denial of the scholars, as it is explicitly stated - His mention is exalted -: "Indeed, the first to be veiled from the point of the statement were the leaders of knowledge in their own selves, but with God, they do not comprehend anything and do not understand." This is why those souls, according to God, are not considered among the people of knowledge, and the souls who have been successful in faith are established on the seat of knowledge, even if they are not informed of any outward sciences.

278. Today, knowledge and ignorance, high and low, near and far, truthful and deceitful, living and dead, adult and infant, wise and heedless are distinguished by acknowledging the Manifestation. Whoever believes in it is among the highest scholars, the most honorable people, the most insightful, the most pious, the wisest, the highest, the closest, the most truthful, the most precise, and the most understanding. Thus, it was revealed with the truth from the great power of majesty. This is the point of the statement in this position where it is said - His mention is exalted -: "Guide, O God, all the people of my love to Your religion. Indeed, the matter is the same from You; if the lowest of creation believes in Your proof and signs, they will be the highest, and the farthest of creation will be the closest."

279. The purpose of these statements is for everyone to know that, in the sight of God, the people of knowledge are the souls who have become knowledgeable about Him and have not paused at the word "Yes." They are the knowledgeable souls, the evidence of that, the people of infallibility, the mine of wisdom, the source of expression, and the place of remembrance. All the names of goodness apply to those souls as long as they are established under the protection of God. External sciences are not and will not be considered in this position. That point of existence and the desired appearance has addressed countless admonitions to the people of knowledge and has advised everyone not to become arrogant in their knowledge, wisdom, and eloquence during the Manifestation, so that they may attain the knowledge of God and what is with Him. This is where the point of expression says - His mention is exalted -: "Perhaps on the day of the Manifestation of Truth, someone, in honor of learning, becomes a student before that source of knowledge. And how great this matter is, for his knowledge is nothing other than his own self." And it says - His mention is exalted -: "There has been no greater pleasure available to creation than for someone to listen to and understand the verses of that [source] and not say 'why' and 'for what reason' concerning the words of that [source], and not compare it with the speech of others. Just as his essence is the manifestation of Divinity and Lordship over everything, so is his speech the manifestation of Divinity and Lordship over all other speeches, so that if he were human, he would surely say: 'Indeed, I am God; there is no god but Me, and everything other than Me is My creation. O all letters, fear Me.'"

280. O people of expression, although you have appeared to some extent, it is never thought that anyone will attain sanctification and purification. It seems that if a hundred thousand doors of divine knowledge were opened, no one would listen, let alone comprehend. Listen to the divine advice and contemplate the previous Manifestation and the events that occurred during its days, so that perhaps those new events will not be erased from sight and become a cause for steadfastness.

281. At the beginning of the Manifestation, all the scholars denied the advent, as explicitly stated by the Point of Expression - may our souls be sacrificed for Him. That is, the learned ones who were in all the surrounding areas, sent a Tablet to each of them by their name and title, and in that Tablet detailed their

objections. The content of those Tablets still exists. They were sent one by one to the scholars of Najaf and Karbala, and likewise to the scholars of Persia by name after name, as well as to the scholars of the lands of Sad, the lands of Qaf, and other countries. The gates of justice were so closed that not a single person among those people, who were renowned for their knowledge and understanding, became convinced of and benefited from that divine Tree of Knowledge, that Source of Eternal Wisdom, and the Luminous Manifestation of God's Expression. The very soul that was the first among all souls to attain the highest nobility and become the Gate of Mercy, the Gate of Knowledge, the Gate of Guidance, and the Gate of Grace for all beings was the person of the Báb - may the Glory of God be upon him.

282. Indeed, the details of that holy personage were known to everyone who was not famous among the people and was not the owner of the pulpit and the prayer niche. He was one of the students of the late Haji Seyyed Kazim - may God have mercy on him and his bounties. Most of the exoteric scholars declared that holy soul an unbeliever. Among the late Seyyed's students, there were also some souls who were more renowned than him, such as when Mulla Mehdi Khui, one of the companions of Seyyed, was asked about the knowledge of the Báb. He mentioned the names of several individuals and preferred them all in terms of exoteric knowledge and virtue over the Supreme Báb and the Most Generous Word.

283. None of the well-known and famous souls were convinced; rather, they rose in opposition and objection. Among them were Mulla Hasan Gohar, Mirza Mohit, Mirza Karim Khan, and others who were well-known in Azerbaijan and its surroundings. Indeed, all the famous scholars, whether from the Shaykhi sect or the exoteric sect, hesitated in the Cause of God. Instead, they opposed, denied, and, heedless of those souls' objections, withheld knowledge from them.

284. However, the Bab al-Azam, meaning the first to believe, and the seventeen souls who were with him, became triumphant in the nobility of faith. All of them were considered the foremost in knowledge by God, as He says, "These souls are the gates of mercy for all people in all good names." In the detailed and recorded Persian exposition, observe this. Endeavor and strive so that on the Day of Appearance, you are not veiled from anything and do not look at anything created or to be created. For every soul on that day will be far from the divine law to the extent that it looks at something other than the truth.

285. Purify your heart from all impurities and lift your gaze from the signs, symbols, closeness, and distance that you have understood with your own intellect! For no one has had or will have knowledge of the hidden divine will and the concealed divine intention, and at all times, something wondrous appears and will appear. It is enough that something appears that no one has ever conceived before. Take refuge in God and pray day and night for a matter to manifest that is easy for creation to understand, so that perhaps they will not be deprived of the effusions from that greatest ocean and the illumination of the sun of meanings.

286. The previous Manifestation (may my spirit and soul be sacrificed for Him) has advised a great deal in this matter and has mentioned it in countless explanations, on a level that no one could ever imagine a matter that has not been inscribed by His Supreme Pen. For example, if someone looks at the explanations, He says: Beware lest you be veiled by them from the One who has revealed them. If someone adheres to the letters, He says: Beware lest you be veiled by the letters from the One who originated and created them. If someone takes pride in knowledge, He says: The title of knowledge is only

true for someone who knows the essence of the Manifestation. If someone is limited to signs, He says: Beware lest you be veiled by them. No one is informed about the manner of the appearance of that Ancient Being. He manifests Himself as He wills. If someone looks at perfection, He says: The confirmation of everything is conditioned upon the confirmation of that Source of Truth. If He says, "All are perfect," no one has the right to ask "Why" and "How." If He says, "All are imperfect," no one has the right to object to it. If someone is limited to a specific time, as all are veiled by it in these days, He says: Whenever it appears, everyone must bear witness to the Tree of Truth and bring about divine gratitude. And if someone looks at the leaders and mirrors of the age, addressing them, He says: You have become a proof by My words, so be careful not to be veiled by Myself in the last Manifestation.

287. And for this reason, the praise and glorification of everything befits my Lord, and the sanctification and remembrance of everything. For He has not fallen short in advising His servants concerning this Greatest, Most Great News, and He has answered all the objections that were in the hearts of His servants so that He would not encounter, in His next Manifestation, what would sadden His soul and distress His heart. Now, observe the matter of God and the condition of His servants who are so heedless, and those souls who were created by His Word, instead of being grateful to Him and praising, glorifying, remembering, and thanking Him for His blessings, they all have appeared with the swords of hatred. We ask God to protect this oppressed One from these wrongdoers and polytheists and to support His cause, manifest His proof, and elevate His argument among the heavens and the earth. May my soul and spirit be sacrificed for Him, for there is no advice left that He has not given to His servants.

288. In particular, since they have observed arrogance and pride among the scholars during the previous Manifestation, they have advised this group a great deal, reminding them with good admonitions and healing explanations so that they may not follow the ways of the past and become heedless of the truth during the time of the Manifestation. For, due to the objections of those souls, all people are veiled from the truth except those whom your Lord wills. As they say - exalted be His mention - at every Manifestation, the people of that Manifestation become veiled from the truth by the scholars of that Manifestation. And now, they are heedless of the fact that with just one "No" from Him, all of these become untrue. Be cautious of the true Manifestation, so that on the day of His appearance, you do not confirm His truth through the confirmation of the people of eloquence, for all their confirmations are transformed into a mere affirmation with just one "Yes" from Him and invalidated with just one "No".

289. And likewise, in this station addressing the scholars of eloquence, they say - exalted be His greatness -: "O scholars of eloquence, have mercy upon yourselves, and then be merciful by not veiling yourselves from the one who appears with the truth through the affairs of your religion. For all of your religion is with Him like the day when God created that religion; you are looking at the starting point. Indeed, you are like all the people of previous Manifestations, tested. Perhaps at night, while you sleep, you are believers in the sight of God, and during your day, you are like the scholars before you, whom God will not judge based on anything. So, observe yourselves closely, and then be watchful!"

End Here

290. “O assembly of eloquence, have mercy upon yourselves and do not cause discord and commit the act that would lead to the disintegration of the united community because of the Cause of God! Reflect on the matters that arise, purely for the sake of God! By God, the One Who there is no god but Him, the truth has always appeared at every time and age with such a state that it has left no room for doubt, suspicion, or uncertainty for the discerning and just, except for those souls that have brought confusion upon themselves. Fear God, O assembly of eloquence, and cling to God, O assembly of eloquence, and have mercy upon yourselves, O assembly of eloquence, and do not oppose the one in whom you believed during the previous Manifestation, and through whom the faith of every believer, the certainty of every certain one, the unity of every unifier, the knowledge of every knower, and the remembrance of every rememberer have been established. This is the best advice from the servant to you, if you are among the just.”

291. You had also written: “And if the claimant claims to be the very Point of Revelation himself, it is not without these possibilities: either he means that he is the same in essence and person, which is clearly false, as the repetition of manifestations is not permissible and is evidently invalid; or if it is a renewal of the likes, its falsehood is even more evident. Moreover, in this case, he must also issue the same previous ordinances without any difference. So, where is the change permissible?”

292. From what it seems, you have not yet understood the meaning of manifestation, nor have you recognized its place. This is a place for the Manifested, not the manifestation. If you observe with the eye of insight, you will trace the origin of the manifestations to the infinite. This answer has already been mentioned, as they say exactly what the first Point has said. Leave the mention of manifestation and the impossibility of repeating the manifestation, grasp the Manifested, and detach yourself from the knowledge of the two. What do you say about the first Point [153] - may our souls be sacrificed for Him - who says that the very Point of Revelation is the same as the previous Point of Distinction? Similarly, in all the statements where it is said: “He who appears is the same as the one who makes the appearance, and the one who makes the appearance is the same as the one who appears.”

293. And also, they say: “Indeed, I am He, and indeed, He is I.”

294. Moving beyond this, the manifestations of divine unity appear as united in one aspect and as different manifestations in another aspect. In the sense that all have emanated from the source of divine command, and all have spoken on behalf of God, and all have been commissioned to proclaim the message to the people, they are all one. This is what they say: “We do not distinguish between any of them (the messengers).” And in another context, where the context is that of divine laws, names, and aspects of divine dominion, each has appeared with a specific name, law, structure, and form. And if you were to observe with the eye of insight, by Allah, there is no god but He, you would see all of them in truth as one manifestation, one emergence, one movement, one action, one deed, one law, one name, and one custom. It is astonishing that you have not reached this understanding, while the children of this manifestation have become aware of it – even in the Persian Tablets, which descended during the years of suspension in Iraq from the exalted heaven of divine unity, all these levels are detailed in those

mentioned Tablets, so blessed are the successful and the knowledgeable – and you have not yet become aware of the manner of manifestation and have assumed divine power to be like your own power and have made His command contingent upon your command. What a terrible assumption you have made! Indeed, He manifests as He pleases, just as He has appeared with the truth, despite the disapproval of the polytheists.

295. As the Primal Point - may our souls be a sacrifice for Him - has stated, this Manifestation declares the same; reflect, so that you may understand! This is the Promised Manifestation to which all have been promised in the scriptures. And today, the deeds of anyone who turns away from this Manifestation are rejected and unmentioned before God. Indeed, He says at that moment: “Verily, I am God, there is no god but Me,” just as the Primal Point said before, and the same will be said by those who come after. Have you not seen that it says, “If the sun were to rise a hundred thousand times, it would still be one sun and will always be”? And it says, observe the same in the manifestations of divine unity.

296. Know that in the manifestation, there are two notable perspectives: one is repetitive, and the other is non-repetitive. These two perspectives pertain to the outward, worldly manifestations, while the essence of manifestation itself is sanctified from these two perspectives and always will be. However, the understanding of this station is somewhat difficult. Whoever wants to comprehend this station as it truly is must come into the presence of the Manifestation to learn what was not known before and to discover what was hidden.

297. And you have also considered the renewal of similar manifestations as impossible. If the renewal of similar divine manifestations is impossible, then the renewal of similar satanic manifestations, which are existent and observable, is not deniable. As it can be seen, in every city, there are examples of these dark structures that are clearly existent and observable. So, take heed, O people of understanding! The Manifestation has always been and will be continuous without interruption from the Manifested One, in the form of differing manifestations if you are among the knowledgeable. And if you could elevate yourself a little and purify your heart from the words of the polytheists, you would yourself perceive what is now denied without paying attention. The repetition of the manifestation is not a matter of whether it is permissible or impermissible.

298. Listen to the words of this servant and observe the words of God and His manifestation with a pure heart and an enlightened vision, and do not take pride in the two false words that Satan has inspired! Look at the previous nations and their scholars who have written hundreds of thousands of books, and their purpose in all those books was to prove the truth of the truth, but after the manifestation, they were all deprived of those books. Yet, the heedless people have not awakened and have started writing new treatises. Woe to their fingers, their sight, and their hands! During the time of manifestation, no word is settled in its place except by the permission of the Manifestor of the manifestation.

299. The Point of Declaration - Exalted and Mighty - has commanded that on the Day of [156] Manifestation, you should not argue with His words against Him. You have been arguing and continue to argue with the insinuations of Satan and the fabrications of your own souls. These arguments of yours and those like you have been foretold, may God, the Most High, the Most Great, be truthful. The text of the Declaration is the revealed Declaration, which says - may His mention be exalted -: “Let one’s utmost

efforts be not to argue with His words against Him on the Day of the Manifestation of Truth, for all the statements are the words of the previous Manifestation and He is more knowledgeable than what He has revealed to all creation. For the spirit of all is in His grasp, and there is nothing among all but a specter if they are settled upon the truth. And otherwise, it is not worth mentioning. If a person, even if he is the Plato of his time, has knowledge in every field, but does not acknowledge the truth, will his knowledge bear fruit for him? Glory be to God, far from that! Rather, his true knowledge is the knowledge of God, the Messenger, the Manifestations of His Command, and the Manifestations of His Decree, and they do not call anything other than that knowledge among the possessors of hearts.

300. Say: Open your eyes, O heedless one, then listen to what the warbler sings upon the branches of the Tree of Declaration, by God, the All-Powerful, the Mighty, the Bestower. Observe how high and exalted is the station to which that Temple of Divine Unity and Essence of the Eternal has forbidden its words from that [157] most sacred, most pure, most manifest, and most luminous realm. And in clear text, it commands not to argue with the words of the Declaration against that Temple of Meanings and the Manifestation of the Mighty, Eternal One during the Manifestation. Yet, the people of Declaration are not ashamed. If only they argued with His words, but rather, they argue with the fabricated, rejected words that have emerged from their own wicked souls against the essence of Divine Unity and the sincere primordial foundation. Alas for these souls who, because of the two fabricated phrases, have been deprived of the shore of the ocean of divine knowledge and have been denied the putrid scent of the divine unity's sanctified breezes. And if only argument would suffice. Alas for the one whose tongue of the Spirit has been loosened to praise himself, for he is not, nor will ever be, satisfied with argument, but rather has turned, and continues to turn, his attention to the swords of malice and the spears of hatred against the sublime and exalted Ali.

301. And similarly, the Declaration states - exalted be the Declaration -: No one has been or will be informed of the Declaration or comprehended its knowledge, except that divine Temple and the mine and source of divine sciences. Yet, there are souls who have risen to fight, claiming knowledge, while by God, there is no god but Him, they have not equaled [158] even a child learning the alphabet in the school of true knowledge and will never do so. Rather, if they enter that presence, they will see themselves as utterly insignificant. It says: The soul of all is in the grasp of the power of that most forbidding, most sacred Manifestation and is not with anyone else, except for a mere specter of Him. And this is also true if they are firmly established in the truth; otherwise, it says that they are not worth mentioning.

302. Now, observe these souls and see the state they have fallen into, by God, they are in the depths of the abyss if only you could perceive. Today, all the sciences of the earth are considered non-existent and unmentioned by God, rather the divine knowledge, which has been the purpose and praised in all divine and eternal books, has been the knowledge of the Manifestation of His Essence in every appearance during the Manifestation. Today, whoever has attained that, even if they are not a scholar of a single word, is considered the most knowledgeable among people in the sight of God. And if, God forbid, one is deprived of this great bounty and is a memorizer of all the books, they are considered the most ignorant of all people in the sight of God.

303. Listen to another statement from the revealed Bayan - may my soul be a sacrifice for him - where he says - glorified be His majesty -: "And also imagine that in the presence of the appearance of that Ancient Beauty, even if all the people of eloquence became as knowledgeable as He, it would bear no fruit unless they acknowledge Him. So, consider this, O people of knowledge, and then fear Him. By God, it is embarrassing for this servant [159] to mention what a contrast there is between this statement of the Primal Point - may my soul be a sacrifice for him - and those words of yours which have filled the world with darkness and dusty confusion. So, lift your head from sleep, then behold the lights of the manifestations of your Lord, that you may perceive what you have been heedless of and be among those who repent to God, who created you and me, and made us among those who have attained the days of His meeting and are among the victorious. I ask God for a breeze of grace that may perhaps bring the dead to the realm of life, and from His bounty and favor grant a drop of the water of life and the ever-flowing Kawthar from the right side of the Throne of your Merciful Lord to drink. He is capable and powerful over all things."

304. What do you say about the ranks of John the son of Zechariah and Jesus the son of Mary, given that John the son of Zechariah was sent before Jesus and claimed prophethood, as all Islamic sects acknowledge and submit to his prophethood? They both appeared with laws and ordinances, so that everyone who came before John and confessed his mission would be given a ritual bath according to the customs revealed at that time from the heaven of divine will, and he would teach them the divine words. Similarly, he gave the people glad tidings of the appearance of the Greatest Word, meaning the Spirit of God.

305. After the Spirit appeared, and the divine word emerged from behind the veils of concealment, shining and illuminating with the radiance of divine unity, people objected that His Holiness, outwardly, associated and mingled with sinners. As is written in the Gospel itself, He socialized with them, and on numerous occasions, they objected to the sovereign of divine unity. Especially on one of those days, some heedless ones were present before Him and objected, "O Spirit of God! The companions of John the son of Zechariah were very ascetic and devoted, spending their days fasting and nights in the remembrance of God. However, what we observe from you and your companions is that you are not engaged in worship and remembrance and do not abstain from the wealth of the people."

The Spirit contemplated within himself, then raised his head and said, "If John were as you say, why did you kill him, O assembly of the polytheists?" He said, "According to you, I am a sinner, while John the son of Zechariah, who committed no fault and all acknowledged his piety and righteousness, why did you kill him?" Then, the disbeliever was astonished and returned disappointed and in loss.

306. And they also objected that He had changed the law of John, even though his command had not yet been established among the servants and his term had not been completed. For only a few days had passed between that appearance and this one, and he used to baptize the servants, while you claim to baptize with the Holy Spirit, as your companions have said. And they used to fast, while your companions eat. And he was outwardly ascetic, never taking possession of even a mustard seed's worth of people's wealth, while your companions, as they pass through the fields, do not refrain from taking and eating, and are not engaged in any other actions.

They said, "These are the days of happiness and enjoyment. There will come a time when they will engage in all the deeds." And their intention was that since these are the days of meeting God, in truth, they are in the station of divine paradise, and in that station, if there is neglect in some outward matters, the truth - exalted be His dignity - will forgive, and after the elevation of the soul to the highest companionship, they will undoubtedly engage in what they have been commanded to do.

307. By God, the appearance of the primal Point and this most sublime and wondrous appearance is essentially the appearance of John the son of Zacharias and the Spirit of God, and all of it has been fulfilled accordingly. Just as John was a prophet and messenger from God, and likewise a herald of the subsequent appearance, he said: "O people, I give you glad tidings of the kingdom of God, and it is indeed near." And in another station: (And the kingdom of God has drawn near). He was also the bearer of laws and commandments, and during his appearance, the Spirit was revealed. The primal Point - may our souls be sacrificed for Him - after having taken the covenant from all and given glad tidings of the subsequent appearance, said: "And verily, the decline is near, and you are asleep." This is essentially the same content that John the son of Zacharias spoke of and gave glad tidings about.

308. And in this appearance, the objections that were made to Jesus the son of Mary, the same objections have been made by the people of expression. As you write that the period has not been completed. And similarly, you write that the laws should not be changed. And implicitly, you want to mention that they have changed the laws. This falsehood has been instilled in you, as they specifically instructed to act according to the Persian expression.

309. And changing the laws has no relevance to the claim of superiority over the previous appearance. The laws must be changed and abrogate the previous commands, as the Point of Expression itself has said that if there were no objections from the people of the Criterion, I would not abrogate the law of the Criterion. Furthermore, according to your belief and that of all the respected ones, David is one of the greatest prophets and the possessor of the Book. Nevertheless, he commanded people to follow the law of the Torah. Also, it is from the word of Jesus the son of Mary, who says: (The Son of Man did not come to judge the world but to give life to the world). From this statement, it is also clear that at the beginning of the appearance, they did not intend to change the previous laws, as John the son of Zachariah also did not make a complete change except in some matters. And what is [163] admitted is that the rule of Sabbath was changed by the Holy Spirit and Sunday was appointed. And they also abolished the rule of the sword and prohibited divorce.

310. But in this appearance, if you observe, although at first, nothing but pure worship appeared, the wolves of the earth still rose up in opposition and objection to the explanations of the spiritual leaders, and they came out of the pits of hypocrisy intending to spread corruption. Although the firm command is evident and written in all the Tablets of God, that if someone manifests himself with verses, do not oppose him, do not argue, and do not protest. They have even emphasized this command to the extent that, by God, who there is no god but Him, no firmer and more stable command has been revealed in the explanations. It seems that all the explanations have been revealed in this innovative matter, the most prohibitive. Nevertheless, the first opposer and the likes of him have risen in opposition and have caused what no oppressor has ever done. You have not been in this land to be informed. By the truth of the

Primal Point and all the prophets and messengers who speak the truth and righteousness, I am telling you.

311. When they observed that the divine verses were being revealed like pouring rain, the greatest divine ocean was in waves, the majestic tree of divine eternity was adorned with wondrous, invincible fruits, and the winds of divine grace were blowing from the right of the divine throne, the elevated ancient sky was adorned with new constellations of knowledge and insights, they rose in hypocrisy and sought to cut off the divine tree. When they failed, their deception became apparent, all the emigrants were disturbed, the people of the sanctuary were busy with mourning and lamentation, and the beauty of unity disappeared from the creatures. Then they resorted to slander and lies, intending to cover up their heinous act with fabricated accusations and baseless suspicions.

Afterward, they committed what they committed, as you yourself know what that slanderous troublemaker, who came to that land, said and did. Yet, he did not confront that wicked soul and did not speak a word. Nonetheless, he called himself oppressed and insinuated to the likes of himself what Satan insinuates to his followers and continues to do so. Woe to them and to those who followed them. By God, they are indeed in great loss.

312. Another saying is that: it must be complete and perfect, just as the appearance of every prophet and messenger has been higher than the previous one, and the Most High Lord has claimed the same in relation to the predecessors. This means that every subsequent one has abrogated the previous one.

313. Firstly, if the eye of fairness is open, it would observe that there is no doubt about this appearance, and it testifies to what has been revealed from the Almighty God, the Dominant, the Mighty, the Powerful. Open your eyes [165] to bear witness that the beauty of the appearance was, at that time, firmly established on the throne of greatness and independence, and on its right was the Point of Explanation with the authority of honor and majesty, and on its left was Muhammad, the Messenger of Allah, with the lights of the Mighty and Exalted God. And facing the face, the spirit stood with a group from the Supreme Assembly and descended with the truth if you understand. Then, behind him were ranks of angels of heaven with pitchers of the everlasting Kawthar and cups of Tasneem if you know. And all of them were wailing, crying, and shouting for what had befallen the beauty of God, the Dominant, the Mighty, the Sustainer.

314. If you had the eye of discernment and were to refer to the greatest spectacle, you would have witnessed and directly observed the divine lights from the everlasting source of honor and sovereignty. However, the ailment of illusions has rendered the eyes so weak that even if they were to enter the purest abode, I doubt they would attain a blessed encounter. Just as the barred one, even if dwelling close to the Garden of Paradise, has been and will be deprived of the customary blessings, and similarly, the blind, even if present in front of the sun, has been and will be excluded from its lights. They have no share in this greatest ocean.

315. What you have mentioned, that every subsequent one must be superior and higher than the previous one, if I did not observe it in a state of agitation and fluctuation, I would have mentioned the word that I have heard from the truth[166]. And this is a matter that, if anyone other than God speaks of

it, is considered meddling. God knows His intention in what He has revealed, for the hidden meanings of the divine words are concealed in the shells of the oceans, and none but the Self of the Manifestation has been and will be informed of them. All of that knowledge is with my Lord, and no one has access to it except His All-Knowing Self. As the veils of expression are lifted from the imaginations before they are witnessed, it is better that we exercise discretion and keep what we have understood concealed, lest more fear is heightened. The encompassing power and the expanded divine mercy have never been and will never be limited to any boundaries. He does what He wills and decrees what He desires.

316. In the abrogation of the previous laws, the Point of Expression - may our souls be sacrificed for Him - states that everything is dependent on the will of the Self of the Manifestation. If He wishes, He confirms the previous commands and prohibitions, and if He wishes, He abrogates them. The command is in His hands, and no one has the right to object or say "why" and "because of what" in everything He does and orders. Whoever says "why" and "because of what" has disbelieved in God, fought against himself, argued with His authority, denied His command, and has been among the polytheists.

317. Another point: If it is by way of reflection, like the Immaculate Imams with respect to Prophet Muhammad, who claimed parity with him while they were under his shadow, then the matter is clear. It is not appropriate for such a person to claim superiority in such a situation.

318. This matter has been mentioned in the previous explanation. Furthermore, these words of the falsely attributed polytheist, which are more contemptible than the words of children, have been and will be left unanswered. Oh man, what kind of reflection? What is this sacred realm of mention and explanation, which is beyond the comprehension of anyone within the realm of possibility?

319. In this context, a story comes to mind: During the days when the first point - with glory and dignity - was imprisoned in the Jabal Maku - just as they are now imprisoned in this land, but do not compare this prison to that prison, for they are now imprisoned by the government and also by the people of expression. The previous appearance's imprisonment was specifically due to the government. And if you look closely, in this prison, all the governments were partners - at least in those days, the noble Wahid, meaning Aqa Sayyid Yahya - may God's glory be upon him - had risen to support the cause of the world, as you have heard. Throughout the land, the scholars were preoccupied with turning away and denying the claim, and on all pulpits, they were seeking refuge in God, cursing and slandering the first point and its followers.

The Friday prayer leader of Tehran, although in reality, he was not an enemy and his fairness was superior to all others, one day he went to the pulpit and mentioned that among the things he had heard was that "Hazrat Bab considered the air to be pure [168]. Tell me: Oh man, in which book of jurisprudence and scholars have you observed such a statement that the air is pure?" And before he could finish...

320. It was not a position of authority in religious jurisprudence but a position beyond these invocations and words, and he himself was a renewer of the religious laws. He also realized that he was one of the jurists and had mentioned this jurisprudential issue contrary to the scholars and considered it permissible.

321. And now you do not know what has been transferred and what has appeared from the horizon of divine will. Yet with these words, which have been and still are fitting for those who have been

indoctrinated, you take pride. And of course, you have sent them to others due to Satan's deception, as the specific news has stated, and indeed, He is the truthful and all-knowing. So, God will invalidate their claims with His true words and reveal the deception of their souls to His close servants.

322. Your responsibility was to first ask the person claiming to be the Manifestation what their claim is and what their proof is, so that you would be informed. If they had said that this is the same appearance that the Point of Revelation had prophesied and taken the covenant for it from all, then all these objections would have been and will be fruitless, and you would not have gone through all this trouble to compose the fabricated words of those indoctrinated souls. Fear God, and do not say what you do not know, and do not follow every babblers. If you wish to seek the truth, ask God, your Lord and the Lord of the worlds!

323. Another statement – how great is the heedlessness of the one who has uttered it – is: The ultimate purpose of this matter is that one of His evidences and mirrors will be present. And mirrors have degrees and will completely represent the lineage of one person. The chain of complete mirrors will be one after another, the rest will not be a complete representation. And this has also been confined by the Most High Lord in Mirza Yahya.

324. He who has cast you has made a mistake and has disobeyed in what he has committed, and has disbelieved in God who created him from dust, and has lied about the One to whom he will return in his journey and abode, and is among those who have made the Scripture divided. It is new that he mentioned complete and incomplete mirrors. By God, the pen is bewildered as to what to mention in response to the heedlessness of the likes of them. The Primal Point (the Bab) Himself says in a supplication: O God! Send a mirror in every age so that it may be a model for You and a representation of You. And later He says: Send one in every city. And if we accept your statement, it contradicts the statement of the Primal Point. However, the rank of mirrors is this rank that He says - May His Majesty be glorified -: Say: O Suns of Mirrors! You look towards the Sun of Truth. Indeed, your establishment is with it if you have insight. All of you are like a whale in the water, moving in the sea and veiling yourselves from the water, and you ask about what you are upholding.

325. Say: O heedless one, observe that He addresses the Suns of Mirrors, which is the ultimate rank of them[170], and says that you should look towards the Sun of Truth. And then He says your example is like a whale that moves in the sea and is veiled from the water, and you are asked about what you are upholding.

326. By God, if the people of eloquence were to be fair, this very statement would be sufficient for them to sever from the words of the idolaters and witness the meaning of these divine words today. Just as this exposed soul, who considers himself a mirror and some, without awareness, have assumed him to be a mirror, has, on the assumption of submission, been deprived of the Sun of Truth. As it is observed, he looks at his own self and clings to the imaginary, far and forbidden from the Sun of Truth. He moves in the water as if he is under the shadow of the effulgent divine lights, but he is forsaken, veiled, and deprived of them.

And so today, all the mirrors are questioned, just as all are present in the position of questioning. Whoever has been excluded from the divine knowledge and the divine laws is not even considered worthy of mention, but whoever has gained knowledge and taken refuge in His grace is mentioned as one of the primary mirrors in the sight of God. Thus, the matter is detailed so that people may understand.

327. Now, reflect on this statement so that perhaps you may become successful through the Kawthar of divine oneness, which flows from the source of divine words. Say: O unjust and ignorant one, where in the recorded statement are these limitations that you have assumed? You have fabricated a lie against the truth, claiming that the mirror will be a perfect reflection of a single lineage and that the Most High Lord has restricted it to such and such. Say: You have fabricated lies against the Lord of the Throne and the Exalted Seat. From these words, the truth of recognition has been made known to those who have been inspired and received revelation. Bravo, you have bound the divine extended hand. They speak like the Jews but are not aware.

Shame on the mouths of such speakers and clay on the heads of the immature who have tainted the sanctification of the divine cause and the holiness of divine words with the dust of ignorance and limitations. The divine cause has always been sanctified from these boundaries.

328. By Allah, there is no god but He, who has been more veiled from the lowest of the people of the previous nations, yet many have rejoiced in this word. Indeed, you have considered or will consider yourself to be one of the martyrs of the cause in view of this service. You have always intended to make the divine cause exclusive to yourself and have it emerge from your loins, and you have signed before His will. I mean you, the seeker. A hundred thousand praises to you, who have surpassed the Creator for the sake of a wicked creature, by Allah, there is no god but He, from whose actions Satan himself has sought and seeks refuge. Woe to him and those who follow him.

By Allah, with his fabrication, the pillars of the Throne have shaken, and the supports of the Exalted Seat have trembled.

329. Listen to the call of this servant and wash away the notebook of your whims and desires, which have been inscribed with false and fabricated suspicious words due to the whisperings of Satan, and enter from the narrow trap into the vast and secure space! Do not talk about what you have not seen and do not write about what you have not understood! Soon, you, him, and us will all return to the dust. Oh, with fairness, why have you tied yourself so tightly to the undermining of the divine cause and attributed all these fabrications to the truth for the sake of a worthless and insignificant creature?

Indeed, the breezes of wrath have seized you, and what greater wrath is there than this? You worship the cow and do not know it, then you call upon God to bring forth a calf from its loins for you to worship and be among the worshipers, and then from the offspring of this calf, another calf. And if the lineage were to be cut off, you would grieve within yourselves, wail and weep as you weep for the loss of your fathers and mothers, even more so if you were among the poets.

330. Observe how unaware these souls are, as the sun of meanings has risen and shone from the horizon of truth with utmost grandeur and majesty. They did not even recognize it as much as they would a calf

appearing from a cow. Say: Curse upon you and your life. The edifice of oneness has torn the veil of greatness due to your oppression, O stubborn assembly.

331. It is astonishing that you have considered Sayyid Muhammad Isfahani, who^[173] had absolutely no knowledge of this matter and was not with him, to be truthful, and you have regarded all the souls who were informed as liars and, deceived by him, have drawn the sword of hatred against the beauty of the Lord of the worlds. Abandon these selfish whispers and cunning insinuations! By the Sun of meanings, around which revolve the ashamed, you are far from mentioning these false mirrors. You have not realized that the existence of mirrors is not in and of themselves, but rather, they appear during the encounter with the illuminations from the Sun, and after turning away, they become non-existent and will continue to be so. A hundred thousand mirrors are created and will be created by the Word, and as long as they remain in the shadow of the Tree of Affirmation and the Sun of Truth, they are mentioned among the mirrors; otherwise, they are mentioned among the accursed stones and the people of the Fire.

332. Another saying: We acknowledge that He has superiority over the Most High Lord, and His Resurrection is established, and His era is exalted, in the sense that I am the one whom God will manifest, whose promise is His own Most High Lord's, that the era of expression will be elevated to Him, and He will be the abrogator. The falsehood of this statement is clearer than the sun. First of all, the Bab Himself has explained in a way that no one should contradict. One of those general statements is this: If the creation of that Manifestation were not completed, God would not manifest the next Manifestation. And the meaning of completion has also been explained. It is that whatever He has commanded and ordered, since it is^[174] from God, there should be no deviation, and a creation should be created in His shadow, and all His commandments, whether from the highest stations or the worldly branches, should be revealed. Otherwise, the appearance of such a person will be nullified, and all the news that is from the truth will be completely false.

333. O you foolish ones, the truth of what He says is true and cannot be invalidated by the words of the polytheists. Rather, what is today more evident in falsehood than the sun is that you yourselves have been and will be the ones turning away. Say: "Take hold of your own reins, O you deceiver, and O you deluded one who has never been witnessed by the eye of time like yourself!" I do not know to which soul among those souls I should liken you, for you have no equal or match in turning away and opposition.

334. Tell that pretentious polytheist: "O heedless one, do not consider the truth as falsehood and do not count the words of truth as false! By Allah, O you denier, the scent of divine words is greatly distinguished from your knowledge, to the extent that if one were at the farthest east of creation and spoke a word, the fragrance of holiness would be perceived by the one in the farthest west, provided that they are purified from the winds of the polytheists. What is manifested from the truth - glory be to His Majesty and the greatness of His pride - has been and will be obeyed, both in action and in word, by those with hearts and it is not permissible for anyone to oppose or object. Every person of intellect, knowledge, and discernment bears witness to this, but as they were created from ignorance, they will not sense it and will be among the heedless. One must first become knowledgeable of the truth ^[175] and understand what it says and what its proof is. Only after the establishment and declaration of clear evidence and proof, all

these words and those who say and speak them will be related to the Fire, and indeed, the Fire will be their abode. How terrible is the abode of the polytheists!"

335. And as for what His Holiness the Exalted has written, stating, "If the creation of that Manifestation is not completed, etc.," the matter of completion has been in the hands of divine power. You and those like you have not and will not comprehend it. It is possible that for a thousand years people might act according to a certain religious law, yet the term "completion" would not apply to it. And it is possible that in one day everything becomes complete, and no one but the truth would be informed about the completion or otherwise, as the completion of every matter is subject to His will, as mentioned earlier. If He so wills, He can return all people to Him with a single breath, and from that very breath, He can return them to life, gather them, and make them manifest. Likewise, He can resurrect all souls and complete them by having each soul acknowledge the Manifestation in that very moment, thus fulfilling the previous Manifestation's completion. All of this is a predetermined decree from the All-Powerful, the All-Able. However, those who are veiled and deluded have not reached this station nor attained its knowledge.

336. It often happens that the Sun of Truth becomes manifest and radiant, and all people remain veiled, and all the manifestations of affirmation appear and become established, confirmed, and stable within the manifestation itself, with the decree of negation applying to all that is current and true. This is a hidden mystery that no one knows except those whom God has opened their sight and enlightened with the light of certainty. As the Point of the Bayan (may our souls be a sacrifice for Him) says in His exalted words: "Do not let the multitude of these creations and their persistence in their own affairs veil you, for even if it were hypothetically assumed that in a single manifestation the Tree of Truth would become vocal and all would contemplate His truth, they would all be in negation through 'There is no god.' Even though they remain on the face of the earth, their persistence is in the fire, and all affirmation of that self has been impossible and exalted."

337. Now, in this statement, what do you understand from the Point of the Bayan and how do you comprehend the completion of the period of that manifestation, given that no one has attained to the knowledge of it? Therefore, become aware that the completion of the period has been and will be in the essence of the manifestation itself. But none can comprehend this except those who have drunk from the Kawthar of meanings from the Ocean of the Most Great, which has emerged with manifest and evident waves from the right hand of the Throne.

338. And likewise is the content of the statement of the Point of the Bayan - may our souls be sacrificed for Him - who says that the reason we take so long between the two manifestations is due to the lack of preparedness of the people, and the Sun of Truth has always been observing His servants from the sublime horizon after its setting. Whenever He observes someone appearing who can hearken to the Word of God, He immediately recognizes his essence and does not delay even for less than nineteen times nineteen minutes. And in this regard, a parable has been drawn with the Point of the Balance - may His greatness be glorified - and it is said that, for example, after the setting of the Muhammadan Sun, He has always been observing His creation. If He observed that there was a soul on earth capable of bearing the trust of God, He would not have delayed the manifestation at all. The fact that the number of Ghars [1260] has taken so long is for this reason, as when the first person who believed and accepted the

Greatest Word was prepared, He did not delay the matter less than that and immediately inspired the Word of God unto him. And if he had reached maturity even a moment before and was present, there would have been no delay in the inspiration even for that moment.

339. O you who are veiled! Reflect on the divine words and expressions so that you may attain a drop from the fountain of the ocean of meanings. And if you have insight, you will see the cause of the completion of the Bayan in the wondrous manifestation of this Day, as the completion of the cycle of the Bayan occurred at the very moment of the manifestation. And since then, all have been commanded according to the provisions of the Bayan, and He Himself has acted accordingly. And what would you do if all veils were torn apart? Know that at the moment of the manifestation, whoever is present before Him, all the Names, Attributes, Laws, Ordinances, and Commands that have existed before are completed and fulfilled in truth, in his essence. Therefore, ponder so that you may be among the knowing ones.

340. And as for what you wrote, that all His utterances, whether from the exalted stations or from the worldly branches, must appear, and otherwise the appearance of such a person would be nullified and all the divine news would be false, know that all that is in the Bayan has come to the world of manifestation and has been gathered before God. However, at that time, the likes of those lifeless souls and non-entities existed, and thus they did not perceive it. After the manifestation, these sayings have not and will not make anyone self-sufficient, for the completion of all has been dependent on His confirmation, the exaltation of all has been dependent on His command, and the implementation of all has been dependent on His acceptance.

341. For example, if He wishes to take back all that He has granted in the previous manifestation, no one can object to Him, for He has been and will be capable. A statement is mentioned from the Point of the Bayan - may our souls be a sacrifice for him - perhaps you will sense it within yourself and be among those who perceive. He says - glorified be His grandeur -: The example of every Bayan is like a substance entrusted to someone, and on the Day of the Manifestation of the True Reality, if He wishes to take back all that He has given them, they would not show patience for the value of a thing. It is not that one would be veiled from the issue of its branches, another from its principles, another from its matters of decree, and another from its matters of exaltation; rather, everything is from Him and returns to Him. And whoever has recognized Him by His verses and has not been cautious in knowing Him, to the extent of that, they will be veiled in the fire. And if you pay attention between yourself and God, His example is that which is in your hearts. Do not become veiled from Him by Him. Recognize the one for whose knowledge you have been created.

342. Now observe how far you have remained from the shore of the sea of knowledge and how much you have been deprived of the Originator and the Realizer of the names due to the veil of self and passion. By God, what the Point of the Bayan wanted, you have shown the opposite; what were the firm verses of Him, you have distorted and interpreted with false assumptions. You have not tasted a drop from the ocean of sanctity, nor have you been blessed by a breeze from the winds of exaltation. Yet, sometimes you mention the branches of the Bayan, which have flowed from the fountain of the Pen of the Sovereign of Possibility, and sometimes you hold onto its principles. By God, you have had and have no purpose other than to cling to a rope of the ropes of self and object to the Sovereign of Divine Unity with it.

343. Now observe how the divine words have been realized. They have decreed that on that day no one shall remain veiled by the mention of branches, principles, decrees, and matters of exaltation, for that pure One's footsteps have been followed by Himself, and whatever He commanded during His appearance has been the divine decree and His command among the servants. Yet, you and the likes of you have argued against the truth with the mention of principles and branches, and have been guided to the matters of exaltation and decree. Today, you all are seen in the fire except for those who cling to God, the Mighty, the Exalted, the Chosen.

344. O uninformed ones, they have emphasized that on that day, do not be cautious in recognizing Him, for to the extent of that caution, you will be in the fire. Yet, you have brought forth what none of the manifestations of denial and imprisonment have ever brought forth. Another statement from the utterance of the revelation of the Face of God is mentioned, perhaps you may cast off the tattered garments of hatred and attain the divine robe of exaltation. He says - exalted be His Majesty -: "But do not be deluded by the love for the Point and the living letters, for that day is a day of testing! If someone loved that Point and the letters and was guided by their guidance, it is proof that he loved this Point and the letters."

345. Observe how much they have precisely and skillfully mentioned this most sublime, innovative, and sacred matter in the Book. Even to the extent that they say, do not be deluded by the love for Me and do not be veiled from the beauty of that Footstep. Yet, at all times, you have raised and continue to raise countless objections. And if you say this manifestation is not that manifestation, this is the same claim that all nations of the past have made during the appearance of the manifestations of unity. For example, during the appearance of the Spirit of God [181] and His Word, everyone resorted to previous scriptures to disprove Him, and all opponents and deniers, except those whom your Lord willed, who were few in number.

Similarly, during the appearance of the Seal of the Prophets, who shone forth from the East of Mecca, all the deniers said, "You are not the promised manifestation," and they mentioned fabricated evidence and wrote treatises to refute the truth. Likewise, during the appearance of the Point of Utterance, you have observed and continue to observe what they have done and are doing. What is the difference between this group and that group?

346. A discerning person today should look at the essence of the manifestation and the origin of the matter. If they observe the same evidence and proof that established the initial point and the appearance of unity, it is not appropriate to stop at anything less, for the extent of that stoppage will be in the fire. Otherwise, for those who observe, the greater scene of the manifestation itself has been a proof. This servant is perplexed as to what to mention, since it is observed that you have been deprived of understanding the explicit divine words, let alone allusions and indications. It seems that you have not even desired to comprehend. Thus, the words of this servant and his melodies are like playing a lute for souls that are deprived of hearing. This individual is fitting in this station:

347.

The subtle secret of Sana'i is like playing a lute in front of the deaf for the ignorant; it is like displaying a mirror in front of the blind.

May God strike your ears with deafness and cover your hearts with a veil of fire.

348. Oh, you who are heedless! They say - exalted be their mention -: Do not be veiled by the veils of knowledge and wisdom, for this will prevent you from the path of God. You are sending scholarly indications as a gift before the sovereign of knowledge and presenting a withered leaf as an offering to the divine bounty of unity. If only you were also possessors of knowledge and wisdom! No, by God, you appear as nothing more than a hollow and dry shell, which contains small pebbles and makes a noise when moved, but is devoid of any real substance and movement. (A body with a cavity, having a hole in it).

349. Today, nothing can prevent the intended proofs from manifesting in His cause, and nothing created between the heavens and the earth will be sufficient, except entering the shadow of His command. If the entire earth were filled with books, it would not compare to a single letter that emerges from the essence of His utterance today. Cast aside these futile inquiries and cleanse your hearts from the whispers of past expressions and allusions, so that perhaps you may attain divine bounty in this heavenly springtime. Break away from your knowledge and cling to Him! Strive so that today you may not remain veiled from the words, signs, names, and manifestations of the Creator and the One who verifies them. This is what the Point of Declaration, exalted be His dignity, says - His words are exalted -: All of this is so that on the day of manifestation, you do not remain veiled by the names, but rather look at everything that the names encompass, even the mention of the Prophet. For that Name is created by what God has sent down.

350. If you are fair, you would perceive from this expression the beauty of the Merciful that you are veiled from today. You have been deprived of the Creator by a name from among the names that you do not know who it is or what it is. A few of you have gathered and set up a structure with the help of illusory and conjectural ideas, and then you have devoted yourselves to it. You have constructed the structure of the calf with the hands of ignorance, and then you have taken it as your lord besides God. Woe to you, O assembly of polytheism and hypocrisy.

351. We pass by all the verses and words, and today, once again, place the criterion of knowing God and weigh the two sides. Although the truth should test and weigh the servants, not the servants weighing it. The breath of truth and what appears from it has been and will always be sanctified from the standard of people. However, we are satisfied that the truth be distinguished from falsehood, as you do not consider the divine argument as an argument and have rejected its evidence. In this case, the completion of God's argument against you will be revealed, and any standard and evidence that group considers the criterion for knowing the truth will be used to distinguish the truth[184] from falsehood. This word is mentioned according to your beliefs so that there is no excuse left, and the truth becomes manifest and evident like the sun for every breath. Otherwise, the truth has been and will always be sanctified from the standards, arguments, proofs, and evidences of the servants. The standard of God today has been the breath of truth, and its evidence and argument are what appears from it if you understand.

352. And this, which has been expressed in the language of polytheism and aversion, that the appearance of such a person will be nullified, and all the true news will be lies, is definitely false.

353. May God cut off the tongue of the one who uttered this, and may He break his hand, fingers, and pen, for he has overstepped his bounds and fabricated lies against God, the Guardian, the Almighty, the Mighty, the Everlasting, and has committed acts that have violated the sanctity of the matter among the people. Thus, the people of the prison disavow him, and how [much more so] the servants of God who are brought near [to Him].

354. Say: First of all, you did not know those tidings and were never truly informed of their meaning. Just as previous nations, due to their lack of understanding of the meanings of the divine words, stopped at the shore of the ocean of divine unity and were deprived during the manifestation of the signs of lordship. For example, in the Gospel, it is said that at the time of the appearance of signs, the sun will be darkened, the moon will be deprived of light, and the stars will fall to the earth. And to this day, the people of the Gospel have not embraced the Islamic faith because of these expressions. Now, what do you say? Were these tidings false, or did that group not comprehend the meanings of those tidings?

355. And likewise, the mention of “Seal of the Prophets” in the Quran, as well as the signs of the coming appearance and the signs of the Resurrection, such as the “splitting of the sky,” the “splitting of the earth,” the “disintegration of mountains,” and the “raising of the dead from their apparent graves,” and similar statements have been signs of the Resurrection. And to this day, they are deprived of the Master of names and attributes due to these expressions. Now, what will you do? Will you confirm or deny it? Because, according to the apparent meaning of what is recorded, it has not appeared. Either you must say that it is all false, or you must say that they have not understood its meanings. And in the text of “Seal of the Prophets,” I do not know what you would say, since the first point explicitly states that a prophet has come from the very beginning and will come until the very end, even though it is considered impossible for anyone to come after the Prophet and claim prophethood.

356. Say: O heedless one, know that no one has ever been or will be informed of the meanings of the divine words as they are, except for the manifestation of divine knowledge and wisdom. As it is explicitly stated that no one has ever been or will be informed of the essence of divine meanings hidden within the treasures of the words, except for the soul of the next appearance. And if all the nations had understood the meanings of the words, they would never have been deprived of the dawning-places of revelation and inspiration. Just as today, those deprived of the divine words, due to their lack of understanding of what has been revealed in the explanations, have remained deprived of the beauty of the Merciful. By God, if they come to their senses, they would detach themselves from their knowledge and even from their own selves.

357. O heedless one, who is unaware of the abundance of meanings, do not consider the divine words as false or futile, and perceive yourself incapable of understanding them. Seek from the source and mine of divine knowledge, whoever sees themselves incapable of understanding, so that perhaps you will not remain thirsty from the effusions of the ocean of meanings and not be drowned and perish in the seas of Satan’s whisperings. There has never been and will never be a single letter of what has been revealed that is void; rather, the divine meanings are hidden in every letter of the sublime words. And only one with

great power can bring them forth. And if you want to observe void and decay in the revealed words and manifestations of power, it is better to observe the veiled selves first. Say: Set up your mirror facing your face, so that you may see your blemishes and recognize what is in it. Perhaps you will succeed in returning and be repentant, turning back, confessing, acknowledging, and submissive in your sins and misdeeds. Indeed, He is the Most-Forgiving, the Most-Merciful.

358. He says - in his great arrogance -: None of His affairs and commands have yet been revealed. And the signs of the emergence of the Qa'im, which the people of the Criterion (i.e. the Qur'an) believe in, although the signs at the time of appearance have appeared and people did not understand, the signs after the appearance have not yet appeared. If the people of the Criterion object and ask what are the signs after the appearance, what will be the response? Not understanding the signs during the appearance and the non-occurrence of the signs after the appearance will cause the people to be veiled from the truth, and this is far from the truth. Consider for yourself, how is it possible for the seed, which is the fruit and the resurrection of Him, to grow without the appearance of its roots, leaves, and branches?

359. You have reached the point where you write refutations against yourself and are not aware of it, as it is written that the signs of the appearance of the Qa'im have appeared during the appearance, and people did not understand. Now, consider what caused this lack of understanding. There is no doubt that it was due to the absence of imagined manifestations by the people. As for the signs of the appearance, whatever was mentioned in those expressions was assumed to have imaginary meanings, and since they did not observe them to correspond with their imaginations in the celestial realm, they did not attain the recognition of the Point of Explanation (i.e., the Bab).

Just as you and the likes of you have not been cognizant until you have interpreted the revealed words before, and after the revelation of the structure of the Most Merciful, you have affirmed a little and mostly denied. And this is the act that you and the likes of you are committing today in the realm of explanation. You have not comprehended the meaning of the divine words and do not feel the call that this appearance should not occur; the creation of the explanation is not yet complete. And if you had understood [the divine words], you would not have been veiled by these words. You have perceived the truth as powerless as yourself.

By God! If a soul is confident in the power of the truth, it will never stop at the likes of these words, for He is capable of renewing all the books in a single word and initiating them likewise. Indeed, He is the Powerful over what He wills, and He is the All-Knowing, the Wise.

360. All the signs after the appearance have been manifested, but you have not understood, just as according to your own words, the people of Furqan have not been cognizant of the signs during the appearance. And for every sign that they have deemed necessary after the appearance and have not become cognizant of, they should ask from the source of divine knowledge to become certain that all have been manifested. However, the likes of those souls have remained veiled from comprehending all.

361. The main sign of the appearance after the Qa'im is the Husayni emergence. You accept the first, according to your words, and deny the second. If you contemplate in this statement, you will be

enlightened about the endless mysteries. It is written in your own books of traditions about the Husayni emergence after the Qa'im, that all prophets and messengers will appear under the banner of His Holiness. Similarly, it is written that the Qa'im will return and join His Holiness as well. If you contemplate a little on these statements, you will realize that the explanation of the books is consistent with what has been revealed in the divine statement. So much so, that all the signs after the appearance have been manifested. You have not understood some of them and have denied others. Thus is your condition due to your whims, if only you knew.

362. Now, what do you say about the Point of the Divine Statement (may our souls be sacrificed for him) who has not mentioned any signs explicitly? It is clearly stated that whenever he appears, everyone must accept him wholeheartedly, be grateful to God, observe his manifestation, and acknowledge what is revealed by him. He clearly states that he is free to appear in any way he desires, and no one has the right to object to him. Numerous injunctions have been given to the people of divine wisdom so that they may not object to the Divine Statement and what has been revealed in it.

Yet, you have objected based on your own delusions and mentioned the completion of the cycle. The Divine Soul is manifest, and it speaks through the verses of the Point. It says: "The cycle is completed with my appearance, and it will be so." Nevertheless, you are so veiled that you have not recognized the Divine Soul according to the level of creation, and you claim that it must be completed specifically within the creation. The fact is that the matter of the Truth has not been completed by knowledge, and it will not be; rather, it has been and will be completed by His Holy Soul, if only you could comprehend. Every time you speak out of your own rebellion against God, the Almighty, the Dominant, the Everlasting.

363. I do not know what you would have done and what conclusions you would have drawn if the Point of the Divine Statement had mentioned the signs [of his appearance] explicitly. Have you ever seen in the divine words that if someone manifests with divine verses and the affairs of the Almighty Lord, you would rise to kill them or deny them due to your own delusional accusations? Rather, in all divine statements, it is said: "If someone appears and claims to be your beloved without any proof or evidence, no one has the right to object to them."

Now, the Sun of Meanings has risen from the horizon of divine grace, speaking with divine verses in such a way that no one can enumerate them. Yet, some of you say: "The cycle has not been completed," while others say, "He has appeared too soon."

364.

Say: O unjust ones, the glorious beauty itself says that the meaning of the Persian phrase is this:

O people, I was one of you, lying down on my bed and asleep, when the divine breezes of the Rahmaniyyah blew from the right side of the glorious oneness, awakening me and making me speak in praise of His essence between the heavens and the earth. O people, I swear by God that I have not taken pride in myself, nor have I denied the divine signs, and I am submissive to what is before you in the scriptures and certain of the creator who created all. Show mercy to me and do not attack, and if you do not embrace this divine law, do not object. O people, if it were up to me, I would have certainly concealed myself from your sight^[191] and would not have been content to impose upon myself what no one

among the possible bearers has endured, as there has not been a day that has passed without being subjected to insult, ridicule, and mockery. But the Holy Spirit spoke at the beginning of my life, and the Supreme Spirit spoke through my tongue, and this is not from me, but from the side of a powerful one whose power encompasses and surpasses all things.

365. O people, neither the nearness nor the distance of the appearance has been in my hands or yours, but rather it has been and will be in the hands of divine power, and it is held in His grasp, manifesting in any way He wishes. Fear God and do not be among the oppressors! O people, drink from the cup of divine words, the abundance of meanings! If you have perceived the fragrance of sanctity and detachment from Him, then be just and do not bring forth that which would distress the dwellers of the chambers of divine grace, and do not be among the heedless ones.

366. O people, truly I tell you what I have been commanded by your Lord, and the breezes of truth are quite clear and evident from falsehood. Fear God and do not be among the forsaken! O people, I have never attacked anyone, and I have interacted with the people of eloquence with utmost mercy, compassion, humility, and submission. During the days when all hearts were agitated by tyranny and all souls trembled under the lash of oppression, I stood on my own among enemies, and at all times the share of enemies has been inflicted upon my head, and none has been able to estimate the harm done to me except the all-knowing Lord of the worlds. Many are the nights when all were at ease, and this servant was in chains and shackles, and many are the days when you were settled in your homes, and this servant was afflicted in the hands of enemies. You all bear witness to what has been mentioned if you speak the truth and are among the truthful.

367. O people, are you the Almighty or the Lord of the worlds? If He is the Almighty, He has manifested the embodiment of His essence in whatever way He has willed. And if the sin of the servant is this, it is not from Him, but from the Creator of the earth and the heavens. O people, hear my call and drink the life-giving Salsabil from the cup of the Merciful in these days, and do not be among the deprived!

368. This is the meaning of the divine words that this servant has mentioned to the extent of his understanding, so that perhaps you may pay attention, knowing that the matter is not in the hands of anyone and no one is informed about the manner of the appearance. All are captive in the grip of power and authority, and He is the Ruler. He manifests whatever He wills, and all are commanded to be observant of the essence of the appearance, not of words and signs.

369. By God, as the divine verses continue to descend from the heaven of Will without interruption, some people have joined together in plotting, hoping to deprive others of this stream of life through their fabrications. One of them rushed to Istanbul, and another immediately became engaged in spreading false teachings in this land. By Allah, the One for whom there is no god but He, they have acted with utmost compassion and mercy towards those two souls and everyone else involved. It is surprising that despite being aware of the blessed attributes of the divine beauty,

370. Although they have heard and most of the people in this land have seen with their own eyes, they have still managed to erase the Tree of Truth from their hearts with a few fabricated words and stubbornly opposed and objected to it. We ask God to grant you the recognition of His essence and to

detach you from allusions, so that you may attain what you were veiled from and be among the successful ones.

371. If you become informed about the condition of these servants, what has passed during these years of their stay in Edirne, and be fair, you would lament and mourn. The One God is a witness that in every moment of those times, a calamity has arisen, and in every instance, the soul who thinks of them as the truth due to Satan's deception has appeared with a terrible order and a despicable act. I swear by the Lord who created all things by His will, can you imagine that they would deprive someone of bread, who is attributed to them? It is of no benefit, but they have fled to the great city merely to waste the matter for a morsel of bread, and they have made so many complaints in this land. By God, I am not lying, and I have no purpose, but my heart is burning that you have considered such souls as God's and have deprived yourselves and others of the truth. Although you have assumed that we came to this land for worldly reasons, God is a witness and testifies how we came and what our purpose was. You know that this servant was not in need of bread in his residence, so he would not have run from city to city for bread. Rather, the divine breeze has attracted these servants if you are among the knowledgeable.

372. For the sake of their own honor and that of these servants, they have ruined everything, and yet you advise me and write admonitions asking why I have not believed in such souls and am not convinced. Their disgrace has reached such a degree that they have falsely produced a list stating how many emigrants have left and how many reside in this land. They have cut off what was reaching some of the poor and have spent it in their own name. By God, it is better for a person to eat from the bitter tree of Zaqqum than such bread, just as the detailed list of souls they have sent to this land and no one was aware of that list except for the tree of corruption and those with it.

373. If only they had spent the rest [of the funds] in their own name as well, by God, we would have been grateful. To the extent that, by the truth of the Truth, most of the emigrants do not have clothes, and yet they attribute worldliness to these souls who have, for the sake of God, been moved to lamentation and mourning and have turned their attention to this side with the beauty of oneness. They have proven detachment for themselves. Oh, if only you were informed about them, what they possess, and what they have committed in the false life to preserve their leadership, then you would be among those informed.

374. And what you had written about the sowing of the seed and its details, from all these words, it is understood that you have not been informed of any divine knowledge and you do not know the purpose of the appearance, what it was and what it will be. Now it has passed from the highest example and has become the lowest example, objecting to God. We submit that this is what you have written and mentioned, does this seed need watering or not? It says, "I am the breeze of the winds of oneness blowing from the right side of Ridwan (Know God by God) and the nurturing of everything is dependent on this lofty breeze of Rahman and the holy breath of spirituality, and it always has been and will be." And it says, "I am that Kawthar (abundance) of life which causes the seeds of knowledge and meanings, and the ears of divine knowledge and wisdom to grow, and without the blowing of these winds and this sweet water of the Euphrates, no seed of knowledge[196] would have grown and will not grow from the Ridwan of creation." Yet, you say and write without realizing what you are saying.

375. Leave behind these polytheistic views and observe with the sight of monotheism, so that you may see all manifestations as a single breath and all laws as a single Sharia. All these differences have been and will continue to be due to the requirements of time, place, and the capacities of the manifestations of existence. God has had blessed, pure, and sacred lands where, at the time of sowing the seeds of appearance, the ears of the latter can be seen closer than the twinkling of an eye. And this is the station of the world of command, and creation is incapable of comprehending it, as He says, "His command is only when He intends a thing that He says to it, 'Be,' and it is." And these are the lands about which He says, "Its vegetation comes out by the permission of its Lord." However, in the lands of polytheistic souls, nothing will grow except what the truth - exalted is His mention - has informed by His saying, "Nothing comes out of it but a bitter thing." In the lands of those souls, even if there is a delay of a hundred thousand years in the appearance, as you say, the pure ears will never sprout from those lands and will not be seen.

376. Indeed, you might say that the period has not yet been completed and perfected. Woe to those who recognize the blessing of God and then deny it. You observe with your own eyes that the hidden meanings of the divine words sprout from the seeds of divine utterances, and they appear green and flourishing in the paradise of Oneness. Yet, you deny and continue to deny. Perhaps you have not seen, heard, or been informed; God willing, it is so, and you are not among those who have seen with their own eyes and denied, or heard with their own ears and turned away.

377. Leaving these matters aside, His holy essence has always been sanctified from such comparisons and will continue to be so, as no comparison or likeness can approach that exalted state. The mention of such comparisons is merely for the understanding of people so that they may, according to their own status, comprehend some divine matters through these allegorical examples. Indeed, if God wills it, in a single moment and with one gust of His gracious winds, He can adorn all the withered trees in the pattern of spring and manifest all the seeds of existence as spikes of wisdom and knowledge with a single word.

It seems as if you have placed a mirror before yourself and, observing within it your own shortcomings, ignorance, opposing tendencies, and indications of foolishness, you attribute and project them all onto the truth. Repent to God, O you who sleep! If only you were counted among the sleepers, for the sleeper is at peace, and the people are at peace with him. As they have said, there is no action better for an oppressor than sleep, for in the state of sleep, both he and the people are at peace. Reflect on your darkness, O unjust one, who, by your injustice, has caused all things to lament and the souls of the sanctified to be disturbed! Fear God and do not follow your desires. Abandon what you have, then embrace what is with God with strength from Him, so that perhaps the gaze of His care may return to you, and He may make you among the fair-minded.

378. The statement of those who lament with their words, like the tribes of the world: Another issue is that the definitions of His Holiness the Báb are specific to an individual named Bahá, or to the very name itself, or to the name of Bahá? If it is for the specific name and an individual, this is the first point and requires evidence. Explain where this is stated and in what expression! And if it is for the name of Bahá, this name is one of the names of God. The definitions of the names of God do not specifically apply to the

name of Bahá. The names of Jalal (glory) and Jamal (beauty) have also been defined, and likewise all the names of God. Therefore, every Mirza Kamal and Mirza Jamal must claim this matter.

Moreover, Deyyan, Mirza Ghogha, Sheikh Ismail, and Hajji Mulla Hashem have also claimed this matter, and their claims have been proven false. So merely making a claim will not be sufficient; otherwise, these personages must be the Promised One.

379. Say: Hold back your pen, O you who have been deprived of the mantle of politeness and fairness, and by what has flowed from your pen, you have violated the sanctity of God among His servants. Thus, your pen [199] and the tablet on which you have inscribed what you have inscribed shall disassociate themselves from you. By God, if your ears were receptive, you would have heard, while you were preoccupied with these remembrances, the yearning of the inhabitants of the Supreme Concourse, then the clamor of the pure ones, then the lamentation of the friends, and then

380. Seize your tongue, O enemy of God, then hold back your pen and leave your tablet. Be ashamed before God, Who created you by a command from Him for this manifestation which has appeared in truth, and from which the heavens of your certainty have been torn apart, O assembly of the heedless ones. Do you think that anything can escape His knowledge? No, by the Lord of the worlds!

381. At the time when what flowed from your pen has flowed, the eye of Ali wept in the heaven of destiny and he looked at you and addressed you: "O wretched one, God has blackened your face because you have committed what none of the first nor any of the last will commit. Did we not advise you in all the tablets not to say 'why' and 'how' during the time of the manifestation?" And indeed, you, O unbeliever and deceiver, have taken the matter of God as a mockery and struck my body with the swords of hatred and hypocrisy at every moment, and you are not aware. You think that you will be among the righteous in my affair. With your evidence, you want to prove what has appeared from me, then you kill my beloved soul at every moment and do not feel ashamed before God, to whom the affairs of the worlds return. And by your actions [200], I have been ashamed before the assembly of the close ones, then the chosen friends of God, then His chosen prophets.

382. By God, in relating yourself to the Bayan, its letters, words, truths, and meanings have wept, while you rejoice, laugh, play, and become among the mockers. So God will take you with His overwhelming power and authority from His presence, and indeed, He is the severest of avengers. Have you not reflected upon yourself with which argument you believed in me and with which proof you attributed yourself to me? Then you and everyone in the heavens and the earth would be absolved of you, and my soul bears witness to what I say. Was it not the one who was sent among you who appeared with my signs, my manifestation, my sovereignty, my majesty, my argument, my proof, and my evidence? Why have you disbelieved in him and acknowledged me? No, by my knowing and informed soul, you have not believed in me, nor in my signs, nor in what has descended from the eternity of eternities in the might of God, the King, the Powerful, the Exalted, the Knowing.

383. Then be fair, O heedless one, and purify yourself for the sake of God, your Lord and the Lord of the worlds, in an instant. Indeed, the one who recites the verses of God to you at all times, if you do not believe in him, do not confront him. Fear God! Indeed, He has forgiven your faith and the faith of those

like you if you were among the poets. All things have been ashamed before God for the relationship that existed between you and them, for everything ultimately comes under the shadow of His name, "The Maker." Thus, it would have been the case if you were among the poets. Then the things would absolve themselves of your relationship with them and seek refuge in God from you, O you who, by your actions, have set ablaze the hearts of the prophets and messengers.

384. The only purpose of what you have written is to mock and ridicule God, and indeed, you mock yourself and your leaders, and you are not among the poets, just as some worshipers before you mocked God's ambassadors and trustees. Indeed, you have come behind it with a matter that has disturbed the foundations of tranquility, then the pillars of certainty, and the essence of serenity has been shaken, and the pillars of the great throne have trembled. Listen to my words and do not transgress your limits! Know yourself, O you who associate with God and His signs and argue with Himself and fight with His existence, then stop with what you have committed! By God, with your actions, the storms of vengeance have blown upon the worlds, and He will seize you and your allies, and there is no god but Him, to Him belongs power and authority, greatness and choice. He sends down what He wills by His command, and indeed, He is the Omnipotent, the Dominator.

385. All things are astonished at what has led you to provoke that rejected soul to such audacity and to rise in battle against the beauty of divine unity. The beauty of the most transcendent, sacred, greatest, and oldest, which the Point of Declaration - may our souls be sacrificed for it - says that my reference to Him has no way, and no reference from those who glorify His eminence and the greatness of His majesty [202] and the elevation of His exaltation, relates to Him, you have written mockingly against it, what no soul has ever committed or written before. It is surprising that you do not feel ashamed and mention the Point of Declaration. Finally, on what grounds and evidence have you considered such audacity permissible? The bewilderment of this servant is easy; all the people of the Supreme Assembly are bewildered by the likes of you. How quickly you have become disbelievers in the soul to which you claimed to have faith.

386. Had you not understood this matter, at least with all these manifestations of the Almighty's glory and the divine verses, you should have paused. Although, if you look at the Declaration, you have no evidence in hand to object to such a soul, no matter what it says. Woe to those who have blown into you and filled your chest with hatred for God and His wrath. Alas, alas! The "alas" that cannot be mentioned by the pen, the "alas" that will not be completed by the declaration for what you have done to please the one from whom the prisoner flees in its existence, and hell in its truth, and fire in its blaze and flames.

387. In all the Declaration, it is forbidden for those in the Declaration to object and argue with each other, and they say. If you want to argue with each other about the evidence and proofs, mention your reasons and proofs with the utmost politeness and modesty, so that the objection to that essence of glory and the sun of meanings would not cause sadness in the days of appearance[203] and illumination. As it says, exalted is His Majesty: And when you love to argue with each other about the evidence and proof, write your reasons with the utmost modesty, and with the utmost politeness to say until He, exalted be His mention, said: Perhaps you will not encounter God, your Lord, and commit an act that would sadden your

Lord, God, with what saddens the appearance of His essence while you do not pay attention nor remember.

388. If only you had followed the advice of that Beloved of Possibility to this extent! No, by Allah, you have not followed any part of the Declaration except what you saw fit according to your own desires. We seek refuge in Allah from this sin, for His words were sacred, free from your selves, desires, knowledge, and comprehension. If only you had been content to argue with the Manifestation of the Lord of Lords, not showing modesty nor observing courtesy. You have committed an act that, from this day until the day that has no end, every person of manners and modesty who looks at what you have written will be ashamed and embarrassed. By Allah, you have committed what has burned the hearts of the near ones.

389. If only you had regarded the truth as you would one of the souls of the people of the earth, for you would not have dared to show such audacity and speak in this manner with those souls. By Allah, if the spirit of modesty could speak, it would disassociate itself from you, and the essence of courtesy would seek refuge in Allah from your actions. Courtesy is the attribute of a refined human being and distinguishes them from those who lack knowledge [204]. Any soul that has not attained it would certainly prefer nonexistence over existence. Yet, you have attributed to the honored one, for whom the essence of courtesy has been specifically created, that which every modest person is ashamed to mention. You have violated the veil of your own courtesy and modesty, O assembly of transgressors!

390. The sacred essence that says: "O people, I have come to you from the east of the spirit with tidings from Allah, the Guardian, the Self-Subsisting. I do not speak on behalf of myself, but your Lord, the Most Compassionate, speaks through this truthful, eloquent, mighty, and beloved tongue. O people, do not kill me with the swords of hatred and do not pass judgments upon me that would violate the sanctity of Allah, the Mighty, the Beloved. O people, He calls you with my tongue, speaks within my heart, and establishes me upon His command. By Allah, I find no movement or stillness except by His command. Reflect so that you may understand! Does the river of life flow from the fountains of power? No, by the Lord of the worlds, if only you knew."

391. O people, this is the source of Allah's will from which the rivers of His intentions have flowed with truth as He pleases, and indeed He is the true judge, and indeed He is the truth, the Knower of the unseen. If you find within yourselves a taste, then drink from it, so that perhaps you may find the sweetness of the word, and then the fragrance of Allah, your Lord. This is the word of truth, and after the truth there is nothing but error if only you understand.

392. Do you object to the one who sent me and speaks in my chest? Then woe to you and woe to [205] what you are doing. The one who has come to you with the signs of Allah and says, "Indeed, they have been sent down from Him," is it appropriate for anyone to object to him? Then be fair, if you are fair. O people, I am not able to take a single breath without His permission, and you find the breath of the Merciful in this soul which Allah has sent with the truth. If you have hearts, accept it.

393. Do not expose yourselves from the garments of politeness and fairness, and do not speak of what you have been forbidden in the tablets of your Lord, the Guardian, the Everlasting. The one who is deprived of politeness is indeed naked, even if he wears all the silk of the earth, and this has been

revealed with the truth in the well-guarded tablets of honor: Whoever has no politeness has no faith. With this, the revelation in the statement bears witness if you bear witness. Politeness has been created in the statement for this beauty, and likewise, every good name if you know.

394. By the life of the one who appeared with the truth, indeed, he sought nothing in the statement except for myself and did not breathe except in my remembrance, and did not destine every good except for my beauty. If it were not for my remembrance, the statement would not have been revealed, and the beauty of the Merciful would not have spoken a word among you, because for the likes of you, only your words are fitting if you understand. The statement was revealed for myself, and then I would recite it at all times. What was revealed then is the statement if you know. It was revealed then to be a witness to what was revealed before, and what was revealed from him to be evidence of what will be revealed then from the pen of Allah, the Omnipotent[206] the Mighty, the Beloved.

O people, I am that soul and he is my soul. And he has sacrificed his soul for my soul, and I have taken my soul and spirit in my hands to spend them in his way, then in his love and satisfaction. And every atom bears witness to this if you listen. Fear Allah and do not differentiate between me and him even if Allah has made this beyond your ability. If everyone in the heavens and the earth were to gather to separate us, they would not be able, nor would they succeed.

395. And at that time, he was sitting to the right of his throne, and his fingers were between his teeth, looking thoughtfully at you for what appeared from you, O assembly of the polytheists! He groaned and cried for what befell me and what would come from you later. And at that time, he told me about what was hidden in your hearts, and he cried, and with his crying, the people of the highest assembly mourned, but you do not know and do not feel.

396. Nevertheless, you have brought up something that has had no parallel in the world. If you were to understand poetry as a whole, you would realize that what you have objected to is based on truth, as it was and will be the truth revealed, and it has nothing to do with anyone, even if you do not want to become poets. The objections made by the people of the past were due to a lack of understanding, and if they had been perceptive and realized that their objections were based on truth, they would never have engaged in objecting. For this reason, the manifestations of negation have always been brought against the manifestations of affirmation [207], which the pen and tongue shy away from mentioning and expressing.

397. It won't be long before what has been prophesied comes true, as it is not enough to simply object and oppose. The beauty of the past says: "O deaf existence, I will mention one melody from the melodies of the previous appearances of divine manifestation so that perhaps you will understand as a whole, and if you do not understand, the truths of all things will listen and not tear the veil of modesty and not discard the embroidery of etiquette from their structures." And that is what is said in the letter "Hayy" and the revelation of the Supreme Akbar (Glory be upon them both) when they were asked about the sanctity of this divine manifestation, saying -in their great pride-: "By the One Who is unique in power and majesty, and has created all things without any example. Certainty is too modest to believe in it or prostrate before it, and evidence is too modest to prove it for others. I wonder if I will recognize you or bear witness to it, so that I may use it as proof for it."

398. You naïvely insist on what was said, that certainty is too modest to believe in it and prostrate before it, and evidence is too modest to prove it for itself, and shamelessly and immodestly, you stand against the cause of God in such a way that there is no parallel in the possible realms. You have torn the veils of modesty and sanctity with the fingers of polytheism. We ask God to tear your veil, reveal your wicked self to the worlds, strip you of the cloak of concealment, undress you from the garments of sanctity[208], and reveal to His servants what you were. Indeed, He is the one who responds to those who call upon Him. By God, O heedless one, your actions have disturbed everything, torn the veil of infallibility, and shaken the foundations of the heavenly realms.

399. I swear by the Beloved of Possibility that after the sanctity, you have not and will not regard any manifestations of divinity except for the souls of the polytheists. This is also due to the whisperings and suspicions that are hidden within those souls. Another statement, a pure statement for the sake of the Merciful, is being revealed, so that perhaps a breeze from the divine words' paradise may pass over the inhabitants of the worlds, and perhaps from the right sides of those holy souls, they may come to the realm of witnessing from behind the veil and barrier, achieve the purpose of God, and become instrumental in what has been mentioned before, considering these days as a blessing. Likewise, souls like them should realize to what extent the sanctity of this appearance has been intended by God, so that they may be protected from audacity.

400. He (glorified be His glory) said: "I have indeed heard your book, and if it were not for its essence, I would not have responded to you on that piece of paper, and not then, with the highest estimation in creation. How great is the mention of the One you asked about, and indeed that is higher, more honorable, more exalted, more inaccessible, and holier than the hearts can appreciate with their understanding, the souls with their prostration to Him, the selves with their praise, and the bodies with the remembrance of His glory. How great is your question and how small is your existence! Is the sun, which is in the mirrors of His appearance, in the point of articulation, asked about the sun, which those suns prostrate to on the day of His appearance, if they are real suns? Otherwise, it is not fitting for the elevation of their sanctity and the sublimity of their mention."

401. And if it were not for you being from the first unity, I would have set a limit for you where you have asked about God, who created you, provided for you, caused you to die, and resurrected you in this temple with the point of expression in that unique appearance of existence. First, say, if you want His mention to come to your mind with your knowledge, "Glory be to the One who possesses the kingdom and the dominion" nineteen times until He (exalted be His mention) says: "I have written a gem in His mention, and that is, He is not consulted with my indication or with what is mentioned in the articulation." Indeed, by His Glory, that word is greater in the sight of God than the worship of what is on the earth, as the essence of all worship ends with that. So, based on what you have known of God, know the manifestation of His Self, for it is more exalted and higher than to be known without Him or to be consulted with the indication of His creation. And indeed, I am the first servant who believed in Him and His signs, and I took from the pristine gardens of the paradise of His knowledge the gardens of His words. Indeed, by His Glory, He is the Truth, there is no god but He, and all are standing by His command.

402. Now, consider the statements emanating from the source of expression (may His greatness be exalted) concerning the rank of the mirrors, who, apart from God, have assumed truth for themselves, and the rank of the objectors and those who oppose. Consider the exalted and beloved of the worlds, who created all in the expression with a single word from Him, and who are mentioned with such respect as to say: "If you were not from the first unity, I would have set a limit upon you" – now contemplate what the purpose of such a great limitation would have been for such a soul. If you are, in general, someone who understands, then cry out from these words and raise the lamentation of "woe to us for what we have neglected beside God," even though the questioner did not mention it contrary to etiquette and respect. They have determined such a limit merely upon asking this question so that he and the others of expression may be alerted and not question Him through anyone other than his own self, for he himself has been his own evidence and has not been known without himself.

403. As is stated at the end of this inscription: any soul that witnesses that primordial beauty through other than its own essence will never attain knowledge of it. He (may His mention be exalted) says: "So bear witness with the eye of your heart and do not look at Him except through His own eye! Indeed, whoever looks at Him with His own eye will attain Him, otherwise, he will be veiled. If you desire God and His meeting, seek Him and look at Him." Likewise, in another station, He (may His greatness be exalted) says, in order to honor His own self and manifest His rank: "Verily, He (may His mention be exalted) makes everything recognize its own self. I am too shy to say that everything knows itself as I have made everything recognize itself through My signs, for everything you find from every created thing is a creation for Him, and indeed, God is too great and exalted to be known through His creation; rather, the creation is known through Him."

404. Observe how, with such politeness and honor, He mentions in all these statements related to the subsequent manifestation. He says: "He Himself makes His sacred self known to all things, and I am too shy to say that everything becomes aware of His self." If you reflect at least a little on the language of the Most Merciful in these statements and become endowed with the sweet fruits of knowledge hidden within them, you would shatter the idols of illusion, which are the creations of conjectures, by turning your attention to the truth. However, it is highly unlikely that you will achieve this success, as your audacity has exceeded the limit.

405. By the truth of the essence and beauty of the worshiped One, this servant is amazed by the likes of you. You mention these words of the Most High Lord mockingly in regard to Mirza Jamal and Mirza Kamal. You have also assumed that the sanctity of God among the people is violated by these words, just as the deniers of God have fabricated lies about the beauty of the Most Merciful using these very words. However, you are oblivious to the fact that, in the eyes of every discerning person, these words you have mentioned are more contemptible, wicked, and distant from any good mention, and will always be so. Anyone with a sense of dignity seeks refuge from the sinful deeds like those of the polytheistic souls, and anyone with a measure of worth seeks refuge in God from the violation of sanctity that you have demonstrated.

406. And it is also evident and proven from these mentioned statements that the sacred self of the Manifestation has never been and will never be the proof of His own reality, and asking about His own

reality for the purpose of recognizing Him has always been and will always be rejected. Anyone who desires to become aware of that hidden reality must become acquainted with His Self through what appears from Him, not through the words before or after. By the One in whose hand my life lies, the potent invocations of unity can be witnessed in the garden of these divine words, and the fruits of spiritual knowledge are present within the inscribed words of the Lote Tree. However, those without sight, discernment, and taste of unity are not given a share of it. Today, there is no one among the people of vision, taste, and heart mentioned except for the people of splendor, upon whose faces God has cast the light of His beauty, sanctified them from all else, acquainted them with what hearts have been perplexed about, established them under the shade of the Lote Tree of His command, and detached them from the worlds.

407. Now, as the people of expression are proceeding without the pleasure of God, lost in the wilderness of delusion and deprived of the purpose of God and His verses, they have written asking about the location and expression of this blessed, supreme, ancient, and splendid Name in the text. Therefore, this servant has descended from the farthest retreat and the ultimate Lote Tree, which is the station of “know God through God,” and has turned his gaze to the land of specification, which is the station of mention and allusions, hoping that they might accept what this servant has mentioned at this station [213] and, through the rope of divine words, be saved from the abyss of transience and gracefully enter the luminous realm of eternity.

408. As for the definitions written by His Holiness the Bab in regards to a specific person or the name Baha, first tell us why you confirmed His Holiness the Most High - may our souls be sacrificed for him - who called Himself “Remembrance” and referred all the Most Beautiful Names to His blessed Self, for what reason did you confirm and to what convincing and submissive proof did you turn to, look at that same reason and proof now. All the names and the heavenly kingdom are created and will be created by the word of the Manifestation of Appearance, and all the factions around, but indeed you do not know and are among the heedless. They say: Whatever has been mentioned in the expression of the Most Beautiful Names was entirely intended for the future appearance and will be so. And similarly, whatever “good” has been mentioned in the revelation, in the primary reality, was intended for the future appearance, and in the secondary reality, the first believer in Him.

409. Today, by the decree of the Point of Declaration, souls who are veiled from this wondrous Cause are deprived of the cloak of the Names and Attributes, and all are gathered and mentioned as animals before God. Say: Die in your envy, O you who deny this bounty and die when you hear it! Indeed, He has appeared with the truth and revolves around the manifestations of the Names and their Kingdom, then their realities and their designations, if only you were among the knowledgeable. And indeed, He does not need anyone else, nor the names that were among you, but everyone is in need of Him and everyone asks for His grace. Then the beings of the Names will lament your oppression and your deeds and will seek refuge with God from you and your like, and they will say to you: O heedless one, we were created and sent by a command from the Almighty, the Mighty, the Powerful God, to be a servant to His Presence, a follower around His Door, and proud of our relation to Him. And He has always been independent of us if you are among those who perceive. And when you were inflamed with the fire of envy and hatred, you were not content that the one created by His command attributes to Himself a

name from the Kingdom of the Names. And this is from the injustice that has never been seen in creation. Then the tribes of the cities of eternity will lament your oppression, O the assembly of the oppressors.

410. Say: Indeed, it is He who the Names take pride in a servant from among His servants if they are attributed to Him or named after Him, and you did not perceive in yourself and were among the outcasts. Say: By God, indeed I am 'Ali in the Kingdom of Eternity and Muhammad in the Dominion of the Names, then the Spirit in the cities of eternity, then Hussein in this Great Appearance. And we have other names in the realms of the ancient, which no one has ever known except the Unique, the Knowing, the Expert God. Die in your envy, O heedless one! Indeed, the nobility which is destined for the Names is because of their attribution to my esteemed and knowledgeable Self. And no name has risen in the Kingdom except by its orientation towards the sanctified, exalted, mighty, and impregnable part. By my soul, every good name returns to my Self, and every wondrous mention ends with my beauty if you are among the certain.

411. And if you were to name the base with all the Names, it would not be acknowledged for it, rather the realities of those Names curse you when they come out of your mouth and flee from you and return to the most remote sanctuary, this exalted, sanctified, inaccessible and elevated station. If you were to call darkness light, would that name be true for it? No, by the Lord of the worlds! Or if you were to call pottery a pearl, would this name be fitting for it? No, by your Merciful and Compassionate Lord! Do you object to the One for whose appearance all the Names prostrate and will not move except by His permission and will not be illuminated except by His radiant, exalted, sanctified, fragrant and shining splendor? Fear God and do not follow your desires, and do not oppose the One whom God has sanctified from every name and form, then from every mention and explanation, and made Him a guide for Himself and by His Essence acknowledging His exalted and impregnable Essence.

412. Indeed, your Lord has created the dominion of the Names as He created everything by saying 'Be,' and it is, if you are among those who observe. And if He wills, He can return them to absolute nonexistence, and indeed He is the Omnipotent over what He wills, and indeed He is the Knowing, the Wise. Listen to my words and repent to God who created you for the recognition of Himself, and do not argue about His matter after His appearance and do not be among the wrongdoers! Purify your heart, then your ears to hear the melodies of God from His purest, illuminating, truthful [216], and trustworthy tongue! Do you think that anyone other than Him can bring the likes of what He brought? No, by His Guardian, Self-Subsisting Soul! Or that without Him, anyone can speak on their own? No, by His beloved, mighty beauty! What appears without Him and what appears from Him will be sanctified from everything that has appeared in the worlds if you only knew.

413. Say: Indeed, sometimes He names Himself with all the Names, and at other times He transcends them and everything created between the heavens and the earth, and everything that was and will be. Say: All affairs are in His control. He does what He wills with His command, and whoever says "why" and "for what reason" has disbelieved in God, the Omnipotent, the Guardian, the Self-Subsisting. Be mindful of God and do not follow the path of those who turned away from Him. Keep away from them, and then seek forgiveness from your Lord, so that He may bestow upon your reality something that would remove the odors of these people, for indeed He is the Most Forgiving, the Most Affectionate. If you listen, it is for your own sake, and if you deny and turn away, it is against yourself. Indeed, your Lord, the Most

Compassionate, is Self-Sufficient of what is in the worlds, and He is the Holy, the Exalted, the Mighty, the Praiseworthy.

414. Know that whatever the term “Bahá” has been in the Words of God, it has been revealed in a clear, manifest, distinct, and specific form for a certain structure. All mercy today is for those who believe in Him, and all punishment is for the souls who do not become certain of Him and turn away. In fact, all those names that have been heard about the first objector and attributed to Him, have been specifically for this appearance, and the objectors have distorted them without realizing it. And this injustice is nothing but from the root of the tree of opposition and corruption.

415. Moving beyond these, even if there is no mention of this appearance in the statements, as you and your leaders suppose, and the term “Bahá” has not been revealed in the Book, what harm does it do to the appearance? He says: “I have appeared as the same primary Point of the Proof, even greater if only you could understand. By God, the One with no god besides Him, they have never wanted anyone to provide evidence for their cause except through the person of the appearance and the signs of their position.” Indeed, your question is only valid when the Manifestation says, “My name is my evidence; come forth from that.” The evidence has always been and will always be the person of the Manifestation, and nothing other than that has appeared from Him or been revealed by Him. This is the Proof that all the prophets and messengers have been sent with. Whoever turns away has indeed turned away from God, their Creator, disbelieved in His signs, and has been recorded as one of the polytheists in the Tablet of God.

416. The Point of Explanation itself - may our souls be sacrificed for it - has not provided evidence other than the verses, as they were present in numerous gatherings and were asked for proofs, but nothing other than the verses manifested from those hidden names and attributes. And each of the servants who asked for proof and evidence received the response: “Look at the divine verses.” Indeed, the Proof has always been the verses of God, and this proof is sufficient for all who are on earth. In this greatest appearance, most people have seen what they have asked for, both in terms of divine verses which no one has ever seen the like of, and in scientific explanations and extraordinary phenomena. Yet, they disbelieved in the truth, essence, existence, and the very first Point and did not become poets. You are still mentioning the mentioned names. People have always been turning away from the known authority and focusing on their own delusions.

417. Where is it written that it is specifically due to a particular name and person? Therefore, purely for the sake of God, this servant will mention some of the revealed verses that have descended from the highest heaven of divine will in this blessed, most honored, and earliest name and the most secure and holy appearance. Although, by God, who there is no god but Him, they have never made the glorious beauty anything other than the revealed verses, which are descended from the heaven of unity, as proof and the measure of the matter. Although these words were mentioned in objection to God and were never meant to be understood, this servant will mention some of the revealed words entirely for the sake of God’s argument. And if you do not find guidance in them, as you did not find guidance before, perhaps other servants will be guided by them. Although the proof is his essence, I want you to know that you are among those people who say, “Even if they saw every sign, they would not believe in it,” and in another

position, the saying of the Almighty: "Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment."

418. As the sun of the east shines with a hundred thousand rays of light, and the Point of Explanation in all the Tablets says to recognize Him by Himself and by His verses, and in truth, it is forbidden for all souls to argue for Him by anything other than the Most Holy Self and what appears from Him. However, this servant bears this transgression and has and will continue to have the eye of forgiveness from the authority of the past. And if this servant wants to mention what he has requested in this passage, the Tablets would not suffice, for they cannot encompass what has been revealed from the power of eternity. Therefore, he will content himself with a few passages, and they are as follows:

419. He says - exalted be His Glory -: And indeed, We have sent down the Quran in a similar manner before, but you were veiled from its purpose. This is what the night and the day revolve around, for eighty-one times, and you unite in worship with it, and you were veiled from its secret after it was completed. This is the criterion of guidance in the explanation. You believe in it until the sun of glory rises. This is the manifestation of God, if you act according to it, you will be believers and dwell in contentment eternally, otherwise, you will perish.

420. Today, the manifestation of God is apparent, and the sun of glory is rising and shining from the highest horizon, while those who turn away are vanishing and becoming nonexistent, as you can see if you are among the just. So it was alive in the sublime horizon, if only you could be among the listeners or the observers. I swear by God who makes everything speak in praise of Himself, is there any room for evasion or hesitation after this decisive word, this perfect verse, and this glorious manifestation of divine dignity? No, by the truth of Himself, if only you knew. In another place, He says - exalted be His Majesty and His Glory -: From the first rise of the sun of glory until it sets, it is better in the Book of God than the entire night if only you could understand. God has created nothing except for that day when everything is for the encounter with God, and then they act according to His pleasure.

421. One must have the purest vision to behold the grandest spectacle and grasp the meaning of divine words. Listen to the call of the sovereign of eloquence, who has explicitly mentioned the coming manifestation, so that perhaps the temples of misguidance will not persist after the manifestation, and they will not see any doubt, example, or likeness for the manifestation of unity. For the realization of the unity of the divine essence cannot be achieved except through the manifestation of appearance, and the divine sanctification from illusions and examples can only be proven through the manifestation of appearance. And if any doubt, example, or likeness is perceived for the manifestation of appearance, the sanctification of the divine essence from any similarity cannot be established, and the consecration of its being from duality cannot be realized. So be modest before God and do not assign any partner to Him in His dominion. [221] Indeed, He has been one in His essence, and God is a witness to what I say. In this position, He says - exalted be His Majesty -: The decline is indeed near, and on that day you will not know. And whoever has his encounter as my encounter, you will not be pleased for him what you are not pleased for yourself.

422. Nevertheless, they all transgressed their limits and did not pay attention to the divine commandments, and they were content with what the Jews did not accept for the soul, and likewise, the

people of the Qur'an were not satisfied with the point of expression. This is nothing but ignorance and immaturity, and if you have not heard it so far, listen now and be ashamed of the truth! Turn from the north of misguidance to the right of guidance! Soon, you and your likes and what you have spoken about will perish, just as you are perishable today. For every breath that is not mentioned before God, all things bear witness to its extinction. Purify your soul from the world and do not say what you do not know, and do not mention what you have not understood. So know your limit and your measure, and do not exceed your bounds!

423. They explicitly state that the appearance of the sun at the zenith is near, and you do not recognize and perceive that day, just as you have not perceived and known it. And they have never mentioned the appearance of the subsequent beauty in any way except in explicit statements. Unlike the previous books, which all mentioned ambiguous allusions, the fingers of power broke all those veils in the appearance of the sixtieth and explicitly mentioned the appearance of the next one without any hint. The matter that they have entrusted to the sight of the servants and their understanding is that they have mentioned it differently in terms of its nearness and distance. Although, in essence, all the different words refer to the same point and there is no noticeable difference, it has been mentioned differently in appearance for distinction, just as they have mentioned "mustaghath" in one place. And in one place, they say that it does not reach Mustaghath, and it is hoped that it will be elevated before the word of God. In one place, they say that no one knows about the appearance except God; whenever it happens, they must fully confirm the truth. And in one place, they say that if it wants to appear at this time, it is free to do so, and no one has the right to say "why" and "because of what." And to one of the letters in which the question about that greatest appearance was asked, they say that perhaps you will perceive his meeting. And likewise, a tablet was revealed from the heaven of will and they said to observe the next appearance in the school of the house.

424. And these apparent differences in speech are all resolved by the decisive word. They strongly warn not to look at that intended essence based on what has been revealed in the statements but rather to look at the very appearance and what appears from it. And it has been known to those with insight that before, after, near, and far have not existed and will not exist in the realm of truth. Just as if He wanted to send the first and the last at the same time, He could and would do so. This is because these limitations are mentioned in creation, just as the fifty thousand years of resurrection ended in an instant.

425. O you who lack wisdom, intoxicated by ignorance and negligence, how long will you wander in the darkness and act according to the whims of the self? Remove your heart from human limitations and gaze upon the abode of the Sovereign of Oneness so that you may enter the station of "Know God by God" and be free from "how" and "why". Do not ask the sun, "What is your name and what is the reason for your radiance?"

426. O you who lack vision, the reason for its radiance is its radiance, and the proof of its light is its light, and it has been and will be. Listen to the words of the All-Knowing, the All-Aware, who has explicitly informed that in this sacred, self-subsisting Manifestation, all are perishing except those who cling to the Ark of the Ancient in this Most Great Revelation. Indeed, they are the people of the Ark of Holiness in the

sight of God, the Almighty, the Most High, the Most Great. Whoever clings to this Ark is saved, and whoever turns away drowns. Indeed, this is a revelation from the All-Knowing, the All-Aware.

427. The saying of Him - exalted be His glory and majestic His independence - is: "O people of Light,[224] indeed, by God the Truth, We do not speak out of caprice, nor do We reveal a single letter from that Book except by the permission of God the Truth. Fear God and do not doubt in the cause of God, for the secret of this Gate is concealed beneath the veil of the lines and inscribed above the screen by the hands of God, the Lord of the Screen and the Lines. God has created around that Gate seas of the Elixir water, reddened by the oil of existence and enlivened by the fruit of purpose. God has destined for it ships made of red, moist rubies, and none shall embark upon them except the people of glory, by the permission of God the Most High. He is God, who has ever been Mighty and Wise. There, the Throne of God is borne by the angels of darkness in the hidden selves. The judgment has been witnessed in the Mother of the Book. Thus, the criminals will be presented before the Merciful around the Throne, in truth, by the truth, as a symbol."

428. If you had understood, you would have offered your lives entirely for the sake of this Divine Manifestation, through the very verses revealed in the Qayyúm al-Asmá (the Commentary on the Súrih of Joseph). However, the comprehension has been taken away from the likes of those souls, because of what your hands have committed. Thus, you have been deprived of the outpourings of the Merciful and the signs of His Wisdom in this spiritual springtime and the dominion of the divine seasons and days. You have remained distant from the pleasure of the All-Knowing King, engaged in the wilderness of desires and the pasture of allusions like animals grazing. Today, none are mentioned before God[225] except the riders of this mighty and self-subsistent ark. These souls are less than red sulfur. Soon you shall witness that most people, unaware, will be immersed in the depths of the sea of ignorance and denial, and remain deprived of the Divine Presence, except for a few numbered ones. How long will the winds of divine grace blow and pass over the structures of the spiritually dead, giving them life, and directing them to the shore of oneness?

429. And then, when it is said that the angels of the Unseen carry the Throne of the Sustainer in the eight souls, it is a clear proof that only a few of the people of insight will bear witness to this Manifestation, as mentioned in the number eight, for such has been the case in every Manifestation, with no particular specification for this one. The intended meaning of the Throne in this station is the Cause of God, and it has been and will be the Word of God, and it has been and will be the first thing to be uttered by the tongue of God. That Word is the one that will cause all those in the heavens and the earth to be terrified and all those in the domain of command and creation to be struck down. That Word is the one referred to as the "heaviest weight" in the Tablets of God, and not every soul is capable of bearing it. That Word is the one after whose appearance all tribes will lament and the pillars of all things will tremble. No one is capable of bearing this Throne except the angels of the Unseen, who, with the aid of God, carry this greatest trust and, by accepting it[226], reveal the structures of the Cause of God and utter the most wondrous, supreme Word.

430. In one station, the Throne is the Manifestation's soul, which is evident among people, as it is the essence of unity and the substance of singularity in its own station, being one and none with it. (God was,

and there was nothing with Him.) In that station, the Throne is the soul of the Manifestation, and the eight angels are humbly devoted to this blessed, most wondrous and most exalted Name, as its number corresponds to the number of Bahá without the hamza. In reality, the initial bearer of that Throne is none but the Holy Soul itself.

431.

At this time, none other than His essence can bear His Throne; hear this from me.

And this is one of the poems that has been recited through the sweetest tongue of 'Abdu'l-Ahlá (the Most Luminous) in Iraq.

432. In another station, He is the first to believe, the first to be present, the first to be sent forth, and the first to bear. He is the first of creation, the first to speak, the first to see, the first to hear, the first to know, the first to have certainty, and the first to be well-informed. His hearing is the gate of divine hearing for all beings, and any hearing that does not enter through that gate is not truly hearing and is considered deaf in the sight of God. Similarly, His sight is the gate of divine sight for all souls. Likewise, His knowledge is the gate of divine knowledge among His creatures. Similarly, His power is the gate of the everlasting power, His tongue is the gate of the divine tongue, His heart is the gate of the divine heart, and His gnosis is the gate of divine gnosis.

By His word [227], what has been hidden becomes apparent, by His request the life-giving Kowthar (river in paradise) is bestowed, by His attention the clouds of divine mercy grant their grace, and by His listening the divine Word emerges from the treasury of the knowledge of oneness. If you were to have some discernment and become aware of this grace and favor, which has been bestowed upon the first, the primal Word, the first pearl, the pillar of destiny, and the hidden treasure of the unseen, you would become informed of the overall grace, mercy, generosity, and bounty of the Truth.

433. Indeed, there has never been any similarity between the blind and the seeing, nor any connection between the deaf and the hearing. In this blessed verse, countless hidden meanings are concealed, but until a thirst for the meanings of the Salsabil (a river in paradise) is found, the cupbearer of oneness will not offer the everlasting spiritual cup. Observe how explicitly the condition of the evaders and the guilty has been revealed in the divine Book, and the meaning of the blessed verse has become evident, and those guilty ones have been and will be among the people of eloquence. Whatever harm befalls the beauty of the Merciful will come from the people of eloquence, as nothing enters the point of expression except from the people of distinction.

But by God, the One whom there is no god but Him, whatever has befallen this naive person at all times, has not befallen anyone else. If the people of eloquence were truly seeing, the blessed verse "Indeed, I am the Ever-Living in the most resplendent horizon" would have sufficed for everyone, as well as for all those in the heavens and the earth.

434. My soul be sacrificed for Him! I have not fallen short in advising the people of eloquence and conveying the message to them. In no era or age has the appearance of a previous manifestation been mentioned in such detail and explicitness about the appearance of the subsequent one, as all witnesses

and testimonies would confirm if you were to act fairly. Listen to the mention of this servant and save yourself from the darkness upon darkness, do not make yourself deserving of endless punishment for the sake of your fleeting two days, and do not engage in distorting the religion of God and His cause. It is good for this individual to be in this position:

435. Around religion, for every well-being, turn away from faithlessness,

In the realm of religion, do not sow the seeds of the worldly with deceit.

436. I present all the verses of the exalted station, culminating in these most sublime, sanctified, and exalted words, which have descended from the heaven of might at the first point, so that perhaps the fragrances of its holiness may perfume the seekers of the sanctuary of the Merciful and the lovers of the beauty of the Glorious. Although the likes of these souls do not find its fragrances, they are mentioned in view of the souls of the yearning ones. I swear by the King of the horizons that every ear that listens will attain eternal life and be cut off from the minutest of our words towards God, and every heart that perceives will indeed become the source of infinite divine sciences. It is not possible to explain more explicitly than this, and it has not appeared from the kingdom of the tongue until now.

437. How much this mention and praise of the first point resembles the story attributed to Shaykh Ahmad al-Marfu' (upon him be the glory of God), as it is mentioned during his pilgrimage journey to Hajj [229]. He had said to Haji Muhammad Ismail, a resident of the land of Sa'd: "Send my greetings to the presence of the Bab!" He had mentioned the exalted name and the intention of Shaykh was nothing but the guidance of that soul and other souls. That person became perplexed after the words of Shaykh, wondering who the intended person was and for what reason this blessed word had appeared from his sanctified tongue, until he returned from the Hajj journey and several years had passed, and His Holiness arrived in the land of Sa'd and his mention became elevated among the people as someone emerged and claimed the station of the Bab. At that time, the person became aware of what Shaykh's intention had been.

438. However, the likes of you have not been and will not be alerted by these clear, radiant, and illuminating explanations. He says - may His glory be exalted -: "You are before a group in which the Point will appear, do not advance, indeed they were believers." Say: Those are the best of those on earth. If God had known of anyone better than them in faith, He would have made it manifest among them. You submit to His father, mother, and whoever was with Him, and to those who believed in Him from among His closest relatives, from God. You should appreciate every soul, perhaps you will realize this before it appears, and after that, you will understand and learn. Upon you, O glory of God, then upon your closest relatives, is the mention of God and the praise of everything at all times, before the time [230] and after the time.

439. The purpose of the point of explanation in these verses is that they have intended to specify the origin of the manifestation. Now, O unfair one, observe with what etiquette they have commanded. They say to the people of eloquence: Do not seek precedence before the group in which the primal point will appear. They say: If they are believers, and by this statement, the line of affiliation to the manifesters of this appearance, who are now turning away from the truth, is severed, as they have explicitly stated and

continue to say: That group is the best of the groups on earth, and if there were a group better than them on earth, undoubtedly that divine unity and divine presence would appear from that group. They also command that the people of eloquence should send their greetings to the father and mother of that great light, as well as to his close relatives who are believers, on behalf of God.

440. It is not far-fetched for the foolish among the people of eloquence to say, "How can divine greetings be sent to a father and mother who are not currently present?" O sightless ones, at the very moment when the greetings come down from the tongue of the Lord of the worlds, they enter their place of return, and this emphasis in the statement is to ensure that nothing happens during the manifestation that would cause the simple-minded to be saddened. And after these divine admonitions, mentioned manners, and inaccessible, inviolable words, the most sacred and pure soul has directed their praise and mention towards the place of the manifestation and its close relatives. By God, such grace has flowed from the tongue of the Merciful in this Kawthar (abundance) of eloquence that if all who are in the heavens and the earth were to attain salvation solely for the sake of God with just a drop of it, they would all become intoxicated by that divine wine, turn their attention to a single step, and see everything else as nonexistent, lost, and utterly nothing.

441. According to the explicit statement of the Exalted Countenance - may our souls be sacrificed for him - everyone was commanded to offer praise and greetings during the manifestation, but no one succeeded in doing so, and they considered the divine advice to be void and erased His testament from their hearts. Indeed, if they did not present themselves with praise and greetings in the presence of the All-Knowing King, they did, however, attack with spears and arrows from all directions. To God belongs the command before and after, and He praises Himself and His Essence if only you knew. Since no one has been successful in offering the praise that is conveyed by the Most Merciful, the Sublime Essence in this manifestation has, therefore, conveyed the mention and praise of Himself by the grace of the Most Merciful. He says - may His praise be exalted -: "O Beloved of Glory, you have conveyed Your mention and praise, then the praise of everything before You upon Myself, so that Your word may be established among the worlds and Your signs may appear to those who know." And then I say: "Upon You, O Beloved of Glory, be the mention of God and His praise, then the praise of the people of the highest assembly, and the praise of the inhabitants of the everlasting cities, then the praise of the people of the greatest depths, then the praise of all the worlds in every time, before the time, after the time, and at the time!"

442. In this position, these most beautiful, wondrous words have descended from the sublime divine power in intimate communion with the Most High God: "Upon You, O Glory of God, the Beloved of Glory, be the mention of God and His Glory, then the glory of the inhabitants of the highest assembly, then the glory of the inhabitants of the everlasting cities, then the glory of all things, then the glory of Yourself to Yourself, by Yourself, and the glory of this Glory that has appeared to support You among the worlds. O Beloved of Glory, by Your Majesty and Your Glory, You have not been negligent in conveying Your message to Your servants, nor in managing Your creation, and in all of that, You intended nothing but their submission before the authority of Your Oneness and their humility in the presence of the manifestations of the lights of Your Countenance. By Your Majesty, O my Beloved, I find myself unworthy of what You have conveyed for my appearance, as You have not breathed but in My remembrance, nor have You spoken but to establish My Cause, and nothing has flowed from Your pen except what had in it

the purpose of Your own mention and praise. In every situation, what has appeared from You is a guide to Myself, explicit in My appearance, and a narrator of My beauty.”

443. And yet, how can I mention You, O my Beloved, after what has happened, by Your Majesty, with the recurrence of trials and the succession of tribulations? I will not find an opportunity to weep for myself, let alone praise Your Exalted, Great Self. Whenever I want to praise You or draw near to You with the wonders of Your remembrance, the enmity of Your enemies and the defiance of the tyrants among Your creation prevent me. If I turn to the right, I find a book of the imprisoned from one of Your creatures, in which the foundations of all things are disturbed, then the foundations of the kingdom of Your Beautiful Names. And whenever I turn to the left, I find a book of the wicked, in which the realities of Your chosen ones and the hearts of Your Prophets cry out, lament, and moan.

After all this, You have commanded the assembly of eloquent speakers who claim to have faith in You, acknowledge Your uniqueness, and submit to the manifestations of the lights of Your Majesty and Oneness, to write a book in affirmation of Your Cause for each individual in this appearance, by which the sun of dignity and power has risen from the horizon of the sky of Your merciful Majesty, so that the servants may remember and await the good news that You have announced to them in all Your tablets, scriptures, and scrolls of Your Glory with Your True Word, addressing the assembly of eloquent speakers: “And you, in each individual, write a book of affirmation for whoever We reveal, some of you to others, so that you may work on the day of his appearance with what you write.”

444. And indeed, O my God, they have cast Your ordinances behind their backs and forgotten what You advised them in Your tablets. If only they were content with that, rather each one of them wrote a book by which Your Essence, the realities of all things, and the hearts of those who are near and dear to You, and the sanctified among Your chosen ones, were burned. They spread it throughout the lands to make the sanctity of God vanish among His creation, the dignity of God among His creatures, and His respect among His servants.

By Your Majesty, O my Beloved, I have not perceived a morning without my gaze returning to what has burned my heart, disturbed my soul, and saddened my heart. And thus, I wept with the eyes of my innermost secret, and the eyes of those whom You honored among Your creation and chose from among Your creatures, and made them the receptacles of Your Revelation, the storehouses of Your knowledge, the manifestations of Your command, the places of Your power, the abodes of Your inspiration, and the dawning places of the suns of Your benevolence, wept with my weeping.

445. And I have not experienced an evening without it bringing to me what has withheld the breezes of Your mercy from the realms of possibility and closed the doors of Your grace upon the faces of beings. By Your Majesty, O my Beloved, I have become bewildered in my affair and now see myself like a stranded whale on the earth, and hear the cry of my heart, O You in whose hands is the power of signs.

All this has come upon me after I called them to partake of Your gifts and bounties, informed them of the paths of Your command and Your pleasure, and instructed them to submit at the gate of Your mercy and enter the annihilation of the glory of Your oneness. And every time I called them, O my God, with what

You inspired me of the wonders of Your words and the gems of Your verses, they arose to turn away in a manner that none could enumerate. And indeed, You have counted it with Your authority and knowledge.

446. So then, O Beloved of Glory, Reviver of Glory, Attractor of Glory, Remembrance of Glory, and Friend of Glory, weep for the Self of Glory! By God, it has remained alone among Your creation and isolated among Your servants, and they do to it what they will, and I have no supporter to prevent them from their actions or to drive them away from the vicinity of the sanctity of Your holy precinct and the pavilion of Your might and majesty. Praise be to You in all that and in all that has befallen my self in Your path.

Even if Your servants were to strip my temple of the garment of joy, the mantle of delight, honor, and sanctity, You have, by Your grace, given me what none can dispose of, even if the inhabitants of the heavens and the earth were to unite against me. Praise be to You for what You have given me through Your generosity, O Beloved of my heart and the goal of the hearts of the knowing.

I, through Your love, shall not despair of anything, even if the clouds of divine decree shower upon me the arrows of tribulation. I have entrusted my affair to You and have relied upon You, and You are sufficient for me as a supporter, helper, and defender. In You, I am content and have no need of all creation. Praise be to You, for You are my God and the God of all who are in the worlds.

447. I wish they would give respite so that the beauty of the Lord of the worlds would be occupied with the praise of Allah and His remembrance. By God, there has been no opportunity for it to lament for itself due to the oppression of the polytheists, let alone remember and praise. Although the Point of Expression has commanded all the people of expression to have a book inscribed in each unit, some reminding others of the sublime appearance of this Greatest Theophany in that book, which is a record for the affirmation of God's cause and a reminder for those souls so that they all become prepared to confirm and submit at the time of the appearance of the primary Will, the comprehensive Word, and the establishment of the ancient existence on the throne of the Divine Mercy.

As He, whose remembrance is exalted, has said, "You have in each unit a book of proof for whom We manifest, you write to each other, for on the day of his appearance, you will act according to what you write." However, what the people of expression have done is this: They have written all the Tablets of Rejection on the beauty of Unity at the head of the appointed time and divine promise, sent some to each other and sent some to the court of the throne. Among them, the heedless soul is oblivious to the Book of Sijjin, which is present before it. Woe to your loyalty, woe to your modesty, woe to your manners, woe to what your hands have acquired, O assembly of the heedless!

448. Observe, O people of expression, how much deliberation the Sovereign of the Realm of Destiny has ordained. Indeed, just as humans teach birds to speak, and by God, greater than that, they have taught the people of expression. They have occupied the blessed times so that no one would bring forth a matter during the appearance (of the Manifestation) that would cause sorrow to that tender, delicate, and luminous heart. As in a station after the caring, perfect, and firm advices, they say - exalted be His majesty -: "Indeed, His likeness - exalted be His remembrance - is like the sun. If it were to be faced with countless mirrors to infinity, all of them would reflect the sun's radiance in their limits. And if no one

faces it, the sun rises and sets, and the veils are for the mirrors.” I have not fallen short in my advice to that creation and my planning for their turning to God, their Lord, and their belief in God, their Creator.

449. Now observe the deliberation they have ordained in that statement, where they say that at the beginning of each unit, they have a book inscribed for the affirmation of the appearance (of the Manifestation). And similarly, in this statement where they say, if our mirrors face the sun infinitely, the sun’s radiance appears in the limits of those mirrors, and if all are veiled, the sun rises and sets in its full brightness and illumination, and its light is unaffected. As it can be seen, its effulgence is upon all mirrors, and the impression of all from it does not increase according to their capacity. And similarly, if all are veiled from it, no deficiency befalls it. The plan for this statement, in the beauty of the Merciful, is that the people of expression would not cling to the mirrors on the day of the appearance and illumination of the sun of meanings, for the existence and non-existence of all mirrors are equal and the same in the presence of that sun, which is inaccessible and protected.

450. Oh, would that the Point of the Beginning were then, and you bear witness that you have made mirrors for yourselves and have set them as a measure for knowing the One without whom their realities and essences would not have been created. You have transgressed in the matter of God and clung to validating your own selves by validating the mirrors of those veiled. Woe to you, O people of injustice and negligence! Despite these clear explanations and precise, well-founded plans, after the completion of the first unit and the appearance of the luminous horizons, they broke all of God’s covenants and rose up with hypocrisy, forgetting divine advice and plans. It is as if they have taken them in jest; woe to them for what they have committed in the face of the Exalted, the Great God.

451. And you wrote that: If the descending attributes are due to the Name Baha, this Name is among the Names of God and the definitions of the Names of God do not exclusively pertain to this blessed Name, and you had mentioned Mirza Kamal and Mirza Jamal in mockery of God. Thus, you became the first to mock the Incomparable Creation, then [you mocked] the Friend [Abraham], then [you mocked] the Speaker [Moses]. By God, you are the first to mock the Spirit, then to mock Muhammad, the Messenger of God, and then to mock Ali at the time when the dawn of meanings split and the sun of eloquence rose with the sovereignty of God, the Dominant, the Self-Subsisting.

And you were the first to mock this Manifestation, by which everything that descended in the eternity of pre-eternity was established, and by which every soul ascended to the ladder of realities, and every believer entered into the good pleasure of God, the Powerful, the Mighty, the Beloved. Take your pen, O you who mock God! By God, with it lamented the pen of the Most High, and then what was and what will be. And whatever you commit returns and ends with the pen of the first one who turned away from God, the One, the Unique, the Sovereign, the Dominant, the Self-Subsisting. And indeed, the reality of his pen has fled from him and has appeared before God, and it raised an outcry with a clamor that made everything upon which the name of a thing had fallen weep, and it wailed before its Lord. Then it complained about its companion if you are among those who know.

452. The reality of the pen that turned away from God was present on a day among the days before the Throne, and it lamented in such a way that the inhabitants of the highest heaven wept for its condition. It is astonishing that you did not hear the moaning and yearning of everything at that time and did not pay

attention. And from that day until now, all the sanctified and near ones, and then the realities of everything, are occupied with lamentation, mourning, and grief. In this station, it became necessary to mention the supplication that it made before [the presence of] the Throne, so that the prepared souls may find a way from the lamentation of that oppressed one to the oppression of the Beloved, and see what has befallen that most sacred Beauty from the injustice of the unjust faction of eloquence. And this is what the pen supplicated to its Lord, and the Lord of everything, and the Lord of the worlds:

453. "Glory be to You, O Allah, my God and my Beloved! You are the One who, by Your command, raised the sound of the Supreme Pen between earth and heaven, and by it, You decreed upon the Tablets what You decreed with Your preserved knowledge, Your irrevocable command, and by what You confirmed upon the Tablet, You manifested in creation what was determined by Your will and decreed by Your desire. So, O my God, listen to the cry of this pen that has been distanced from the shore of Your nearness and meeting and has been tested between the fingers of one of the most wretched among Your creation. By Your glory, O my Beloved! I am fearful of the power of Your wrath and the consequences of Your vengeance. So, bear witness to the turmoil of my soul, the shaking of my heart, and the trembling of my body due to what You have made me suffer at the hands of this idolater, who has not inhaled the scents of fairness from the gardens of Your justice and Your gifts, nor has he found the breezes of goodness from the shirt of Your bounty and Your grace."

454. "So, O my God, by Your glory, if You were to command me, I would split his belly with the power that You have placed within me, so that my soul may find rest and my heart may find peace, for he has taken advantage of me in violating the veil of Your dignity and sanctity. He has committed what has caused the hearts of Your chosen ones to burn in the hidden recesses of Your glory, and the hearts of Your trustworthy ones in the chambers of Your exalted sanctification and the tents of Your sacred abstraction. I ask You, O my Beloved, by Your authority, then by Your name, Your manifestation, and Your majesty, that if You do not command me to do what I have called upon You for, deliver me from this wicked one and his fingers."

455. "Alas, alas, O my Beloved! You created me for Your remembrance and the praise of Your Self, yet I have become deprived of that for which I was created. From me has appeared what has torn the veil of greatness and majesty, the countenances of the inhabitants of the highest assembly have changed, the realities of those in the dominion of names have vanished, and the pillars of the cities of eternity have been shaken. So how, O my God, can I raise my head among the pens, in shame for what has caused my head to bow in the presence of the close ones at the manifestations of the lights of Your beauty and the seat of the monotheists at the gate of Your greatness? By Your glory, if You were to clothe me in the garment of forgiveness and bestow upon me the breezes of Your name, the Most Merciful, from the direction of Your favor, and immerse me in the oceans of Your kindness and Your grace, and forgive me for what I have committed in Your days, by Your glory, my heart will not find peace, and my soul will not find tranquility. Grant me, O my Beloved, that by Your grace and favor, You have purified me from disobedience, so how can the scent of shame that blows from my soul upon myself at all times and has made me deprived of the breezes of Your good pleasure, which You have placed above the gardens, ever leave me?"

456. "And indeed, O my God and my Master, if You were to overlook my faults with Your forbearance and forgive my transgression[242] by Your grace and generosity, how can I raise my head towards the city of Your glory and Your presence? By Your glory, I have reached such a state of abasement that if You were to look at me with moments of Your compassion, You would weep Yourself for this poor one who has become despondent about himself and from all directions, having been made deprived of the flashes of the lights of Your beauty that have shone forth from the horizon of the sky of Your glory and Your Will. Alas, alas for my despair on this day in which You have opened the gates of Your connection to all those on Your earth and in Your heavens, and called everyone to the abode of Your nearness and Your presence. Alas, alas for what has been decreed for me in the tablets of Your destiny, and what has been erased from my share and the sweetness of my communion when witnessing the lights of Your countenance. Oh, if only I had been deprived of all that You have decreed for the good of Your creatures, and had not associated with those who did not recognize You, did not prostrate before You, and from whom, with my assistance, has appeared what has set the hearts of Your trusted ones and Your pure ones aflame."

457. "And if I were to say this and what I deserve was to befall me, by Your glory, O my Beloved, I would find no rest for myself when the winds of Your decree blow, nor any existence for my being in the presence of the city of Your sovereign power and omnipotence, nor any mention of me at the appearances of Your glory and oneness. And the one who has no existence in the presence of Your manifestation and power, how can he move without Your permission and Your will?"

458. "And if I were to say that You have afflicted me with this without [243] my deserving it, that would be insolence from me towards You. For I have not glimpsed the secrets of Your command and the affairs of Your wisdom and decree. Thus, I have become bewildered in my affair, and my understanding will not ascend to the heavens of Your wisdom, which You have made hidden from the gaze of Your creation and Your creatures. And the bird of my knowledge will not fly in the atmosphere of Your knowledge, which You have kept concealed in the treasuries of Your protection. And so, my turmoil increases, and my sorrow, hardship, and tribulation intensify."

459. "Ah, ah, my Beloved! How can I mention what I see of the manifestations of Your actions and the affairs of Your command? Once, I see that You have taken the pen, which was like me, with the fingers of Your mercy, and made it a companion to Your presence and a confidant of Your beauty. You hold it with the fingers of Your might and majesty and make oceans of life flow from it, with a single drop of which You have brought forth the realities of possibility and the hearts of the people of the worlds. And from its scratching, You have attracted the hearts of those who are near and the cores of the sincere. And another time, I see that You have afflicted me with the fingers of the idolaters and made me oppressed under their fingers, and from me has emerged that which has disturbed the hearts of the inhabitants of the highest realm, then the dwellers of the cities of eternity, and have entangled the livers of those whose faces You have honored by turning away from anyone other than You and sanctified them from the gestures of the people of Your land and brought them close in the shade of Your care and favor. By Your might, I fear that because of my disobedience, the pen of Your command will stop, and Your decrees and [244] Your determinations will be hindered. Oh, if only I had not existed and had not been mentioned."

460. "By Your might, O my God, I will not find any existence for myself after that. And if You do not return me to non-existence, judge between me and this wrongdoer whose actions have changed my face among the sincere ones of Your creatures and those who are near among Your loved ones. And at that moment, O my God, I have fled from him to You and have come to You with the clamor of the bereaved, the outcry of the disobedient, and the lamentation of the wrongdoers. So, judge between me and him with the authority of Your decree, the dominion of Your justice, and Your omnipotence. Is there any judge, O my Beloved, other than You to whom I can seek refuge and flee to? No, by Your might, there is no refuge but You and no escape except to You."

461. "And indeed, this is an oppressed one who has stood before the city of Your justice and mercy, and indeed, this is a needy one who has clung to the hem of Your riches, and indeed, this is a deprived one who has sought shelter in the shade of the sanctuary of Your holiness and Your grace. I ask You by Your Name, by which You shattered the idols of illusion and desire, adorned those who are near with the garment of Your knowledge and forgiveness, and removed from the polytheists the robe of Your names and Your grace, to send down from the clouds of Your power and the heavens of Your bounty what will calm my heart and reassure my soul. Ah, ah, O my Beloved, then, agitation and helplessness have seized me at the establishment of the throne of Your chosen Name, for if You were to punish the wrongdoer who has wronged me with the eternity of Your dominion and Your sovereignty, my soul would not rejoice in that, my terror would not disappear, and my agitation and helplessness would not subside. For my face, O my God, has turned yellow with shame for what has appeared from me, and this is a scent that will not leave me even if the winds of Your forgiveness blow upon me from the right of Your care, for the eternity of Your absolute might. So do You see, O my Beloved, a loser more lost than me or a humiliated one more humbled than me?"

462. "And indeed, O my God, in all the days, I have been yearning for Your union, so much that I slept in the nights in the hope of meeting You and did not raise my head in the mornings except out of longing for Your presence. And I was in that state until the winds of Your decree moved from the right of Your will, and the manifestations of Your determination appeared on the horizon of Your judgment, and You turned me away from Your side to the side of Your enemies. Ah, ah, from this gust, ah, ah, from this passage, ah, ah, from these sent ones who took me by Your power and placed me in the presence of the polytheists by Yourself and those who oppose Your beauty. Oh, if only they were content with what they committed in Your days and returned to Your own essence. No, by Your might, they will not rest until they shed Your blood among Your creation and eat Your flesh with the fangs of hatred in the kingdom of creation. These are the wretched ones from whom Pharaoh flees due to their arrogance and pride, and Nimrod escapes from their tyranny and insolence, and Satan seeks refuge in You from their evil and their oppression."

463. "Ah, ah, O my Beloved! I called upon You at the moment when You planted me on the shore of the sanctity of Your Oneness with Your name 'The Most Kind,' then with Your name 'The Most Gracious,' then with Your name 'The Most Merciful,' then with Your name 'The All-Forgiving,' then with Your name 'The Most Tender,' then with Your name 'The Most Loving,' then with Your name 'The All-Sufficient,' then with Your name 'The Bestower.' And every time I found myself sad, I comforted it with Your nearness and meeting You, and whenever it was disturbed, I calmed it by remembering the days of our union. So, when my creation was complete, one of Your servants uprooted me from my place, and I was transferred from

hand to hand and from market to market until I was brought to the market which You know by Your knowledge that encompasses all things. Then, one of Your creations and creatures bought me. But, O my God and my Beloved, by Your might, when he took me by his hand, I saw that he was unaware of it, and I was perplexed in my soul. For this commotion appeared from me without choice.”

464. “And in the utmost secrecy, I called upon You with the cry of the longing ones and the scream of the hopeful ones, asking You to reveal to me the secret of that and what You have concealed from me with the veils of Your decree and the mysteries of Your judgment, until I was taken to the land where You established Yourself on the throne of Your oppressed. I found the scent of the shirt from its soil and the whiffs of sanctification from its atmosphere. Joy and happiness overcame me as I saw myself ascending the ranks of honor and glory as if I had become a king over the highest realms of the eternal kingdoms and a sovereign over those in the domain of creation.”

465. “And I was in that state until my carrier reached a crossroad where the two paths diverged, one to the right and one to the left. He turned from the right to the left. Then, alas, I felt disturbed within myself and was alarmed, and everything was frightened by my alarm until I was brought to a door. Upon opening it, I found the scent of Hell and the whiffs of the prison, which if a single scent from it were to blow upon all possibilities, they would return to absolute non-existence. And he handed me over to this oppressor who turned away from You and from whom came forth towards You that which changed the names and their dominions, and the attributes were severed from their stations. When I realized this and what he had committed with my assistance, I fled from him and his presence to the arena of the glory of Your oneness and the seat of the throne of Your greatness.”

466. “So look, O my God, at me with the glances of Your care, then turn the gaze of Your grace to this oppressed one who has become despondent of Your spirit and Your care, and hopeless of the wonders of Your grace and honor. Alas, alas for the enormity of my ordeal, the abundance of my confusion, and my burning! I do not know what to seek from the wonders of Your grace, for every time my feelings reach out to it, I witness that it does not calm my heart, nor will it bring peace to it. Thus, when I find myself in this state and those conditions, I prefer to entrust my affairs to Your hands and in Your grasp, so that You may determine^[248] what is best for my self, my existence, and my reality. So I ask You, O my Beloved, by the manifestations of Your command in those days, the dawning of Your inspiration, and the treasures of Your knowledge, to send down upon me that which will illuminate my face between the heavens and the earth. And indeed, You are capable of whatever You will, and indeed, You are the All-Powerful, the Dominant, the Mighty, the Self-Subsisting.”

467. “So, O my Beloved, I am once again troubled by my great sin, O You in Whose hands are the dominion of execution and the power of decree. And every time I calm myself and remind it of Your mercy which preceded all possibilities, and I remind it of Your care which encompassed all those on earth and in the heavens, and I say to it: ‘Be at ease and do not grieve! Indeed, my Beloved is Merciful, my Sovereign is Generous, my Owner is Kind, and my Creator is Forgiving,’ the fire of regret and shame appears from it, and from it burns my patience and its patience, my endurance and its endurance, my tranquility and its tranquility. So, my outcry before You will not cease, and my clamor towards Your face will not end. By Your might, I fear that my grief will sadden the inhabitants of the domain of Your joy and

the tribes of the kingdom of Your delight. I ask them for Your sake not to prevent me from my outcry and yearning towards the city of Your oneness. For those who circumambulate around Your throne, have drunk from the river of might and hope, and have tasted the sweetness of nearness and union, it is fitting for them to look upon those who are far from the vicinity of Your nearness and have been made deprived[249] of the wonders of Your blessings.”

468. “Ah, ah, O my Beloved, ah, ah, O my Goal, ah, ah, O my Refuge, ah, ah, O my Hope, ah, ah, how can I raise my head in front of the Exalted Pen which You have made the source of Your revelation and the place of Your inspiration? How can I look at the Pen which is attributed to Muhammad, Your Messenger, and with which the secrets of Your decree and the tablets of Your command are written? By Your might, O my Beloved, I am almost about to return to nonexistence from my shame and what has befallen me during my days. Can I bear to witness the Pen which has recorded what You have sent down upon the Spirit of the measures of Your command, the secrets of Your laws, Your decrees, and what has emerged from it, through which Your essence is exalted above all comparisons and Your self is sanctified from all phantoms? Or hear the scratching of the Pen of the One who spoke with Moses, which wrote Your judgments, Your wisdom, the gems of Your unity, and the traces of Your uniqueness?”

469. “O my Beloved, how can I witness the Pen of the Friend (Abraham) whom You have sent with Your command and made a shining lamp of Your revelation among Your servants and the word of Your command among Your creatures? Ah, ah, from my shame which will not leave me with the perpetuation of Your might and the continuation of Your existence. Grant me, O my God, to be immersed in the oceans of forgiveness, but how can the scent of disobedience, which has come upon me during Your days, be removed from me? O my God, by Your forbearance which has not taken hold of Your enemies but has extended them with the power of Your decree so that everyone who wanted to drag the sword of hatred against Your face, You have sharpened it with the hidden wisdom that was veiled from the eyes of Your creatures, and by Your care which has not been withheld by the affairs of Your creation and the deeds of the polytheists in Your lands, to return me to nonexistence, then resurrect me in Your days with the power of Your will once more. Perhaps it will erase from my heart what has appeared from me in the first instance, and I will be oblivious of what I have committed, so that You make this forgetfulness a blessing for myself, a mercy for my existence, and a care for my essence. Indeed, You are the All-Powerful, the Most High, the Mighty, the Generous.”

470. “By the One in Whose hand is my soul, if all of creation were to be adorned with the garment of justice, they would be cut off from the clamor of the Pen and its scratching, which was shown before the Merciful, and they would turn their attention to the path of the Beloved, severed from all that is in the heavens and the earth, and detached from the world and what has been decreed in it. However, in these days, such souls are rarely seen. How much longer until the luminous and sacred faces emerge from the pocket of oneness, become victorious through the breezes of God and His words, and become independent of anything else? Indeed, they are the best of creation in the sight of God, the Sovereign, the Guardian, the Sustainer.”

471. Although this servant mentions various matters, after considering them, he feels regretful, as it is unclear whether the heat of divine love would be ignited in those hearts. Just as during the appearance of

the Bab's words, the 'Point of Expression' - may our souls be sacrificed for him - which they took to every person, they seized it with utmost disregard, observed it for about ten minutes or less, and discarded it, saying, 'These words are fabrications.' And if they were fair overall, they would not have exchanged a word of it with anyone in the heavens and the earth. Listen to this servant, purify your heart and hearing from all that you have heard and understood, then reflect upon the verses of the previous station, which were revealed to the Prophets and Messengers. Observe these most innovative and sublime verses and judge for yourself! Indeed, if you act according to what is mentioned, you will truly attain success and be purified from the whisperings of the devils.

472. It was intended that all the verses of this sublime station, which have been revealed from the heaven of the divine Will, be mentioned, but it was commanded to refrain and reflect for a while so that it becomes clear in what rank and position the people of expression stand, and the essence of it be grasped, meaning those souls that have not and will not gaze upon anything other than God. And later, if necessary, the hidden verses and the hidden meanings of them will be revealed from the heaven of the compassionate Will, so that a group may comprehend that the Pen of God has not moved except to describe this greatest manifestation, and the Tongue of God has not spoken except to mention this purest beauty. The matter is in God's hands, and indeed, He is powerful over all things.

473. So this mortal servant was content with what has been revealed of the shining verses that have emanated from the mouth of the Sultan of expression. However, today, it is necessary for everyone with insight to purify their hearts from all allusions, indications, and sacred names and to gaze upon the manifestation itself and what appears from it. Everyone has been commanded to do this in expression, for it is the names and remembrances of all His creation, past and future. Today, most of the people of expression are preoccupied with the names, but in the sight of God, it is observed and mentioned by His servants. The most esteemed souls in the sight of God are those who have grasped and partaken of the fruits of the divine tree during this spring of eternal glory. Those who cling to anything other than this tree are rejected in the sight of God and are considered among the people of negation and fire.

474. At this moment, the spirit proclaimed to write to the servants: There is no greater injustice than seeking a proof and evidence for the truth of the Manifestation of God from other than what has appeared and been revealed from Him. Observe truthfully, if the evidence by which the validity of the initial point has been established is seen and made manifest by God, there is no room for hesitation. In this case, no excuse from anyone will be heard or accepted, even if they cling to the words of the first and the last and base their argument upon them. Thus does God make His matter clear, if only you understand.

475. And this, which you had written: the clergy, Mirza Ghogha, Sheikh Ismail, Haji Mulla Hashem, have all claimed and been proven false, etc. Similar objections were made by the polytheists at the beginning of the Manifestation and they used to say that several individuals, before Sayyid Bab, had made such claims and were proven false. Therefore, we seek refuge in God, this statement is like the statements of those individuals, and they turned away from the truth because of such statements. The polytheists of each era have always been preoccupied with similar objections during each Manifestation. However, the discerning knower and the detached, experienced one will not be deterred from the path of God by such

objections, rather it will become a cause for the establishment and confirmation of the steadfast souls. It is quite clear that the greater and more apparent the truth of the Manifestation, the more intense the denial of the distorters, as can be seen. But firstly, how did the falsehood of these individuals become clear to you?

476. As for the clergyman who was named with all the beautiful names in the Book of God, he never made a claim that was contradictory. In the first year of his mission, a few supplications were sent from him to the most holy sanctuary, and in those tablets, nothing was observed except expressions of humility, reverence, and faith in God and the manifestations of His cause. However, when the well-known soul saw that someone had appeared and written supplications, his jealousy ignited to the extent that he issued a fatwa for the killing of that person and his followers, just as they martyred the Manifestation of Divine Unity by his fatwa, according to the text of the Point of Explanation. And then, in his own book, he attributed fabrications to him that were never true. And above all, what he had claimed, a clear statement was revealed about him from the source of Explanation, so look into the explanation that you may be among the knowing ones.

477. And there have been some of these souls who were rejected by the well-known soul, and he ruled on the disbelief of all of them, but before God, those souls were not rejected and will not be. Rather, their poetry is better than his if you are among the discerning ones. Among them is the esteemed Sayyid Ibrahim - may the glory of God the Most Glorious be upon him - for whom verses were revealed, and among those verses is this one that is mentioned. Perhaps you will realize and become aware that no one has looked at the first point and what has been revealed from Him, but rather, out of love for his leadership and preservation of his honor, he has committed what no one has committed from the beginning of creation until now. He says - may His glory be exalted -: "Bear witness, O Ibrahim! You were on the day of the Throne of your Lord's appearance, and we were before and after that, manifest. See, we have created you, provided for you, endowed you, and brought you to life until then, and those who have been given the scriptures are veiled until then. When you descended upon God, your Lord, the Lord of what is seen and unseen, the Lord of the worlds, you heard the voices of those who followed your command, and they thought they were exalting themselves in their love for you. Say: No, then no! Indeed, I and those who followed me were gathered before my Lord on the day when I was with Moses on the Throne of God's appearance among the believers. And these people do not follow me, and if they had followed me, they would have believed in Moses before Jesus, then in Muhammad after Jesus, and then in the Point of Explanation on the Day of Judgment."

478. Now observe that He has called him from the Throne of appearance. He says: "See, we have created, provided, nurtured, and brought you to life at this time, and those souls who believed in you are veiled in the scriptures until then. And we heard the call of the souls who followed your command and thought that they had attained high positions in their love for you. Say: No, then no! I was gathered before God with the souls who followed me when the Throne of appearance appeared in the name of Moses. And those veiled souls did not follow me, and if they had followed me, they would have undoubtedly succeeded in the subsequent manifestations and in the confirmation and faith [256] in those holy souls."

479. Say: O deaf one of the age! Understand correctly and pay attention to the divine words that explicitly, without any hint, call him the Throne of appearance. And after this exalted and firm status, all the names of his group have been. Whether addressed as "You are God," "He is God," "From God," "To God," "The Essence of God and the Existence of God," all these ranks are confirmed and verified in his status. And today, the people of the Bayan call this same soul "Abu al-Dawahi" due to the well-known person's fatwa and have objected to him and spread the ruling of his disbelief in the surroundings, which has been on all sides for some time now. Verily, the curse of God is upon the wrongdoers.

480. Now observe how much they have been extravagant in the Cause of God and what acts they have committed in transgression against God. Then, addressing that glorious Name, He says - exalted is His glory -: "O my friend in the scriptures, there has been no limit for the Thrones of the appearance of God, neither before nor after, but people are veiled from the secret of the matter. And O my mention in the books after the scriptures, there has been nothing in the Thrones but what directs them to their Lord God. Say: All are from God and unto God they return. O my name in the Bayan, see how they await my signs in every appearance and until then I have not opened the door of the Name in any appearance before. This is from the bounty of God for those in the Bayan, but the people do not know."

481. The one whom He explicitly states, "You are my friend in the scriptures, my mention in all the heavenly books, and my name in the Bayan," they call him "Abu al-Dawahi" and are not poets. Say: God has taken away your hearing, your sight, and your hearts, and you neither hear, nor see, nor understand. Read the book "Mustayqiz", which is authored by the one who turned away from God, who took Him as his Lord, and see what attributions he has given to these sacred temples! And the matter became so difficult that when this Name arrived in Iraq, everyone intended to kill him. The bright days and nights prevented the people from doing so until he safely and soundly returned to his place. Thus was the matter, and God was a witness to what I say. Praise be to God that the book "Mustayqiz" is with everyone, otherwise, there is nothing that they would deny, as they have denied most of the actions.

482. And I wish the status of one of those souls who were considered rejected by God was mentioned. You have made illusion a lord for yourself instead of God, and you do not realize what you are saying. But God bears witness to what you have committed in the false life, so He will seize you with a force from Him, and indeed, He is the most severe in punishment. Yet, such abandoning souls are considered agents of the Bayan, and the one whose Bayan has appeared for his manifestation, they have counted him as abandoned. By God, you have not spoken except out of desire, and you have not walked except in the wilderness of delusion and pride, and you think to yourself that you are among the guided ones.

483. And beyond this, these souls have not been revealed to the divine verses. And if you say that they were the possessors of verses and were considered rejected, this is an injustice from you against God, the Dominant, the Self-Sustaining. Indeed, if the possessor of false verses becomes so for you, faith will not remain for you and those on earth, for the true faith is in the divine manifestations, who have appeared with the verses. And if, God forbid, the possessor of verses becomes false, by what proof will you establish the truth of the Bayan's focal point? Great is the word that comes out of your mouths, O assembly of the rejecters! It is known that these souls were only mentioned for the sake of wasting the cause of God, and this manifestation has been compared to those souls. O heedless one, know that these

souls were not and will not be rejected by God. Rather, the rejected one is the one who denied them, objected to them, and ruled for their killing.

484. Among those souls is one written by the esteemed Hajj Mulla Hashem. The petitions that have come from him to the seat of the throne are now present, and nothing but the greatest submission has appeared from him. O claimant of mysticism, you have wasted all the mystics. It was heard that one of the wise men was in the land of Sad and the scholars of that land had declared that poor destitute person an unbeliever and ordered his expulsion, and a group attacked that poor person. Among those souls was Mulla Ali Hakim Nouri, who was famous. The oppressed one did not say a word to any of the scholars at that time but paid attention to the aforementioned wise man and said a word that is not beloved to mention. And his purpose was: "You consider yourself wise, so why do you object to the wise one?" Now, with these objections, you also claim wisdom and mysticism. Repent to God who created you and formed you, and do not object to those who believe in God and His verses, and who have faced in His way what no one of the worlds can count. The confirmation or denial of souls has never been and will never be sufficient by imitation. There is a cursing lord whose curse returns to himself, and there is a rejecting lord whose rejection returns to him while he does not feel it in himself and is among the heedless.

485. Say: Die in your rage! The idol of illusion and desire has been broken, and it is God who there is no god but He, who has clung to an illusion that had no parallel in creation. I do not know for what reason and proof someone who has rejected those souls preferred. Listen to the advice of this servant and never reject a soul, for the special point of explanation has instructed everyone not to object to anyone. Just as the famous soul, and God there is no god but He, with the utmost cunning and planning, sought to cut off the divine lotus tree and reveal what was hidden in its beginning, they did not object to him until some papers from him were present before them, and all were in denial of God and His verses, and now his writing exists. Therefore, the divine verses have come down from the power of the matter in rejecting those who reject God. And this was not from him, but from God, the Almighty, the Guardian, the Mighty, the Self-Sustaining.

486. And the verses are specific to the Lord of the Appearance, as the point of explanation has stated that after the sunset of the truth, no one will listen to the verses of God except during the subsequent appearance. And this well-known soul used to spend nights and pre-dawn hours in the presence of the Qa'im (the one who will rise), and the divine verses were recited to him. But then, with just two words, he became so arrogant that he committed what no one among the manifestations of denial has committed. And every soul who is generally sensible knows that he was still in the service of His Holiness Abha and that if he has perceived anything, it is only a trickle from the waves of this surging ocean that has overflowed onto him. Yet, you have written what no sane person has written. By God, even if there are a hundred thousand like him in the presence of the one capable of speaking! Just as these servants have observed with their own eyes, and you speak of mere illusions. May God curse that Satan who has misled both him and you, and for the sake of leadership in appearance, has attributed so many false accusations to the truth. God willing, we hope that he will not become the recipient of the blessed wheat.

487. And I do not know what transgression Mirza Ghogha has committed that has caused such resentment to settle in the hearts of people like him. They write so much in their treatises in opposition

to him. Many souls, in the overwhelming emotions of joy and longing, speak words; he too has mentioned some words. They should not be so intent on violating the sanctity of the servants to this extreme. Fear God and do not hurt the hearts of His servants! Nothing has appeared from the likes of you that, in general, the scent of truth can be perceived from it. We ask God to make your hearts free from the grudge against His beloved ones, and indeed He is capable of everything.

488. The statement of the rejected one - great is his aversion and immense his hypocrisy - says: "If the claimant of this position has any proof other than verses, let them present it. And if it is about verses, Mirza Yahya has, in addition to the explicit text and decisive arguments, a higher, greater, and better claim, and he has many volumes in his possession."

489. By God, he has spoken words that one is ashamed to even consider. How quickly you have altered the measure of God and violated the sanctity of God, and how quickly you have engaged in distorting His words. By God, anyone with insight has and will realize the state of you and the state of those who have followed you. Woe to him and those who followed him! This servant is perplexed as to which of these embellished statements to listen to and respond to. What has the remaining short span of your life brought you that you have indulged in these delusional and whimsical thoughts, prompted by Satan, and remained deprived of the shores of the ocean of divine unity? Even if all souls were taken from him apart from God, what benefit would that bring to you and him? By the One in whose hand is my soul, nay, it results in the loss of both this world and the hereafter.

490. It is written that if the possessor of this manifestation has something other than verses, let him bring it forth, and this is explicitly contrary to what the Point of Declaration - may our souls be sacrificed for him - has revealed in all his declarations. And whoever utters this word or speaks it is cursed, and every atom and all those in the dominion of the command and creation curse him. Indeed, by God, you have considered people to be fools, for if people were not fools, neither you nor the exposed self would have been able to brazenly speak to God other than through us. The Point of Declaration has explicitly stated in all his declarations that the proof of the manifestation after him will be nothing but verses, and you have explicitly written that if he has proof other than verses, let him bring it forth. And you say what you do not comprehend.

491. That station which you desired[263] to establish for the exposed self by God, that station was conditional upon the statement of the first Point, and the first Point was established by the divine verses. Now consider how far you have strayed from the path of truth and fallen into the wilderness of error. Reflect on what you have committed and spoken, so that perhaps you will become aware of your actions and be among those who seek forgiveness from God, who created everything by His command and manifested the appearance of His Self by His authority, and made His tail sanctified from you, your assumptions, your illusions, and then the illusions of the idols whom you have taken as lords besides God. Woe to them from the torment of the barren day.

492. By God, you are assured and justified in the foolishness of your statement. Now we set aside the verses, if what the well-known self manifests is not above that which appears from the source of divine power, we will submit to your fabrications and that polytheistic self who associates with God. By God, you are not and will not be established in this matter, as we know the well-known self, greater than all great

in claim and pretension, but in appearance and action, smaller than all small. O poor one without merchandise, if only you had at least taken a lord like yourself! What use is it that you are observed to be very heedless, and if not, I would have had some of the mentioned points so that you would properly comprehend the illusion and become aware of its plot.

493. And this, that [he] has written: if it is the verses, Mirza Yahya stands in opposition and has a higher, greater, and better claim and has many volumes in hand. How small is his status and how great is his claim. This claim from the source of pride, self, and desire is like an ant in the valley of Jerz claiming divinity, rather even greater in the eyes of all those with enlightened vision. For his current state was created by a word from these exalted and eternal verses. And the words that have appeared from him were at his level. So open your eyes to recognize! And what he has will never be mentioned in the presence of God, unless he returns to Him, repents, and becomes one of the repentant and those seeking forgiveness. By God, he has committed what no one has committed before him.

494. Now, be fair to yourself and think about the basis for this statement that he has written, that he stands in opposition and has a higher, greater, and better claim. Any ignorant person would be ashamed of this claim, let alone a wise one. O sightless one, the mere fact that he has written that he stands in opposition is a clear proof of his falsehood. The possessors of the sacred mantle perceive the scent of pride, arrogance, and turning away from the truth from the very words of this statement. It seems that he has never recited the Quran, for it says: "And who is more unjust than one who invents a lie about Allah or says, 'Revelation has come to me,' while nothing has been revealed to him, and one who says, 'I will reveal something like what Allah has revealed?'" Reflect a little on this verse [265], so that you may become certain that any soul who says, "I will reveal something like what God has revealed," their very statement is their refutation and denial, and it will continue to be so.

495. O truly deaf one, listen to the divine melodies that have been sung on the highest Lote Tree of expression! It is said that if you appear at this time, I will be one of the first to prostrate and one of the first believers in you. Yet, you have shown no shame or modesty in the face of these divine words, and you have explicitly written that you stand in opposition, with a higher, greater, and better claim. By Allah, these very words are clear proof of the deviation, disbelief, and hypocrisy of souls like yours. And likewise, it is said: If all the people of expression were to be in the essence of knowledge like him, it would not bear fruit except through confirming him. It is quite clear that no one in the essence of knowledge can be like him, except for the soul of the Point. That divine sun speaks thus about itself, and you, in order to establish the reality of its command, are preoccupied with mentioning such unworthy words. Woe to you and to him, and to those who follow you both! By Allah, they are but upon manifest error.

496. And beyond this, you write that he has many volumes in hand. This statement is similar to the claims of those who take pride in their own authorship and writings and object to the authority of the divine Names and Attributes in the face of every manifestation. If the books of a soul made it wealthy, then the books on the face of the Earth at the time of the manifestation of the Point of Expression - may our souls be sacrificed for him - would have made people rich and self-sufficient. No, by Allah, all are poor before the gate of His wealth, all are ignorant before the gate of His knowledge, and all are powerless before the

manifestation of His power. Indeed, He is Self-Sufficient in Himself apart from others, and indeed, He is the All-Powerful over all the worlds.

497. In all fairness, I ask you, if there is a single ruby in one's possession and a hundred thousand worthless pebbles in another's possession, which one do you consider wealthy and self-sufficient? If a hundred thousand books appear that do not bear fruit and will not bear fruit except by acknowledging the manifestation, it is as if the words are like a lamp and the divine love and remembrance are like a lantern. If that lamp remains deprived of the lantern, it will be a futile tool. Words are good when the divine love's breezes are inhaled from them, and after losing this rank, they are observed like the most inferior words of the people of the Earth. Beware of opposing God and do not confront any of His servants, and do not mention anything other than Him in the courtyard of His sanctity. So, break the veils and then praise your Lord among the worlds.

498. In this position, listen to the statement about the value of the statement, as He advised one of the living letters. He says - Glorified be His name: If you recite or record one verse from the verses of that [267] primordial essence, it will be more honorable in the sight of God than if you record all the statements. Because that day, that one verse will save you, but all the statements will not. It is like if someone, during the time of the Messenger of God, recorded all the heavenly books and what was written under their shadow, he would be considered as nothing. But if he recorded one verse from the Quran, he would be considered a believer. This is the essence of knowledge and action.

499. Now, observe how great and lofty the magnitude of the matter is, and in what rank and position are your insignificance, your words, and the words of the polytheists. The rising sun is not obscured by these veils, and the breath of manifestation does not yearn for the adornments of these words. Indeed, He has always been sanctified from you and your words, and He is, by Himself, the proof of God among His creatures. It is fitting for those on Earth to follow what appears from Him, not what they have themselves. Indeed, this is the truth, and after the truth, there is nothing but error if you are among the knowing.

500. There are many donkeys that carry many volumes, but they themselves are not poets, as this simile has been mentioned in previous books and has been explicitly revealed in the clear Book. By Allah, there is no god but Him, the volumes you speak of would be better off being washed away with water or returned by someone to their origin, for their contents should be a grave for their words. Many of these volumes have been seen by the servants. If only you had broken the idol of illusion and looked with the eye of insight at its fabricated words. By Allah, every wise and discerning person laughs at it and what has appeared from it.

501. And another source of pride and arrogance that had been instilled in him was his claim - may his worth be diminished - that it is easy for him to claim that he will write all the verses of the claimant, which were written during his lifetime, in a single day, better, more beautifully, and more eloquently, so that any child can distinguish them.

502. All your virtues and his are known from this one statement. This servant is perplexed as to what to mention in this position, for even Pharaoh did not speak such words in front of Moses. By the Unique and

Incomparable God, if you were able to speak with the same dignity as any one of the followers surrounding the Almighty, how much more would you be able to do so in front of the source, the manifestation, and the origin of divine outpourings! Now, put this claim to the test! The opponent is present, and the servants of the house are also present. If you can compete with the servants in any way, we will believe you in everything you have said. Although excessive talk is not evidence of truth and never will be, since you have relied on these illusory arguments to object to God, this servant mentions these words in response so that you have no excuse, proof, argument, or evidence left. Otherwise, the most sacred and purest sanctuary has always been and will remain sanctified from all these arguments, mentions, words, signs, and implications to which you have clung.

503. O uninformed one, nothing equivalent to what has descended from the heaven of speech has ever descended, and even a single verse does not equal all that is in the heavens and the earth. And if you look upon these matters, then be present before me so that I may show you that no one is able to transcribe these verses when they are revealed. Try, O you who have been tested, although it is not appropriate for anyone to test God; rather, He tests His servants and examines them, just as He has tested and returned you to the depths of hell.

504. To every rational adult, your arguments are like the words of children and always will be. You have made the cause of God a matter of mockery, play, ridicule, and sarcasm. So, God will seize you with wrath from His presence, and indeed, He is the All-Subduer, the All-Powerful, the Omnipotent. The winds of vanity have withered the fragrances of divine evidence and proofs, and if you honestly observe the least of that in your words, you would be more attentive to their defects. Have you ever heard, from the beginning of creation to this moment, of anyone opposing the truth as you have opposed it in this book of yours? By the Lord of the worlds, no eye of creation has ever witnessed one more veiled than you, nor any eye of invention more oblivious than you. Yet, you rejoice in what you have written and are among the joyful ones. We ask God to replace your joy with great sadness unless you repent, return to Him, and become one of the repentant ones.

505. And another point inspired by that polytheist is written: It is even more surprising that they themselves claim that my expressions are verses, and their messengers say that even their seven-year-old children recite verses. So where will the verses of the one whom God manifests be the proof of his authority when his creation also recites verses, and even his young son recites verses? And if they say that verses come from both the rank of creation and the outward letters, as well as from the essence of the point and the tree of truth, then the verses themselves will not be proof of the truth of the essence of the tree; something else is necessary. It should be explained what that is.

506. Indeed, if He wills every soul to speak in praise of itself, He is certainly capable, and He is indeed the All-Powerful, the Almighty. And if He wishes to manifest a soul with all the verses, He will be able to do so with His authority, and no one has the right to object to Him, and God is a witness to what I say. He has made a child speak among the children so that it may be a proof for him and an evidence for himself. And this is the position for which you are thanking God and praising Him, while you have opened your mouths to object to this mention that has appeared in the name of the Most Glorious between the heavens and the earths.

507. Now observe that no ignorant person has ever made such an objection, or will ever make it? No, by God, except you and those like you, who are created from the air of self, the water of aversion, the fire of envy, and the soil of hatred. So die in your rage! Indeed, the truth has appeared, and there is no stopping it. And indeed, your Lord, the Most Merciful, has decreed upon Himself to manifest in the worlds evidence for Him, to stand between the heavens and the earth, to speak in praise of Himself, and to raise the banners of victory among all creatures. Those are the servants whom God has made pure apart from others, detached from what is with you, and clinging to the strong, firm rope of God. Those will not be hindered by the signs of those on earth and the indications of the polytheists.

508. Say: O ignorant one, you have not distinguished calamity from blessing, considered pure good as evil, and deemed the essence of mercy and justice as the breath of oppression. Indeed, a child from among the children of the house, at the age of six, spoke the verses of God, and that child is present now. By God, that very tree of corruption has repeatedly said that what has happened to him has not been manifested from any breath since the beginning of creation until now, and he has been occupied with praising it most nights and days. Now, the matter has become such that they have turned away from the undeniable truth. They will not take their hands off the children and will not let them go until they dye the earth with this purifying atmosphere. This is what has been revealed in the Tablets if you are among the observers. They have repeatedly said that we have made him speak the verses in his childhood so that it may be a proof of this divine manifestation and the emergence of the Most Holy, Eternal, and you have counted this great mercy as a calamity. Instead of being grateful, you have begun to complain about the undeniable truth.

509. And as for their claim that their own expressions are verses, they have mentioned it in mockery of God. Take hold of yourself, O ignorant one! This is a station from which your hands and the hands of the polytheists have been cut off. The Point of Explanation states that all that exists on earth has been and will be His verses, let alone what has been revealed from Him and appeared from His presence. And the truth says: Know that this is the same game that appeared before and will appear afterward, and whoever distinguishes between it and whoever appeared or will appear has indeed disbelieved in God and His verses. And if one has an iron insight, they would bear witness to all the manifestations in this manifestation that has appeared with clear verses in truth.

510. Know that all the proofs and evidences that have appeared from the beginning of the beginning through all the prophets and messengers have been the proof of this manifestation. And what is the proof in this manifestation has always been the proof of the proofs before and after and will be. However, We have made this child specifically eloquent in Our verses so that some souls, who have attained the endless bounty from the outpourings of Our grace upon the shores of this greatest ocean, do not show arrogance towards the station of the verses. That soul which has been persistently adherent to Him, has been left deprived of a droplet from the Ocean of oceans, and has returned to its abode in the fire. Indeed, it is the abode of the wicked, and what a terrible abode for these evildoers, if you are among the convinced.

511. Know that there is an innumerable difference between the sun and its reflections on the walls and stones. Every weak eye perceives it, let alone the sharp-sighted ones. Moreover, the example of the sun is

seen in the mirrors; can it be said that this reflection is the sun of the sky? Rather, the difference between the earth and the sky is evident, and no one denies this except the obstinate and hateful. Just as today, if you refine your hearing and purify it from what you have heard from the polytheists, you would observe the words that oppose God to be like the words of children, even more inferior in comparison to the words emanating from the heavenly realm of the Merciful. By God, no comparison can be made; in fact, it is not even worthy of mention. They are only mentionable if they are certain with divine grace, and after denial, they have been and will be nothing but sheer nothingness.

512. Know that the essence of proof has always been the divine verses. However, in this Greatest Manifestation, besides the apparent verses, there are those from which all have been and will be incapable of producing the like. Be cautious of God and do not follow what your desires command. Instead, follow the truth[274] that has come to you from the east of the spirit with the news of God, the Almighty, the Dominant, the Mighty, the Self-Subsisting. Indeed, it suffices you for everything, and without it, nothing will suffice you, even if you cling to the creation of the heavens and the earth, if only you are certain. This is God's advice to you and His servants. Whoever seeks counsel from the advice of his Lord will have it, and whoever turns away, God is self-sufficient of what has been and what will be.

513. And another insinuation from that evasive person: If they say that they have confirmed him, now Mirza Yahya's words are the same, that even if you recite a verse or a thousand people do, just as the Supreme Lord has said that if I wish, I can send forth as many as the number of all things with the language of verses. Still, they must confirm me and be under my shadow because I am the first mirror, and all reflections come from me. This is because the nature of God is manifested through me, as confirmed by the Point of Explanation.

514. Assuming the confirmation is for the sake of truth, mirrors have always been and will always be. No one has ever enumerated the primacy of it, and it has not been exclusive to one soul over another. All things have been and will be divine mirrors. However, the manifestations before all the mirrors have complained, as He says - Glorified and Exalted -: "I will surely complain to You, O mirror of My generosity, about all the mirrors. Everyone looks at me with their colors ." And addressing that Name, they say that you are the primordial mirror, which has always been telling the story of truth[275] and will continue to do so. In another position, they have called the first believer the primordial mirror, and these mentions are mentioned at the angelic level, otherwise, there has been neither the first nor the last for the mirrors. All these mirrors have been created and will be created according to His word, as long as they are established in the shadow of the unique tree, the lights of truth are manifested in them so that nothing but God is seen in them, and after deviating, they have been and will be satanic manifestations. By the One in Whose hand is my soul, this complaint that they have made about all the mirrors is a great proof if you are among the poets.

515. This is the status of the mirrors that has been mentioned in the text of the point of expression. Yet, you mention the mirrors in comparison to the sun, as the suns of the mirrors have been and will always be purely nonexistent when it manifests. If the breath of the manifestation grants the status of being a mirror to all things in the primary level, there is no doubt in the truth. Listen to the call of this servant and save yourself from these lands of imagination and enter the realms of sanctity! By God, these mentions

only increase delusions and veils, and the more you engage with these words, the further you will remain and become deprived of the incomparable crystal-clear stream of His everlasting presence. Discard these examples! Observe the truth and what appears from it, for everything culminates in Him and is manifested from Him. These words are suitable for the likes of you in the arts[276] of outward ignorance, which you have called knowledge in your opinion, to argue. Do not send a drop of salty water into the fresh Euphrates Sea! Know that whatever the term “existence” is true for, has been and will be created.

516. Mentioning the primordial nature, all things are created according to the primordial nature of God, yet he did not understand the primordial nature. Beyond this, hear the call of the primordial nature that has been sent to a temple and speaks these words before the Greatest Gate, saying - exalted is His Glory - : “Among the polytheists, there are those who say: ‘These verses have not been revealed according to the primordial nature.’” By God, the truth is that at that time, the primordial nature appeared on the temple of the servant and stood by the Gate in submission and repentance, and it cries out, saying: “Woe to you, O assembly of the deceived! By God, I was created by a command from Him.” Thus, it bears witness for itself, but these wicked ones do not understand. By God, it takes pride in its connection to our true Self, and indeed, we have always been independent of it. We have created it and everything by a command from Us, and none denies that except the deniers and disbelievers.

517. And these are the verses that were previously revealed in the mention of the divine primordial nature, descending from the glorious heaven, and this is among the matters of the people of discernment, as it is revealed in the divine book: “Adhere to the upright religion, the primordial nature of God upon which He has created people.” This is what is mentioned in the prophetic tradition: “Every newborn is born upon the primordial nature,” and so on. And this primordial nature is indeed the primordial nature of God, and this position is true as long as one remains steadfast in the shadow of faith. After changing, one is considered among the polytheists, as the rest of the tradition says: “It is their parents who make them Jews, Magians, or Christians.”

518. Say: O negligent, ambiguous one, today you witness and hear with your eyes and ears the surging sea of verses, like pouring rain descending from the heaven of divine will. Yet, you write that Mirza Yahya claims that the owner of the verses is a reflection of himself. O deprived one, this station is sanctified from being a reflection or inversion. If even a single instance of eloquence were observed in the explanation, the expanse of the land of understanding would have indeed unfolded, so that all would submit to the fact that they have not grasped a letter of the explanation. However, it has not been observed so far, and the outcome is in His hands.

519. He says - in his great heedlessness -: Disregarding all other words, right now Mirza Yahya claims to hold any position that cannot be conceived above it, due to the verses. Whoever claims this must provide something similar and superior to it.

520. These words have not appeared except from the source of arrogance, the mine of falsehood, and the origin of obscenity. If his mirror-like nature is confirmed, the first point - may our souls be sacrificed for it - says: “If a mirror claims ‘I am the sun,’ it is clear to the sun that it is merely a reflection of it that speaks**. ** By God, this statement is a clear and explicit indication that after him [the sun], no one should object to the truth, and those souls who claim mirror-like nature should claim sun-like status in

the face of the true sun. Woe to him and to you! You fabricate lies upon yourselves, then upon God, and you do not realize it.

521. And another very shameless statement he has written: "Today, anyone who claims must bring forth verses like those of Mirza Yahya or even higher." O blind one! It was insignificant compared to what has been revealed from the might of the divine words from God, the Powerful, the Mighty, the Gracious. By God, all things are bewildered by the statements he has mentioned. His existence and being are not even worth mentioning today, let alone his words. And anyone with discernment knows that if even a single word of the words of truth were found with him, it would have been taken from this holiest and purest sanctuary. How uninformed you are! I ask God to bless your insight with the kohl of divine knowledge so that you may be freed from the blindness of illusions and behold the words of the All-Knowing King, so that you may see all words as utterly non-existent in comparison to a single word of the words of God. Thus, the command has descended from the might of judgment, as a grace from Him upon the worlds.

522. He says - with little understanding - "Now, my brother, by God, the matter has become ambiguous for you. If you really want to understand that there is no ulterior motive, you are my own representative. If you ascertain the truth, write to me about it, but with fairness. It is very easy for you. Civil politics has no entrance to the truth, and this practical wisdom they call moral education, household management, and civil politics is the science of conduct with people and those who are related to servants and devotees so that each person is moved by love and good character according to their nature. You have made a mistake. This practical wisdom has become a veil for you to the essence of truth. If you want to experiment, set a day for testing and clearing yourself. Read one page of the Quran and, with utmost haste, take it to someone who claims to be truthful and have them write the content of that page in a special poetic form without contemplation, and then another time in another poetic form, and so on. Anyone who writes it truthfully in their claim and otherwise is lying, unlike Mirza Yahya who claims this position in both cases, has tested himself and informed me, but with fairness. Certainly, whoever possesses this position is truthful, and their speech is true, and anyone else is a liar."

523. By God, everyone with keen insight laughs at your words. It seems that the divine fragrance of Ridwan has never passed by you, for today, it is certain that there is a clear and evident effect from everyone who is attributed to the truth. By God, your words seem lower than the words of the previous nations. As the wrath of God has been in your heart, your pen has been forbidden and deprived of the subtlety of mention and writing. The matter has become ambiguous for you, as you have left the party of Rahman (God) and turned your attention to the party of Satan. It is clear to everyone with insight that these servants, after five years of living together day and night, mention what we have seen with our own eyes and heard with our own ears. And you, following the wicked words that were rejected by this servant, let alone by the dwellers of the sublime realms of meanings, have sought adherence and have forbidden yourself from the illuminations of the lights of the dawn of meanings that shine brightly in these divine days.

524. Now, with fairness, has the matter become ambiguous for us or for you? And as for what you have written, that there is no ulterior motive, by God, this very statement is purely an ulterior motive and nothing but selfishness and desire. Just as you have written yourself, "Go and experiment." You have

assigned this servant to the experiment so that I may inform you of the results afterward, and yet you were not here and did not conduct the experiment. So, why did you attribute so many false, invented, and self-centered fabrications to the truth and utterly deny it before conducting the experiment? Now, observe who the people with ulterior motives are. By God, if you were fair, you would find yourself in a great loss. O, sea of ulterior motives, fear God who created you by His command and do not speak of what is contradicted by every atom [281]. Fear God and be among the righteous! Now, observe how much your deeds and actions are disgraceful and clear before the truth, and how your intellect has been seized by the hand of power, so that you write and establish your own ulterior motives and resentments with your pen, yet you are not aware of it. Therefore, all those in the heavens and the earth bear witness to your ulterior motives, and then your soul bears witness to your ulterior motives, and indeed, this is a certain truth.

525. The ulterior motives of the polytheists have reached a level that some people like you have raised objections and spoken about the beauty of the Merciful and made protests, and you have testified against the creation and then objected due to personal motives. One is bewildered about which of these statements to believe. On the one hand, you have written about the structure of corruption and made complaints, depriving the divine morality of the manifestation of divinity. These are the words you have written. On the other hand, you have suggested to the factions around the House that you have written this way; if the morality is correct, what is the nature of the denial of those people? If the absence of it was true, what does your mention mean? By God, every insightful person is certain that they have not spoken the word of truth and will not speak it. They speak and argue according to what they believe to be in the best interest of their wicked selves at the time.

526. Indeed, these servants do not bear witness that he is indeed of great creation, and they do not bear witness that he is the proof of God [282] among His creatures, His evidence among His creation, the manifestation of His command in His lands, and the source of honor among His servants. And whenever something appears from him, it is true like his existence, and anything less than that is non-existent in his presence and lost when the manifestations of his authority appear. Indeed, he is the beloved of the knowledgeable and the goal of the worlds. Whoever turns away from him has indeed turned away from God, the Guardian, the Mighty, the Powerful.

527. O people of religion, I swear to you by the Master of the Day of Judgment, do you sense the slightest scent of truth in these words? No, by the truth of God, these words resemble the words of the lowly people of the earth, who, while quarreling with each other, mention that "my power is greater than yours, and my strength is superior to yours," and the like - empty words that are common among the ignorant. By God, lamenting over the inevitable situation, what level of humility, reverence, submission, and contentment have been shown towards this manifestation, and yet you have engaged in these words which the lowly are ashamed of and have argued for the falsehood of the truth with them. Indeed, the matter of God has been reduced to such a level that all of us in the expression are bound by your word and those of Mirza Yahya, Sayyid Muhammad, Ali Muhammad Siraj, and the likes of those souls, just as in the later days of the age of discernment, all divine matters and the firm divine law were bound and conditioned by the word of a Sheikh from among the Sheikhs.

528. And it is known that [283] these are the whisperings of Satan. It seems that you have no sense of self. Afflicted by the raging wind of desire and passion, it takes you wherever it wishes. You have not even thought that the essence of this phrase is considered heresy among the discerning. And they have differed in heresy; some hold that there are heretical souls who call God by names that have not been permitted in the divine scripture. And some hold that there are heretical souls who have derived names from the divine names and are devoted to those names instead of God, such as extracting the term “Manat” from “Mannan,” “Uzzi” from “Aziz,” and “Lat” from “Allah,” and they prostrate and devote themselves to those names. And some hold that heresy is the same as distortion, and that distortion is in meanings, not in words, for “Lahd” means concealment. And those souls have concealed the meanings of divine words with their own desires, that is, they have interpreted and shown them according to their own desires. And some hold that there are heretical souls who dress up other meanings in the garb of their own words. These are the meanings of heresy that are well-known among people.

529. Now, this issue that you want to exclude from these categories is not possible. In any case, it has been and will be heresy. You have considered the presentation of this paragraph a miracle for yourself, and beyond that, this is the easiest way [284], it is surprising that it seems difficult to you. If the meaning exists, defining the words has been and will always be extremely easy and simple. Now, consider how senseless this is.

530. And beyond these levels, by Allah, the one who there is no god but He, we have seen and heard greater things than what can be imagined, and it is certain that you have not been and are not convinced by the words of this servant. And if you were, you would have distinguished the truth from falsehood in the same letter that was sent to you a while ago. In this case, it is necessary to either come yourself or appoint another representative who will be present with all the divine books. This servant promises that the divine verses will be revealed in such a way that no one will be able to transcribe them. Now, this is the statement that you yourself have mentioned and requested. Come and see for yourself!

531. Apart from the fact that the truth is not and cannot be known in these matters, and He is the measure of all things and His creation is not and will not be the measure of His knowledge, this point is not based on a correct principle, as mentioned. And you have so little sense that you say: “Do not test the Lord!”, while it is the truth that He tests and examines people and deems His creation worthy and deserving, not that they test Him. However, since you have made this the criterion and have not been satisfied with the measure of Allah and have not considered it sufficient, I have requested that He accepts it out of His grace and favor, and He has accepted, as He says at that time: “Bring the books of heaven before Allah, your Lord and the Lord of the first and the last, then read whatever you want and however you want, so that from the power of Allah, in every word, there will be words of mighty invincibility that all the worlds will be unable to enumerate, and in any expression and any way you wish, Allah will send it down in truth from the exalted sanctuary, which all creation together will be unable to transcribe.”

532. These decisive words have been revealed in response to your question, but it is certain that they will find another excuse to evade it, as the word of truth only increases the polytheists in loss. I do not know what other excuse you will cling to and what measure you will adhere to. By Allah, O servant, you are far from the shores of fairness and far from the place of closeness. I do not know what has driven you to this,

even though you have not been present before and have not succeeded in serving the previous manifestation, and before testing it according to your own words, you have become preoccupied with these fabricated words and have denied those who are informed of the matter, and have believed in a soul that was like you, who has never had any information from anywhere.

533. And beyond these levels, your words contradict each other. As it is written here: It is certain that whoever possesses this position is truthful, and his speech is the truth, and others are false. Then it is written that: If he manifests this matter, it is not proof of the Promised One's soul and will be one of the saints of the time, and that too after confirming Mirza Yahya. Now be fair to yourself! If the truth is certain, how can it be subject to the confirmation of the second one? Now, there is no way out of these two: Either you have to admit that the first statement was invalid and mentioned without understanding, or the second statement. By Allah, the signs of wrath are apparent and visible in the likes of those souls, for you are not a poet to know what you write and what you mention.

534. Know this: Today, what reaches your intellect and what will reach, or what is comprehended by the intellects above and below you, none of it has been and will be the criterion for recognizing the truth. The Absolute Truth is sanctified, exalted, and purified from all. And if a soul ascends to the highest rank of gnosis or seeks to rise to the highest peak of expression, it will not benefit him and will bear no fruit, except after acknowledging this Greatest Manifestation. Thus, the matter was revealed in the Bayan, then in the Furqan, then in the Gospel, the Torah, the Psalms, and the Scrolls, if you are certain.

535. He said - his lie is great and made-up -: Be fair: A person who has been nurtured for twenty years in this era and twenty years in the era of mystics, if he writes four words or even a thousand words on mystical matters and the forms of verses, what connection does it have with human nature? The difference between the two is as was mentioned. And even if they write in the same way, which is difficult, then it is not proof of the Promised One, nor is it proof of the denial and excommunication of Mirza Yahya. Rather, they are one of the saints of the era of the Bayan, but only on the condition of acknowledging the fruit, not by denying and being unjust to him.

536. Firstly, you liar and fabricator, how was it known that he gained it from somewhere? Who did he study with and who was his teacher? Secondly, who were those mystics who had been in the company of that most sacred beauty? Your own self refutes your lies, but you do not realize it and become among the heedless. What is clear and proven is that while his father was alive, he did not associate with anyone except occasionally with those who were in his father's service. And all the people of Iran are well aware that, according to outward appearance, his father was not a man of knowledge. Reflect, perhaps you will find a way to the truth.

537. And even if some mystics came to the house and meetings took place, it had nothing to do with teaching and learning, and these are the words that Mirza Yahya has fabricated. And even if we assume that it was the case, all the atoms testify that Mirza Yahya was in their service. In any case, he was also a partner.

538. Now think, O unfair one, what has been said and what are you saying! Who did they associate with during the period of revelation? Every soul that was present before them would gain divine knowledge

and matters of divine wisdom, and no one was ever able to speak in the presence of the Most Holy and Inaccessible One, let alone learn something from them. As we have been in Iraq and have seen it with our own eyes. So ask the people of Iraq, perhaps you will gain insight and be among the knowledgeable ones!

539. And beyond this, from the beginning of the manifestation of the Point of Revelation - may our souls be sacrificed for Him - until the time of their comfort, they have not been at ease, as they have been mostly imprisoned and afflicted by the hands of their enemies. And after their father, they specifically brought Mulla Mehdi Kandi for Mirza Yahya and appointed him as his teacher, who would come for one hour a day and be engaged in teaching him. Now, investigate from the earth up! If a soul is found to say that they have studied or gained knowledge, the truth is with you.

540. And now, none of these matters have been and will not be evidence for anything. They have successfully instilled resentment in your heart and have engraved fabrications in your mind. During the manifestation of the Point of Revelation, these same words were expressed by the idolaters [289] that they had communicated with the Shaykh and had derived what they wrote from the words of Shaykh Ahmad. Likewise, they attributed that they had studied with someone in the land of Shin and had acquired external knowledge. May God curse the one who inspired you and cast into your mind what was undeservedly attributed to him.

541. And they have mentioned the form of the verses. This is a claim that the polytheists have been making for a long time. Sometimes they mention the surface and the edge, and sometimes they mention the form and the creature in the verses. Whatever comes out of their mouths returns to themselves, and indeed, your Lord, the Most Merciful, is innocent of them and of what they say. O poor blind one, you have not distinguished between right and left, how have you become a discriminator of nature and non-nature? The truth that you distinguish is worthy and deserving of you. If there was any insight, it would be recognized and believed that no verse can match what has been revealed in truth, the words of the worlds. All people who have been deprived of the shores of the sea of divine knowledge have done so because they considered their own knowledge as the measure of divine knowledge. Therefore, they have been deprived and prohibited from the abundance of meanings, just as every nation today is waiting for their own proofs and evidence and has stopped at the manifestations of divine unity. And this is the state of souls who have generally desired knowledge. However, people like you, who stand against the face of truth with sheer resentment [290] and intense hatred, have no mention before God and never will.

542. If only you could hear the call of your foundations while you were writing your words, addressing you and saying! Even the hair on your body has sought refuge in God from your evil, deceit, and trickery. Know that the truth has been inaccessible in every way, in a unique state every day, and the knowledge of people has not become the measure of His knowledge and never will be. There have been many souls that were considered in the highest paradise before the appearance of the Supreme Lote Tree and mentioned in the lowest tree of torment after the appearance, as has been explicitly stated in the position of the Point of Expression - may our souls be sacrificed for Him - and mentioned before.

543. And this has been written falsely and deceitfully that: it is not evidence for the denial and excommunication of Mirza Yahya, etc. Therefore, the tongue of God speaks that may God curse the first oppressor who oppressed the Primordial Point in His final appearance, disbelieved in His verses, denied

His appearance, rejected His proof, disputed His authority, fought against Him, and sought to shed His blood after He came to them with clear and mighty signs. All the atoms bear witness that He did not oppose anyone and was more compassionate to every soul than the soul itself. And everything bears witness to this if you deny it.

544. By their own right, who treated everyone with the utmost affection, it was not until after the detailed exposure of writings from Mirza Yahya was observed [291], and the summary of that has been mentioned before. In those writings, he attributed all the evils of the first and the last to the truth. After witnessing those fabricated, deceitful, and false tablets, what was revealed in refutation of those who opposed God was revealed, and this was not from him but from the Almighty and Generous God.

545. O unjust one, by Allah, who there is no god but Him, if there was even an atom of divine love in your heart, you would certainly write to Him asking why and with what proof you have attempted to cut off the divine tree and objected to the one who says: "O people, I am the proof of God among you, His evidence within you, and His mercy upon you. I have come to you from the horizon of meanings and clarity with news that is truly great. Allah has sent me and appointed me with the signs by which He sent all the prophets and messengers, and then upon me is the truth. So, with what proof do you deny this matter that has arisen from the horizon of sanctity with clear authority? O people, do you object to that which has established your faith and the faith of every believer, raised your names and elevated your ranks, and manifested the word of God in the horizons? And Allah is a witness to that."

546. Nevertheless, you did not advise him for the sake of God and instead, you took up a sword and engaged in his actions. And this position was an objection to him, not to the truth. And Allah has caused what no one else has caused. The soul that [292] issued a fatwa for the killing of all the prophets, considered him to be right, and by the One from whom the truth has appeared and by the One who has established the truth, you have objected. Woe and sorrow to you for what you have committed in this false life! Woe and regret to you for wasting your life and not being among those who perceive.

547. Every soul that has the least bit of poetry in it would certainly know that if they had intended, he would never have existed. They spent twenty years in this matter and twenty years before this matter, with the utmost compassion and kindness, striving to protect and educate him. The result was what you have heard. The heavens and the earth wept, then the air, the water, the stones, the trees, the fruits, and the leaves, but the polytheists are in great joy.

548. And where were you on this earth that you understood the injustice and attributed it? By Allah, there is no god but He, that if anyone had spoken to that soul, let alone doing injustice! You considered the oppressor as the oppressed and the polytheist as a monotheist. You yourself admit to the virtues of the truth, yet you attribute injustice. You do not realize what you are saying. At all times, he has been indulging in pleasure and companionship with multiple women in a comfortable place. Indeed, on this earth, that corrupt Sayyid, who, God willing, will not see any good and will not achieve his goal, has indoctrinated him with what he has indoctrinated, and all these matters are his schemes. Although he himself is the root of the tree of aversion, and by Allah, there is no god but He, he appeared through deceit and trickery, having no parallel or resemblance in creation. Your discernment became apparent that you understand the matter well, the winds of polytheism and hypocrisy move you as they wish.

549. His statement - how great his fabrication is -: In summary, I am very surprised by you: Previously, anyone who had passed the world and its leadership was praised; now, you have named him "fear." And someone whom the Most High has addressed in the writings as "from Allah" and "to Allah" at the beginning of the title, you write that he is hidden in the tents of women. What a wonder, you have been a seeker of truth, and you have drawn a good example from the previous prophets! Jesus, who chose caves as a refuge, the Prophet who was hidden in a saddlebag, and Zechariah who sought sanctuary in a tree. And all the saints, either out of fear or for other reasons, did not breathe, fleeing from city to city and land to land.

550. You have lied about Allah, who created everything. You have no knowledge of what has emanated from the primal point. Some verses have descended from the heaven of the Will of the Point of Explanation, in some of them "from Allah to Allah" and in some "from Allah to whom He manifests" are mentioned, and the purpose of all these appearances is the most sacred and secure, which you and those like you have turned away from and utterly denied. One of them is specifically revealed for Mirza Asadullah, and the Point of Explanation has called him "Dayyan" and named him with all the beautiful names, and your guide has cursed and damned him, issued a fatwa for his murder, and made that poor man a martyr. Similarly, one specifically for Mr. Aseid Ibrahim has descended from the heaven of the mighty, great Will, and your guide has called him "Abu al-Dawahy." Some of the matters concerning these two have been mentioned earlier; read it to become aware of the good deeds of your guide and what has befallen them.

551. These words have been mentioned so that you may not speak thoughtlessly, be moved by every wind, and not turn away from the truth, which if He wills, can return all the names you have enumerated to a handful of dust. One of the stations of describing the truth is that since He sees the traces of His own manifestations in everything, He will thus return all names and attributes to the smallest verse manifested in the land. The purpose of the beautiful names that are addressed to him is related to that divine manifestation that has manifested in him without direction. And as long as this verse of manifestation remains in everything, the application of all the true names will be truthful, and after turning away, each one will be deprived and returned to the abode of fire. If it was seen that you were capable of understanding, a drop of the ocean of meanings and knowledge would have been bestowed upon you. However, it is better for you to be deprived and limited to these perplexed, veiled words. From the people of Sijjin, only the words of Sijjin come forth.

552. And as for what you wrote: Previously, anyone who had passed the world and his leadership was praised, now you have given him the name of "fear" and wrote that he has hidden in women's tents, whatever has been revealed from God is the truth and He is truthful in what He said and says. What a great separation you have found! Yes, separated from the truth, not separated from our side. By Allah, I am ashamed to mention his deeds, as you are not aware. The souls that have been with him are now present. A soul that reached a position in carnal lust that did not pass from the sanctuary of the Divine and intervened in the sanctuary of the Point, by Allah, this soul has violated the greatest veil of concealment, and you write this shameless, disrespectful one as "separated."

553. In previous years, seven individuals were designated as the martyrs of Narriyya. One of those souls repented after being informed, returned to Allah, and sought His forgiveness. Allah then clothed him with the garment of His forgiveness and the robe of His grace and elevated him to the Abha Paradise above the Lote Tree of the Utmost Boundary, which was named Moses in the kingdom of names. Indeed, he is the one who ascended to the highest horizon, and at that time he will be in the glorious view, and the people of the cities of eternity will circumambulate around him. That blessed soul was Mirza Musa Qumi - upon him be the Glory of Allah - who broke the idol of illusion and desire [296] and, by the permission of Allah, the Creator of the earth and the heavens, settled in the glorious heaven and then returned to Allah. The other soul never accepted this falsehood, as if the Holy Spirit had informed him and protected him from the fabrications of these fabricators.

554. If the details were to be mentioned, it would be lengthy. In summary, three of the remaining souls were considered martyrs in that document, and it was explicitly written that a virgin girl should be sent for each of them, along with dirhams and dinars. That document is now available. Surely, these matters are counted as being cut off. By Allah, these mentioned matters have been good deeds compared to his other actions, and this servant feels ashamed to mention them. Until now, the veil of his great dignity had covered his faults. When he tore the veil, the truth was revealed by Allah. The wonder of all wonders, rather the wonder itself says: "Wonder, then wonder" that he did not distinguish between pottery and pearls, and from this most sacred position, he has passed on, attributing fabrications to the prophets and messengers, and, in order to prove a delusional matter, opened the tongue of insult to the existence of the sultans.

555. O uninformed, listen! As for Jesus, son of Mary, from the beginning of his mission, he mostly conversed with the Jewish leaders in the temple and propagated his cause without dissimulation (taqiyya), as recorded in the books that you have not seen. It is mentioned in the Gospel that when they brought the Holy Spirit of the Merciful [Jesus] to the assembly of one of the Jewish scholars, who was known as Hinnas, and he asked his Holiness about his teachings and what he was saying. His Holiness replied, "Why are you asking me? Ask the Jewish congregation, for I have not spoken in secret, but rather what I have said has been in the temple and in the assembly of the Jews." Afterward, one of the soldiers present in that assembly struck the blessed face of his Holiness with a slap, asking, "Why do you speak so boldly to the high priest?"

556. After that, the scholar ordered that his Holiness be taken to Caiaphas, who was the judge of that year, meaning that the religious rulings of the Jewish nation were with him during that year. Although it is mentioned in the scripture that he openly proclaimed the cause of God in the temple every day, you have written that Jesus was in the caves and did not dare to breathe out of fear. You have greatly overstepped and exceeded your own bounds!

557. In this context, a statement from the spirit is mentioned that perhaps you may enter the garden of Subhan from the Kawthar of the divine beauty's expression. When he saw the cross being carried by himself, he embraced it, saying, "Come, O my precious cross, for which I have been waiting and seeking for thirty-three years, and I desire to die nailed to you out of love for my flock." Although the divine breath of this word is not found except by the spiritual ones and the delight of this expression is not

comprehended[298] except by the people of the Rahman's view, the likes of those souls have been and will be without a share, as they have not comprehended this station. If you had understood, you would not have written so audaciously and disrespectfully about that sun of the horizon of abstraction. Listen to what was said while all the Jews were gathered to kill his Holiness, and when the cross was presented and his blessed eyes fell upon it, he said, "Come, come, for I have been waiting for you and longing for you for thirty-three years." Where is this station and the station that you have comprehended and written?

558. In this context, there has been a disagreement. What is specified in the Gospel is that they hung the innocent one on the cross, and he surrendered his spirit and after thirty-six hours, he came back to life and ascended to heaven. And what is mentioned in the news of the people of Furqan is that he ascended to heaven before that. However, the truth of the matter is known to my Lord in the book that does not leave out any news of the former and the latter. Most people have not comprehended the meanings of the divine words and have spoken. Therefore, they have remained veiled from the main purpose.

559. This is a summary of the story of the spirit that was mentioned, and at that time this spirit addresses you and says: "Come, come, O assembly of deniers, with your swords, spears, and arrows! And I yearn as he used to yearn. By the one in whose hand is the soul of Hussein, I will be more eager and greater in anticipation, but you do not feel it." You have not tasted the meanings from the fountain of Kawthar and have not sipped the love from Salsabil. Oh, how you have falsely accused the Prophets of God, oppressed their manifestations, and neglected the sources of their revelation, the dawning-places of their inspiration, the repositories of their knowledge, and the treasures of their wisdom. And this transgression would not have happened if you had not wanted to correct the actions of your guide. Thus, your soul has made something seem good to you and made you among the transgressors. Is the one who was hidden under the mask like the one who sacrificed his soul for the sake of God?

560. Have you not read the Quran, which says, the words of the Almighty: "Allah has favored the Mujahideen over those who remain behind with a great reward. So, is the one who stays at home like the one who strives in the way of Allah?" There is a great difference between the severed souls and the limited souls of the polytheists. Do not make comparisons and do not degrade the sanctity of the Prophets to the dust of your suspicions and illusions! What you have written, that they did not fear for their lives, such souls would be like you. So, glory be to them from that!

561. Oh, you deluded imitator, what purpose would such souls serve? Indeed, from this statement, we have come to know what your belief and those who oppose Allah have been and will be. You have considered the essence of existence to be like yourself, comparing the suns of truth to the polytheistic souls. By Allah, everything is disturbed by your words. Know that what you perceive to be the highest level of self-realization is only an illusion concerning yourself, while the chosen ones of God are sanctified and purified from that. I swear by the sun of the glory of meanings that at all times and moments, they have been eagerly waiting to sacrifice their lives in the way of the Merciful, while you mockingly write that the Prophet went on a journey. Your power is evident in your words. There was no other expression to mention but that which you have used for this ugly phrase. Shame on you and your manners! Your guiding nature has been and will be just like yourself.

562. I swear by those manifestations of sanctified glory, that if you had a shred of love in you, even if all your limbs were cut off with swords piece by piece, such despicable words would not flow from your captive tongue about the manifestations of divine unity. Your guide has spoken much of these words, and the same Sayyid Muhammad mocked him. Praise be to the Beloved who has deprived the likes of that existence from the knowledge of His manifestations and forbidden them from the sweetness of love. Have you not heard that the Seal of the Prophets - may our souls be sacrificed for him - spent twenty years with his blessed life at the mercy of enemies, with no hope for the morning in any night and no hope for the night in any morning? By Allah, at all times he was waiting and hoping to sacrifice his life in the way of the Beloved and hasten to the highest companionship.

563. O crow of the barren land, do not speak of the parrot of Egyptian unity! O buzzing of a fly, do not mention the sublime pen's rustle, for you only speak of yourself and cause us trouble. Have you not heard how Husayn ibn Ali - may my soul be sacrificed for them in the realm of creation - sacrificed his life for the truth with such longing and passion? And if you say, as the disbelievers have said, that he was afflicted by the hands of enemies and had no choice but to be killed, this statement is a wickedness from you and them against Allah, the Guardian, the Self-Subsisting. For at the time when he left Medina, he moved with this very intention and determination. By Allah, he moved out of the longing for meeting his Beloved and seeking union with Him, traversing the stages. As when that singular beauty departed from Medina, specifically bidding farewell to the sacred shrine of the innocent existence, from the unseen and witnessed, his honored grandfather, he honored it with his presence and spoke these most beautiful and inventive words:

564. (And you know, O my Beloved, what I intended for the sake of Allah, relying on Him. Indeed, patience has been severed from me, for my love for the beauty of Allah has been unveiled. And you know what the illegitimate one intended for my blood, deliberately. No, by Your Majesty, I will not give allegiance to him, neither secretly nor openly. May Allah hasten the day of my blood, then my tears shed on the dust, reclining! Oh, how I wish on the day of my blood, I were thirsty in the dust.) By Allah, the fragrance of the scents that wafted from the pleasure of His love for Allah perfumed the entire existence and attracted the inhabitants of the realms of the unseen and witnessed. And from his words at that station, the people of the highest celestial assembly were bewildered, and all existence wailed the lament of the longing ones and wept the tears of the lovers. And with the fire of his love, the torches of love were ignited between the earth and the sky. And with his turning towards the land of Taff to sacrifice himself for Allah, all possibilities turned towards the direction of Allah. But only a sincere lover and a truthful devotee have comprehended and will comprehend this station. And Allah has made it above your understanding and the understanding of your guide.

565. Take your reins, O you who mock Allah and His beloved ones, His chosen ones, and His devoted ones! And indeed, this Hussein says at that time: Allah has made this prison the land of Taff for my soul, and at that time I will be ready for the swords of fate and longing for the arrows of calamity, and I will not fear anyone, nor will I flee from myself, nor will I hide my face, and indeed, it was shining between the heavens and the earths. And I say: O spear, come with your spear! And O Khuli, come with your lance! And O Shemr, hasten with your dagger! Indeed, I have spent my soul, my spirit, and my essence in the

way of Allah, the Guardian, the Mighty, the Self-Sustaining. In all my days, I have been and am waiting for martyrdom.

566. And I am informed of what you have said to some of the pillars, under the seduction of the tree of corruption. But know that the act of truth is clear and distinguished from ignorance, and it is not similar to anyone in any matter. He is the manifestation of unity and the source of individuation among the servants. At the time when the glorious beauty entered the great city of Medina, a few individuals have said, some of which are mentioned in this position, perhaps you will remember, and fear, and hold your pen from the fabrications, and perhaps you will be among those who return and repent to Allah, who created you and created everything, and all return to Him. And that is this:

567.

O breeze, for a moment, pass by the abode of those noble ones,

Then tell them, when the Creator left your side, how did you remain in Medina?

Your beloved, like Hussein, is afflicted in the hands of enemies,

On the land of Karbala, like Hussein.

One Hussein and a hundred thousand Yazids,

One beloved and a hundred stubborn Abu Jahls.

Like Moses among the Egyptians,

Or the Spirit of Allah among the deniers.

Like Joseph, fallen into a well,

That well which had no end or path.

568. They said what has appeared has happened, and the rest will also become apparent. It is none but those who fabricated lies against him among the people, and indeed you are one of them, and God's knowledge encompassed all that you have done. Then he says: O eloquent assembly, this head of mine has been bare between the heavens and the earth, waiting for your swords, so strike it as you wish and do not hesitate! And indeed, this chest of mine longs for the arrows of hatred, so strike it however you want, O assembly of fabricators! And indeed, this throat of mine yearns for your daggers; cut it, for we have spent it in the path of my beloved and the beloved of the worlds! And we thank Him in all of this and praise Him, and it is indeed the purpose of my soul, and what has appeared and will appear from him has been my purpose if only you were among the poets.

569. Know that the status of the prophets is beyond the comprehension of the likes of you. The suns of divine unity have always been yearning and longing for the Divine, and whatever has been imposed on those sanctified souls in the path of their Beloved, they have accepted and been grateful for. They have not neglected a moment in propagating the cause of God. Have you not heard how much lamentation

Noah made in the cause of God? Every day, he would stand before his people, inviting them to the divine law. And every day after preaching, they would excessively and persistently insult and harass that Manifestation of God's Cause in a manner that is indescribable. In some days, due to the intensity of the calamities that befell him, they thought he was going to die. He bore all these matters for the love of God. And if you have seen mention of the fear of the prophets in the Book, as in the case of Kalim in the Book of God, neither you nor your guides have comprehended His cause. If you want to comprehend, ask the One who will clarify God's matter for you, for He has knowledge of everything and knowledge of the heavens and the earth.

570. As for the story of Zechariah, if you have heard [305] his introduction, ponder a little so that the details become clear from that story. This humble servant does not see any benefit in mentioning what has been revealed from the source of divine knowledge. Just know that all the prophets have, in the utmost longing, surrendered their lives in the path of truth. And some, who have not reached the apparent martyrdom, have given poison to those sanctified souls or have been subjected to other deceptions, and their knowledge is with my Lord. As your guide, by God, there is no god but He, who was engaged in these matters, but God preserved His Manifestation with His sovereignty, and indeed, He is the All-Powerful, the Omnipotent.

571. As for the story of the first point - may our souls be sacrificed for him - when they were bringing that divine structure from Persia with multiple couriers to take it to Azerbaijan, some of the companions, including the esteemed Mr. Azim - upon him be the glory of God -, wrote to some of the friends residing in the land of Ta that they had persuaded the accompanying people to give some decorations and to take His Holiness away from them among those people at night and keep him concealed. They presented this matter to the most holy and exalted presence, and the unique beauty smiled. From the blessed smile, the companions realized that they agreed with what they intended. After gathering the necessities, when they were in Kolin, they presented to the most holy presence [306] that they should leave among these people tonight. He smiled again and said, "Mount Azerbaijan also has a share." This is an act of truth and has appeared from the truth, and was based on the truth, and the fragrance of truth emanated from it. However, you and your likes do not find it and are among the heedless.

572. He said, "Write to that soul who is said to listen to a word for the sake of God! Do not violate the sanctity of the prophets by being hostile to this prisoner, do not tear apart the veil of majesty, and do not waste the sanctity of God! Fear the God who created you and everything, and do not be among those who attribute lies to the prophets of God, His trustees, and His chosen ones! By the One in whose hand is my soul, each of them calls upon their Lord every day and says, 'I wish I had a thousand souls, a thousand bodies, and a thousand lives to sacrifice in Your way, O Beloved of the worlds, O Desired of the yearning ones, O the passion of the hearts of the lovers!' And if you want to give an example in these stations, refer to the soul of this prisoner as you did with the other actions. Do not turn the shadows of divine protection into the dust of your dark desires and ego! This is my advice to you, if you listen, it will be for your own sake, and if you turn away, it will be against it. And God is watchful and a witness over us and you."

573. Listen to the call of this servant and advise those fabricators! It is enough that they have tried to waste (time). The matter has reached a point[307] where they have gone to every soul connected (to the faith), spreading lies and saying (false things). Say: Fear God and do not fabricate against Him! Be cautious within yourselves, for He has protected you for a limited number of years and concealed your deeds and actions. And when you felt secure within yourselves, you stepped out from behind the mask and fabricated against Him with what no one among the corrupt would fabricate. And the tongue of God, the Sovereign, the Omnipotent, the Mighty, the Generous, bears witness to that.

574. He said - magnify His plan and exalt it -: You mentioned that Mirza alone rose in the cause of truth. From where should it be distinguished whether this uprising was for the exaltation of the cause of God, or for the love of rank, leadership, power, and wealth? Indeed, those who rose in the cause of God were individuals who ate grass and leather in Mazandaran, not those who in Baghdad and other places spent days and nights consuming tea with samovars, enjoying circumstances and apparatus with companions, servants, and coffee houses with rogues and vagabonds, and engaging in pointless conversations. (They did not spend their time) having colorful lunches and dinners, and devoting their efforts to food, sweets, and feasts, and making their companions who had gathered in the city comfortable. What kind of uprising in the cause of God is this?

575. All the atoms bear witness to this, even if your wicked soul is among the deniers: After the introduction of the land of Tá, the divine love's fire in all hearts was extinguished, and the lamp of friendship was extinguished in the hearts of the knowledgeable [308]. Just as in the early years when they entered Iraq, the winds of the Cause had never blown from any direction, and the fragrances of the robe of divine love had not been smelled from any side. The matter was such that all hearts were troubled, and most souls were shaken. And even if there were a few isolated souls in some lands, they were concealed, veiled, and hidden. Be fair, who stood against the enemies at that time? There was neither dignity nor souls to establish leadership, therefore, he lived alone in Iraq.

576. And since this group was considered insignificant and worthless in the eyes of the people of Iraq, such that nothing but curses, insults, and slander was mentioned about this group, no one would engage with them so that they could be blessed with the abundance of divine knowledge and the never-ending divine commandments. They just went to a coffee house, which was located on the shore, to mingle for a while, and there they talked to some people from Iraq. Afterwards, they began to engage with others, and the cause of God was so honored that everyone spoke in praise of God and turned towards our goal. Oh, sightless one! If you had vision even to the degree of a bat, you would still acknowledge that sitting in the coffeehouse for a short time is better than you and your existence and what you have done and are doing [309], and then the actions of those like you.

577. How similar is your objection to the objections that the Jews made against Jesus son of Mary, as they objected that this Nazarene was socializing in tax collectors' houses with tax collectors. Indeed, the beloved and the beloved of the knowledgeable must manifest in this divine revelation what has appeared in the past during the times of all the messengers, letter by letter. Moreover, there must be souls who rise in opposition, who are the worst souls of all the first and the last, as is observed. However, since you

are utterly deprived of both outward and inward sight, you have been and will continue to be a denier of the radiance of the lights of the sun of truth and the meanings.

578. And after the exaltation of the Cause in that land, pure and sanctified hearts from all directions turned their attention to the divine unity and every soul present, whether from the people of Iraq or beyond, achieved their goal by asking questions. However, the denial of a bat does not obstruct the lights of the sun, just as your denial, by God's grace, objection to Him, and turning away from Him, does not conceal the hidden lights. And during that period of staying in Iraq, there was not a moment of comfort or rest, as enemies were lying in ambush from all sides, and you yourself knew and denied it. You are [310] among those who recognized the blessings of God, and then denied them. Say: "Woe to you, O rejected polytheist."

579. And on some days, it was mentioned that they had been ordered to capture this group and send them to the land of Ta, especially the Baha'i leader who ordered everyone to leave Iraq. And they tried to enforce this strict order in such a way that Zain al-Abidin Khan, a well-known figure, came before them and asked through Asiyid Husayn Qannad to allow him to stay and grant permission for his delay. However, permission was never granted, and he too left Iraq. They said: "I would like to bear the calamities for everyone, and let them inflict upon this servant what they have intended, so that the divine loved ones remain safe." And you, a slanderer, defile such words of the Sun of sanctity and detachment with your foul expressions. Haven't you heard what happened in the last two years in Iraq, and what took place, to the extent that most people and all the scholars rose in opposition? Be fair to yourself, in such a situation, how can one still have hope for life and think of leadership? The act of truth upon the matter of truth has been and will always be the evidence, witness, and testimony.

580. A soul who is detached from everyone on earth and who, like our Sun, shines and illuminates among enemies and is visibly radiant, yet receives shares of hatred from all sides, has not shown any shame and has written what the truths of all things have lamented. And beyond these, haven't you heard of the calamities that befell the beauty of unity in Iraq? What would you say about the land of Ta, O ignorant and blind one? Mirza Yahya and Sulayman Khan were together in Dezashub, and later, they came to the land of Ta and stayed hidden for a few days at Sulayman Khan's house. After the instruments of corruption were gathered, he fled until what happened came to pass. His Holiness, the Exalted One, was clearly visible and settled in his own residence, and as they came and arrested him, even though by God, the One who there is no god but Him, they had no knowledge that he had returned from the land of Taff during those days. He was in chains and shackles for four consecutive months, and the harm of those days does not require mentioning what they inflicted.

581. Similarly, before that in Mazandaran, where Mirza Yahya was also present, they captured him and paraded him from city to city and region to region. One day, when all the scholars and other people gathered to stone the beauty of unity, they presented that blessed beauty before the oppressors, and what happened, happened; the pen is too ashamed to mention what befell the manifestation of the spirit of God. Then they wanted to discipline Mirza Yahya, and he said: "He was with me; if there was any fault, it was mine." For this reason, they did not interfere with him and inflicted upon that beauty what they

inflicted. Similarly, they sought out other companions through intermediaries, including the person of Mulla Baqer, the living letter - blessed by God - who is present now, and inquired about him.

582. And beyond these incidents, in Ni'ala, which is a village of the villages of Dar al-Marz, suddenly about five hundred people or more attacked the beauty of unity and entered the land with what they entered. If you are fair, from the beginning of the manifestation of the beauty until now, they have never seen peace, and yet they have written what they have written. Why have these events happened and for what purpose? Perhaps you will also deny these events, which is not strange for such souls.

583. Now, ask your guide, by the grace of God, what has happened to him in this matter? It is certain that he has always been involved in eating, drinking, and indulging in the pleasures of wine and women, and committed actions that I am ashamed to mention, by God. After the corruption he caused in the land of Ta, he was defeated and came to Iraq and entered their house. And he was so afraid that despite the presence of His Holiness, whom everyone knew all people were targeting that blessed being, yet - I swear by the one who holds my soul in His hand - as soon as a piece of news arrived from Iran[313], he would go to the outskirts of Iraq and engage in the pleasures and revelry of the soul. Despite all this, what is evident is that he denies it and writes, "How did it become clear that this uprising was for God?"

584. O misguided one, how did it become clear to you that it was not for the sake of God? They have never protected the holy soul in those conditions. In this regard, a passage from their supplications made with God is mentioned, perhaps you will remember it within yourself and be among those who remember. The content of it in the Persian language is this: O my God, I have never protected my soul for Your sake, and I have not appeased Your enemies. At all times, I have been afflicted by the hands of my enemies, and sometimes the incidents that occurred were such that I wished to sacrifice my life. But You, O my Sustainer, by Your wise decree and hidden interests, have protected Your servant from the gaze of creation. However, this protection was not for the sake of their comfort, but for the sake of a final decree. And You are praised in all Your actions and beloved in Your intentions. Now, if people like you looked at these divine words, they would become aware of matters that no one else has known, but fate has kept it hidden from you and them.

585. And this that you wrote: "The supporters of the Cause of God were those who ate leather in Mazandaran [314]," they said: "In the days when we were imprisoned in the Land of Ta (Tihiran), there was not even leather for anyone to eat in the first few days." Woe to you, O heedless of all good and doer of all evil! You speak of what you do not know, and this did not come from you but from what Satan cast into your heart. We ask God to take you with a mighty, powerful grasp. All the atoms bear witness that the Exalted Beauty (Baha'u'llah) alone stood against the enemies, just as some of the friends wrote from the Land of Taff (Baghdad) in those days and pleaded to be concealed for a few days, for the situation had become so difficult that every day a new piece of news about the deceit of the deceivers and the intentions of the misguided was mentioned. In such a situation, the enemies decided to attack, appointing some in the alleys and markets to be martyred by gunshot while passing. Despite this, they did not cover their blessed face and came out of their house alone, never caring for themselves, and always saying, "How eager I am to meet the Beloved!" The people of the Supreme Assembly were astonished by

their actions, and all exclaimed, "Blessed be God, the Best of Creators!" But you have denied everyone, for you have become intimate with the wicked souls and have sought to be absolved of the truth.

586. Yes, the difference [315] has been that this Manifestation of the Exalted prohibited people from killing, fighting, and quarreling. As in the years of residence in Iraq, there was never any conflict, and it was explicitly stated in the revealed verses that support and propagation of the Cause were through good exhortations and healing explanations, not through argument and fighting. In this regard, a firm command has been revealed, which is mentioned in some divine words, that if someone brings harm to their children or relatives, it is better and more beloved to this servant than if they attack someone else. Look at what has been revealed in the Tablets, so that you may be fair in your heart and be among the fair. And for this reason, during this period, nothing happened except that several people from this group killed each other by the command of your guide, and did not attack anyone else. And in all the revealed Tablets, it is stated that the purpose of this Manifestation has been unity and harmony, not division and disagreement.

587. And as for what you wrote, that there were no individuals in Baghdad and elsewhere who spent days and nights drinking tea with samovars and arranging various things, etc. O despicable existence, by Allah, who there is no god but Him, if there was even the least bit of nobility in you and your guides, you would never mention such words and would not offend the breath of God for the pleasure of wicked souls. Until now [316], has any vile person mentioned such words as you have? No, by the Lord of the Worlds, except you and those like you. Listen to the call of the Point of Explanation, then feel ashamed before its beauty and do not strike the Beloved with the swords of hatred, nor the purpose with the spears of obscenity! Fear the Day when all existence, both the unseen and the witnessed, will be agitated and the skins of the worlds will shudder.

588. He says - may His glory be exalted and His majesty be magnified -: "Then on a night of Allah's blessings, nineteen in number before you to count. To the number of the needy, permission is given to whoever is able, and do not grieve if you cannot." He says that if you are able to present the number of the needy in one gathering, you are allowed. However, you still misunderstood and mentioned tea, samovar, food, sweets, and parties in objection to God. Yet, the command of the Point of Explanation says, "Host nineteen souls for nineteen days, and even if you are the water of the one, you will give." And likewise, he says that it is assumed that each soul has the number one of crystal in his abode. Also, he says - may His remembrance be exalted -: "And you make your means by which you live secretly with gold and silver." Despite all this, you, of low nature, have contemptuously objected to tea and samovar. All these statements were not mentioned by the First Point unless someone seeks to cling, saying, "I ate barley bread [317] to attain the highest rank."

589. Indeed, one should be content with little, be grateful, and not be heedless of many rights; this is the essence of the matter. Otherwise, asceticism and its absence are not signs of truth and falsehood, and the signs of the true lovers are evident and visible on their foreheads. Today, the seal of agate meanings is inscribed on the foreheads of the divine lovers, saying, "This is from the people of God among the worlds." And by God, they had no purpose in this statement except that perhaps by divine grace, the servants would be freed from these limitations. They said: If it were possible, I would command today

that all the people of God sit on golden carpets, for what has been created in its original reality has been for the believers in God. Where is this view and that view that objects to drinking tea, even though it is of the religion of explanation?

590. O people of explanation, consider the objections of the opponents and see what they have brought up! Reflect, so that you may be among the discerning! How quickly they have transformed all divine affairs, given that His Holiness the Most High - may our souls be sacrificed for Him - used to drink tea every day and commanded all the lovers to drink tea. And they say, "I have not reached this position through asceticism," just as the Glorious Beauty says, "I have never practiced asceticism nor been among the learned. Rather, this manifestation of grace has been from the bounty of the Creator, without any merit on my part." However, out of sheer necessity, there have been many nights when there was nothing from divine blessings, not even bread. Similarly, for two consecutive years, there appeared to be no means of sustenance. Yet, in every situation, we have been grateful and will remain content.

591. And today, the lovers of God should not be too hard on themselves. If possible, they should indulge in delicate foods and maintain a balanced lifestyle in all circumstances. And if there is only one type of food, it is more beloved by God. However, they should make an effort to have that single food be a delicate one, as much as they are able. They must not forget the poor, as the poor are the trust of God among His servants. "Spend, O people, from what God has provided you with, and be among those who prefer others over themselves even if they are in need themselves." Thus, it has been revealed in the Bayan, and then in the Furqan, and then in the Gospel, the Psalms, the Torah, and the Scriptures of God, the Guardian, the Mighty, the Self-Subsisting.

592. The blessed cause of God has been above all these matters, and everything that has been created between the heavens and the earth has been specifically created for the manifestations of the creative command. But by God, who there is no deity but Him, those radiant souls from the horizon of Oneness have always been content with little and have prioritized others in these matters over their own blessed selves. Many times, they have sent what was present in the house for the lovers and left the members of the sanctuary hungry that night or day. So, praise be to God in all circumstances, and indeed, He knows what you, O fabricators, do not know!

593. If all the people on earth and everything created in it, from delicate blessings and pleasant fruits, were to be present in a gathering for the love of God for a soul who believes in God, it would not be considered wasteful and never will be. However, you and those like you, if you consume even a morsel of bread, it is considered wasteful and always will be, for wastefulness is evident in neglect of the truth. That same morsel of bread, which is tormented by the breath of that person who opposes God, seeks refuge in God for having become his share. By God, all that he eats groans and cries out: "O my God, for what crime have You made me the sustenance of this wicked one who disbelieves in You and Your signs?" Yet, you do not become aware and never will be.

594. Having passed these stages, and by God, there is no god but He, and by the truth of His blessed countenance, most of the time there was no daily food in the sanctuary. Often, bread was obtained for the people of the sanctuary close to the evening, even that on credit. Sometimes, when some of the companions held feasts, some of the beloved ones were invited for the love of God. After reciting the

divine verses and the mighty words, each person would be provided with sustenance according to their capacity. The purpose was to express love. In those days, it was unimaginable that someone like you, who is veiled, would be found to object to such matters. But, by God, there is no god but He, that opposing soul who has inspired all these words in you has been comfortable throughout all the days, and has been busy with life among numerous women. By the truth of His own essence, the royal adornments have always been with him, and whenever there was a general conversation in Iraq, he would go to Basra and other lands, as everyone knows. However, the words of truth only increase you in resentment and aversion.

595. O uninformed and blind one, what are you saying about Husayn ibn Ali? When he set out from the blessed city of Medina, he traveled with golden howdahs and with all the outward means, as people like you say. When the caravan leader saw the blessed waistband embroidered with pearls, after the martyrdom of His Holiness, he went and what happened afterward is something that this servant is ashamed to mention. Certainly, you would attribute that to worldliness as well.

596. And beyond all these matters, until now in this manifestation, worldly means have not been provided so that you or anyone else could object. At all times, we have been in tribulation and severe hardship, if only you were fair-minded. As for what was written by the instigation of that slanderer, claiming that the Beauty of Oneness had been in the company of criminals and wicked people, and had been preoccupied with futile conversations, your later words contradict your previous ones. You write that they spent twenty years in the gatherings and company of mystics, and then you write that they were with criminals and wicked people. Die of your envy, O heedless one! Indeed, you are the one mentioned in the prior scripture, as He says - exalted is He -: "Like the example of a dog: if you burden it, it pants; if you leave it, it pants." In all circumstances, they speak according to their desires and tread the paths of their ego. Indeed, by God, if they had not been in the company of criminals, they certainly would not have been in the company of Sayyid Muhammad and his guide. Criminals and wicked people are like these souls. Otherwise, who were those criminals and wicked people?

597. Indeed, they have considered the divine words as having no purpose, as they have not spoken except in divine verses. Go and ask the people of Iraq! Many truthful words have been inspired in you. Everything contradicts you, but you do not realize it. Beyond that, O unjust, unfair oppressor, where were you and where did you see them sitting with criminals and wicked people? Surely, the outcasts and wicked people have recognized the believers in God. In every manifestation, the idolaters have spoken specifically to this word, as He says - exalted is He -: "And we do not see those who follow you except the outcasts among us, who are hasty in judgment." As mentioned before, it is fitting for you to speak with words like these. By God, this very word of yours is and will be evidence of the truth of the Truth. May God's curse be upon the first oppressor who oppressed the Primal Point in his final manifestation, slandered himself, disbelieved in His signs, and filled his heart with malice and hatred, and with this curse, may he be cursed by all in the heavens and the earths.

598. By God, there is no god but He, such afflictions have befallen this oppressed Beauty that have not befallen anyone from the beginning of creation until now. You have denied the matter that is evident to the people. As everyone has observed, they have not shown any flattery or sought refuge in anyone in

the cause of God. As when in Iraq, they were asked to socialize with a high-ranking official but did not accept, until eventually, they were taken to the mosque, as everyone has heard. And after entering the great city, they did not visit anyone, nor did they pay attention to anyone, and all are witnesses to this. Yet, you write that such a person has socialized with criminals and wicked people. And for the one who has complained to all souls for a morsel of bread, whose letters of complaint are available now, who sent his wife to beg for bread, who fled to Istanbul, and sought refuge in everyone, the deeds of such a person are acceptable, and the deeds of the Truth are unacceptable. By God, this is indeed fitting for you and your kind.

599. Reflect a little on how great these words are for the likes of you, and how you have imagined the luminous Sun to be veiled by the veils of self and desire and to waste its actions. No, by God, no one but the likes of you pays attention to these words, for they have seen all the actions of the Truth with their own eyes. One day, they said that greater tribulations are hidden in the pavilion of destiny and must come to pass, as they have seen in a dream in Iraq and so it is inferred. They said, and the truth is their word: I was asleep on a dark night after a dusty day. Suddenly, I saw that the prophets and messengers had gathered around me, and they all sat on the edges, wailing, crying, screaming, and clamoring. I was puzzled in my mind, so I asked about them. Then, their crying and screaming intensified, and they said: "For your sake, O Most Great Mystery and O Ancient Temple!" And they wept so much that I wept with their weeping.

600. And then I heard the weeping of the inhabitants of the highest heavens, and in that state they addressed me and said: "Your tribulation has become immense, O Lote Tree of the Farthest Boundary! And your destiny is great, O Mystery of the Hereafter and the First! Be patient, O Great Sign and the Manifestation of the First Point! Then be patient, O Tree of Qaswa and the Manifestation of the Divine Decree in the Realm of the Immortal! For you will see with your own eyes what none of the assembly of prophets has seen, and you will witness what no one among the worlds has witnessed, and you will hear what no ear of the elect and the devoted has heard. So be patient, be patient, O Hidden Mystery of God and the Symbol of the Hidden Treasure, His Inevitable Word and His Sealed Book."

601. And I was with them on that night, speaking to them and they spoke to me until dawn approached. I lifted my head from sleep and was pondering within myself: what is the tribulation that no one has witnessed in creation and has not been recounted to anyone? Until one of the scholars of Iraq, who was called Abd al-Salam Efendi, appeared before me. When he arrived, we greeted him, informed him, and narrated to him what God had shown me in the dream, and he was deeply saddened upon hearing it. Thus was the matter, but the people are in evident heedlessness.

602. This is a vision that was observed and mentioned in Iraq, and in these days some of its interpretation has been realized, as we have heard from your statements, what no one has heard before, and seen what no soul has seen. And they said: In all circumstances, we are patient and grateful. The ultimate purpose of these souls is to question why the truth has manifested? By Allah, this was not from me, but rather from the one who sent me with the truth and made me a mercy to the worlds.

603. He mentioned - with great resentment - that a woman had been sent to the capital to present a petition, first of all, the injustice would cause an increase in this [325]. Moreover, congratulations to you

for claiming your truth and cunningly outdoing the other prophets and saints. Didn't they seize the hands of Hasanayn for the sake of Fadak and not take them to the Muhajir and Ansar? Bravo to you! Hold your tongue, O disbeliever in Allah! Then hold your tongue, O polytheist in Allah! Then hold your tongue, O fighter against Allah! Even if you repeat that word from then until the end which has no end, you would still be deserving of it; rather, do not mention it in comparison to what you have committed against Allah, O heedless of Allah's matter and arrogant to Allah's soul!

604. After the arrival of this blessed beauty, the presence of Kalim (the Speaker) and Mirza Yahya, each had their own residence in Ali's house, and this land is not a place where one soul would oppress another. The oppression committed by the polytheist in Allah occurred at a time when the major separation had not yet taken place. And after our emergence, detailed separation took place, as mentioned. And since then, no meetings have taken place, and no verbal conversations have occurred. So ask the people of that land so that you may find a path to the truth.

605. And furthermore, the kingdom's wealth belongs to the government, and in this land, everyone is imprisoned and estranged. After our manifestation, no one has engaged in social interactions, except for the sincere dervish Ali who used to visit due to his services. Similarly, one person was in service of the sacred beauty, and one person was in service of the presence of Kalim [the Speaker]. And the rest of the companions were all separately in their own homes. What was this injustice, and why did it occur? Even though all the atoms know that the reason for the injustice was the oppressor who was satisfied with his own disgrace and ordered the separation. And yet, you say what you do not perceive.

606. The origin of the tree of injustice is considered justice, and the tree of virtue and justice is seen as oppressive. This is a deception from you and them in the matter of God. You do not have enough understanding to listen to a word and reflect upon it. In those days when his wife went to the Sarai, by God, at the beginning of the month, she was given some of the adornments that were brought every month, along with a small bundle of the dervish's belongings, who was her direct servant and is still present. Several others had also newly arrived in this land, all well-informed, including Mr. Mirza Haydar Ali, Salman, and Master Abdul Karim from the people of Sad.

Nevertheless, the wife was sent to the Sarai specifically, and she said in these very words regarding the glorious beauty that he brought us here and does not give us food and clothing. This caused a scandal in this land, and one of the consuls of this land was very surprised, mentioning to a person that today a strange incident has occurred. All the non-Arabs rose in mockery, saying that there is no purity and chastity in this sect.

607. And you yourself have considered the soul's heedlessness to such an extent that if a Jew entered upon them, they would not be denied the fleeting adornments to the best of their ability. [327] Yet you wrote what you wrote and made Fadak filthy. However, be assured that in every land you have a lady of the women and many of those strings of perfect mirrors, one after another, are present in every land. The glorious beauty was in Iraq for twelve years, and no one saw anything in them that would be contrary and opposed to it. Ask all the people of Iraq! Now, from that string of perfect mirrors, one after another, there is one in Iraq; you should ask the people of Iraq about her condition. It is written to her: "Indeed,

We have made you a shining light upon the worlds” and similarly: “He is the light within the light, and indeed the likeness of His light is like the light of the light of God.”

And to the mother of indecencies, this blessed verse of the Qur’an has been written verbatim: “O Mary! Be devout to your Lord and prostrate and bow with those who bow. Indeed, Allah has purified you and chosen you over the women of the worlds.” Now, seize the fortune of that lady of the women and those perfect mirrors. If only you had gone there and performed a prostration! May God curse those who distort the word of God from its place, turn away from His beauty, and take a calf for themselves instead of Him. Why do these people hardly understand a mention from Allah, the Most High, the Great?

608. By Allah, I do not seek anything, and I write these words, because the matter has reached a point where I must engage in such remembrance. You have wasted the sanctity of Allah and the sanctity of your own selves. Purify the heart [328] from the filth of the delusions of the polytheists, and do not associate the remembrance of the prophets and messengers with the recollections of the polytheistic selves! All those divine manifestations have given their lives in the path of their beloved, and they have not cared for their own sustenance at the expense of everyone on Earth. Now be fair, how have you, as a person of analogy, compared the actions of these servants with what actions? Be fair to be treated fairly! Then have mercy on the one for whose sake the blood of the near ones and the sincere servants of Allah has been shed.

609. He says - how great his lie is -: Another issue is about the arrival of Hajji Sayyid Muhammad in Istanbul, and I myself am aware of it and was present. On the first night, he was at the embassy of His Excellency Marshal of the State, and there were Hajji Mirza Safi, myself, and a few others. The Marshal of the State asked him why he had come. He said: to seek my own deliverance. I also saw the situation of Aali Pasha until his messengers came and started to slander. He also spoke to the extent necessary because of these slanders.

610. May God blacken the face of the liar. If he came specifically for his own deliverance, why did he give the list of names that no one was aware of? There were eight of them, and he wrote down twenty-one names. They were delayed for six months until they reached their goal and the goal of their master through a thousand deceptions. They sold the matter of Yusuf for a few coins. So woe to them and their loyalty! [329] By their actions, they wasted the cause of God among the people.

611. The letter that came from Istanbul, they wrote that some of his companions had come and complained that he was not giving them bread. And now that letter is available, yet he wrote what he wrote. May God curse those who exchanged the sanctity of God for the vanities of this world, and when they were alone with the devils, they would disassociate themselves from God and His command, then they would write to the fools like themselves: “We are the chiefs of the matter, the mirrors of the servants, the fruits of monotheism, and the leaves of abstraction.” But those whom God has made their vision like iron bear witness and see what they have committed in the false life and are not confused, for they find in every action of their actions the odors of lying, hypocrisy, forgery, and discord. Indeed, they are among the jewels of creation among God’s servants and His innocence, and upon them is the remembrance of God and His praise at all times, and after a while, and from time to time.

612. By God, you are a good disciple and have been well engaged in concealing obscenities after witnessing. However, nothing is hidden from the All-Seeing and All-Aware, and we are informed of the lies that have been said and how the belt of murder has been fastened. They even said that they had specifically sent him to Tehran for a heinous act. May the curse of God be upon the slanderers and liars.

613. Now observe the action of truth, as they entered the same city and never conversed with anyone[330] and did not compromise with their ego in the matter of God. And when that wicked person saw that the Iranian ambassador was upset with them, he deceitfully, cunningly, and hypocritically approached the truth and sought refuge, saying what he said. If he wanted to be rescued, no one would have had an issue with him; he was no more well-known than Haji Mirza Ahmad in any way, and he was not more credible than the others who had gone, rather, some didn't even mention him. By God, he came specifically for the city, just as the petitions he and Mirza Yahya have written to Bab Moshir are available in this land.

614. And from Istanbul, they inquired about all the matters here, saying that seven people had gone, and the rest were busy with work, and he and Mirza Yahya were twenty-one people without allowance. His Excellency the Governor specifically sent and inquired that Bab Ali had mentioned the same, and you write that it was for rescue. Now that they have reached the utmost of their desire, I wish they would not write to others anymore that they have no bread.

615. Now, be fair and compare the action of the truth and the action of this group; from which can the fragrance of truth be sensed? By Allah, such leaders are very good for the likes of you. And don't think that the Iranian ambassador is unaware. No, by Allah, a day will come when they themselves will confirm the action of truth and deny the actions of those souls. And even if it becomes doubtful for you, it will not be doubtful for them.

616. I didn't know who the messengers were that you mentioned. If the purpose was to be present in the presence of Abdul, by Allah, he had come specifically for a matter in that city that had nothing to do with him, as he did not visit anyone. Everyone bears witness and testifies that that wicked soul in this land attributed all the vile and ugly actions to the truth, and they have also said things in that land that no one has ever said about anyone else. Abdul, present before the face, now says: "Didn't your lying soul come and mention that Sayyid Muhammad says such and such?" And how many unworthy words have you mentioned against him that he says: "You even mentioned that it is not good to talk about the stipend, however it is, it should be fixed. And I replied that there was no opposition and there won't be any; the aversion was due to the souls for the sake of Allah's command, not for apparent matters. They would hand over all the stipends to those polytheistic souls, and there would be no war or dispute. In many meetings, I asked you to gather in one place with him so that it would be proven to you that what he said was attributed to pure slander. You came and said that he does not accept."

617. By Allah, everyone is astonished by your lies and slander. Oh ignorant one, for years Mirza Yahya has been in their service, have you ever heard that any of their followers have said anything bad or hateful about him? Every ignorant person knows that what happened was the disgrace of the matter and will be. By Allah, they have always said that they were willing to be martyred a thousand times and that these matters would not be mentioned among people, because one of their followers complained about not

having bread and sent a petition to the cities. May Allah curse those who have committed everything to the harm and burned the livers of the close ones.

618. By Allah, there is no god but Him, we would have been content for all of these servants to be killed and for these matters not to come to light. We are now obliged to say what we see, as some people have girded themselves to violate the sanctity of God's command, who have never been and are not devoted to any religion, and are putting themselves in danger for the sake of their leadership. For nearly five years, we have been staying in this land, never sending a soul to the exalted Báb, and no issue has been raised, and we have endured whatever has been committed against the sanctity of God's command. But that wicked one has committed something that no one has committed before. We hope they do not achieve their goal, just as they have destroyed the sanctity of a whole lineage.

619. He who had no standing and will have none, be fair and admit, where was his name mentioned before? Where have the friends of the exalted government known him [333]? What is the reason for his fame? You know it yourself, but out of resentment towards God, you conceal it. And you are among those who covered the faults of the polytheists and what they committed to undermine the sanctity of God. This is how it was then, as it is now, from this truthful and trustworthy speaking pen.

620. The statement - great foolishness -: It is very surprising to you that for nearly twenty years you have been worshipping Mirza Yahya as a godly man, as I am well aware; you confessed it in Isfahan in my presence. Now he is rejected. What should I tell Aamirza Mohammad Ali, Mirza Abolhassan, and others, as well as Mirza Hussein of Varzaneh, who stick to someone every day, consider them to be right, and then declare them to be false? This is due to their lack of discernment since the truth does not become falsehood, and this is contradictory. Their religion is whimsical, as Mirza Abolhassan told me in Tehran: "What a pity for you, why was he the truth and God at first, and now he is false and an unbelieving servant? Oh my, how strange!" I ask you a fair question: this is the case, in some positions with you when we were moving at the same time and in the same direction, now we cannot show superiority to one another, no matter how perfect we have become.

621. Firstly, this discussion applies to you and those like you, as for years you considered some souls as leaders who were more wicked than those souls that have ever appeared. As per the judgment of those souls[334], they martyred the manifestation of the divine soul with utmost injustice. Secondly, we had purity and devotion towards him, and in the words of His Holiness, we observed some qualities, and we also thought that the reference for those qualities was an imaginary soul until God revealed to us what He revealed and showed us from his actions, which were not done by Nimrod or Pharaoh. So, we broke the idol of illusion and recognized what was meant in his innovative and unique words. Then, we became aware of the essence of the matter, which was concealed from you and those like you. If you knew, you would flee from him, tear the beads of glory, turn to the sunrise of beauty, and be among the believers.

622. We praise God that with reliance and detachment, we broke the idol of illusion and entered the path of certainty. And if only you were there too and could see with your own eyes. We praise and thank God for this at all times. By God, if you had a speck of fairness in you, you would have to speak about the qualities of these people day and night, as our actions are a true testimony and a clear witness to our faith. We broke the chains of imitation and became victorious in truth, and we were freed from the

illusion that had captivated all hearts. O poor one without possessions, you are deeply immersed in illusion. Oh, if only you had seen and known and witnessed what he has. If only you had met him and heard of the knowledge he mentioned in the gatherings[335] and became aware of what is concealed from you these days.

623. And if you do not know us, we will introduce ourselves to you so that you may become aware and be among the knowledgeable. We are the servants of God who has made our vision sharp as iron, and He has made Himself known to us and detached us from the rest of the world. No obstacle has stopped us, no schemer's plot, no deceiver's trick, and no doubt from the hearts of the arrogant. We praise God for making His promised Self known to us in His Holy, Perfect, and Wonderful Tablets. What prevented us from recognizing Him were the veils of those who disbelieved in God, and then the praise of those who associated partners with His Unique, Singular, Mighty, and Praiseworthy Self.

624. It is surprising that you are engaged in such investigations. When the sea appears, is it appropriate for anyone to pay attention to the water of a small stream? So be fair, O you donkeys! And when the sun rises, is it proper for anyone to seek light from a lamp, even if it is a real lamp? So be fair, O you heedless one, whose heedlessness made everything lament, while you are indeed in thick veils. And when the Greatest Ocean surges, does the wise one turn to the mirage of a barren desert? No, by our Merciful and Compassionate Lord! But you will not find what we mention because your heart has become deprived of the breezes of the Almighty, the Most High, the Wise God.

625. By God, women are more ashamed of your arguments. Satan has been known and taught by a name in every heavenly realm, and has been designated by all names for more than a thousand years, and then became "the outcast" once. These are the wonders of divine power. Do you deny them? If you deny it, His believing servants will confirm it.

626. Haven't you heard that Judas Iscariot was one of the twelve apostles of the Gospel, and then committed a heinous act by betraying the Word of God to the Jews? If only your leader had committed such an act as he did, for he regretted it afterward. However, your guide has traded and sold the point of explanation, all the prophets, messengers, and the sanctity of God for worldly adornments, as mentioned and as you are well aware.

627. And what do you say about Isma'il, the son of Imam Sadiq? After he had written to all the provinces that he was the Imam and the leader of the people after him, some events emerged from him and his holiness dismissed him. Zararah and some of his companions asked, "O son of the Messenger of God, this is a great matter. How can someone be the Imam of the people and be right, and then become wrong?" His holiness mentioned the doctrine of Bada' (divine change of decision). Go and look at the narration of Kulayni.

628. O poor one, you are unaware of anything, neither the revelations nor the criterion, nor the Torah, nor the Gospel. Many upheavals have occurred in the manifestation of this matter, which this servant has not mentioned briefly, and it is mentioned in your own books, as even now some consider those around Isma'il as the Imam. You haven't seen the apparent books and are not informed. Your situation is such that you engage in the talk of the common people and become convinced by such arguments. It does not

and will not affect the insightful and well-informed. There are many incidents that have happened and no one is aware of them because the truth had been concealed beforehand. If only you would let go of your desires and choose to be in the abode of God's love for a while, some of the hidden matters would be revealed to you.

629. And you are not aware of Balaam, the son of Beor, who was much more famous than your leader? His authority was accepted, yet after the sun of the divine word appeared from the horizon of your Merciful and Compassionate Lord, he did what he did, and thus God replaced his light with fire, and indeed He has power over all things. If only you knew about your leader! By God, the One who there is no god but Him, the hand of power and strength has taken a handful of dust and breathed into it a spirit from the souls created by His will. When it quivered and stood, He clothed it with the garment of names between the earth and the sky for the wisdom which no one has insight into except His all-knowing and well-informed self. There has been and will be nothing more than this. When he turned against God, God turned against him as he turned. Thus He punishes His transgressing servants.

630. Listen to the words of this servant: Do not be deluded by the illusions of people! Have mercy on the cause of God and the people! In every age, deluded souls have gathered and deprived people of the shores of the sea of unity. Reflect a little on how many illusions there were among the ranks of the discerning about the appearance of the Promised One, the advent of the Resurrection, and the appearance of the Hour. And after the appearance of the first Point - may our souls be sacrificed for Him - it became clear that they were all mistaken and had not drunk a drop from the sea of knowledge. That eternal Beauty has painstakingly shattered all the idols of illusion and desire. Recently, the likes of those souls have sought to afflict people with new delusions. Say: Fear the One True God and do not commit something that causes tears of blood to flow from the eyes of the near ones! Do not consider the truth to be falsehood and do not count the falsehood as truth! Indeed, the truth has always been the truth, but you have not recognized it.

631. And it has been established that after the Point, the truth is exclusively in the living letters, for all creation is created and continues to exist under the shadow of the single, first letter. The right of each rightful person is confirmed to these souls, as well as all the beautiful names and attributes. Yet, He addresses one of the living letters who asked about the appearance after, saying that if I knew you would not attain faith in Him on the day of the illumination of spiritual meanings, I would now decree the fate of disbelief for you. And if I knew that one of the Christians would become a believer in Him on the day of His appearance, I would now decree the fate of belief for him, even though he is not a believer and no favored action has manifested from him. Reflect a bit and recognize the truth!

632. These souls are truthful as long as they are under the shadow of the truth, for at that time, nothing but the truth is seen in those souls. And after the cessation, the kingdom's trap is within the kingdom, and the creature returns to its original form and likeness. That truth which has always been, will never become false; it is the tree of reality. So know, if you are among those who have knowledge. Thus, the matter has been explained from an ancient abode. Reflect, O servant, so that you may be among the guided ones.

633. O heedless and immature one, know that in the “Resurrection,” our ranks have been and will be endless, and distinguish the Resurrection of the names from the lower level. Many souls are resurrected by name without ceremony. This is due to a wisdom that no one will know, and if you want to know it, ask your Lord with humility, reverence, and clear repentance so that He may teach you what He has, and indeed He is the All-Knowing, the All-Aware. In the previous tablets, this matter has been generally revealed from the pen; if you wish, you may look at those tablets, and perhaps you will be content with that. The purpose of mentioning this is that you may not remain hidden from the names of that place. Although it has remained concealed to the extent that it is never thought to be revealed except by the will of God and His decree.

634. The Point of Explanation - may His Majesty be exalted[340] - has also mentioned the transformation of existences, let alone the names, as some of them have been mentioned before. And He also says - may His remembrance be exalted -: “Indeed, at every appearance, the proofs of affirmation change with negation, but in that appearance, God establishes His command and perfects His creation, because in it, the light does not change to fire except in the manifestation of God. Indeed, my sorrow is for everyone in the explanation from that time.”

635. Observe that it is explicitly stated that light is transformed into fire, just as the light you have assumed has now been transformed into fire. However, he is not a poet and is engaged in distorting divine words in complete negligence. And when it is said *إِلَّا فِي ظُهُورِ اللَّهِ* (except in the manifestation of God), it is as if you do not know that light does not transform before the manifestation. Indeed, the truth is in its essence, other than the essence of the manifestation, all transformations have occurred and will occur. And these imagined matters have been among the people and have not been revealed until this manifestation. So when you have violated the sanctity of God’s veil, the veil of your concealment has been torn by the fingers of power and strength.

636. The difference is that during the elevation of the manifestation of unity to the highest companion, up to the next manifestation, the outward will is not evident, although it remains in the most glorious horizon. However, since, according to the apparent unity, there is no knower of Him, and all souls are forbidden from meeting Him, the judgment of transformation remains hidden until the time of manifestation. For at that time, if the light ceases even less in saying “yes,” the judgment of fire from the divine source of knowledge will apply to him. As seen in the previous manifestation and in this manifestation as well, it is observed with both the outward and inward vision that souls who called themselves light, in the sight of God, the judgment of fire applies to those souls, but they move without awareness.

637. In every moment, seek refuge in God so that you do not remain veiled from the breath of manifestation. For the ultimate purpose (in essence) has been and will always be Him. He is the verse (there is nothing like unto Him), and He is the verse (He begets not, nor is He begotten). Indeed, the manifestations of (He begets not, nor is He begotten) are created by Him, if you truly understand. However, not every soul can comprehend this station, except for those who are detached, and they possess an impregnable knowledge.

638. For this reason, the primordial point of the divine will - may our souls be sacrificed for it - speaks of the ranks of the divine names and attributes in the station of mentioning the letters and mirrors, light, and the like, up to the lowest level of things, saying: They have not achieved any realization of their own, for when they are faced with the true sun, they are illuminated by the endless effulgence of divine manifestations. In this station, nothing can be seen in those manifestations except God. He says: Do not look at the names, but rather look at what the names stand for, and similarly, at what the attributes represent. For all of them, by turning to God and having faith in Him, are adorned and will be adorned with the marvelous and impregnable garments of divine names. Some are called letters, some mirrors, some luminous proofs, and others are manifestations of beauty, majesty, life, eternity, and the like from the beautiful names of God. The appearances of divine manifestations vary according to their conditions and capacities; otherwise, the manifestation is one and the manifestor is one.

639. The perceptive and knowledgeable one realizes that all these names are related to the faith that has been and is within them. Leave them aside, and observe the first one who believed, as well as the second one who believed, for no soul has been described in the Bayan as more than these two souls and the other living letters. In their visitations, they have mentioned phrases like "O Pure Essence of God," "O Existence of God," "O Being of God," and similar words. Now, if the first one who believed was not the mentioned soul and it was another soul, undoubtedly, this station would have been granted to him. If you immerse yourself in this ocean, you will perceive some of the hidden, concealed, and veiled mysteries, and you will be able to distinguish the sun of meanings from its shadow, not committing what all particles are occupied with lamenting.

640. For example, observe, if He takes a handful of soil with His blessed hand and declares that this handful of dirt is the object of prostration for all the worlds, it is indeed true without a doubt. Similarly, if He takes a hundred more handfuls of dirt and declares the same ruling for all of them, it has been and will be valid. In this station, the focus is on the command that has emerged from the source of the command, not on the thing itself, as it is a thing.

641. And those who, like those veiled souls, have been oblivious to the mention of the guardianship concerning what constitutes the guardian, and beyond guardianship, prophethood, messengership, and divinity; first, know that by God, the One for whom there is no deity but Him, the Primal Point has never spoken such a specific word for any particular soul in His teachings. Rather, a signature was directed to Mirza Sulayman; at the beginning of that signature was a word that all failed to read. Mirza Sulayman himself, during his visit to Maku, said that this word is "guardianship" and was written for him. And he was secretly claiming this rank for himself. Oh, if only you had clung to him. In this matter, he is more deserving before God than the one you have sought attachment to. And there has never been any other mention like this, except for some tablets that have been written and have become famous under the name of the Primal Point. All of these are lies against the Lord of Baha.

642. And secondly, this rank is not a rank that we want to negate or affirm for any soul. For what the pride of the guardian is, it has been and will be what constitutes guardianship, and after being cut off from God, it has had and will have no mention. As the Primal Point - may my soul be a sacrifice for Him - says in this regard, the essence of everything is that which has been veiled from something to which the

guardian is a guardian. It is not that you consider this guardianship to be a unique status; rather, look at what constitutes it, which is the matter of the true Tree. If, for example, the Messenger of God did not appoint by the name of guardianship, today the mention would have been made without guardianship. All of this is so that on the Day of Revelation, you will not be veiled by the names, but rather, you will look at what constitutes the names in everything, even the mention of the Prophet.

643. Now, reflect for a moment so that you may become a knower, realizing that everything is honored by His command and takes pride in His mention, and this status is true as long as they do not transgress their limits. And at the time of the emergence of the primal command, all these names are removed from their designations and returned to the heavenly realm. Secondly, if a definitive command is revealed, all the names from the Most Beautiful Names of God will be affirmed upon them; otherwise, they will return to their original position before He says “why” or “for what reason.”

644. Remove your gaze from these limitations and look upon that luminous point present in everything, and do not consider that point as imaginary! Just as before, all servants have remained in delusions and have not become aware until now and will not become aware except for whoever your Lord wills. And this Mirza Yahya, who has turned away from the truth due to him, was present before me like one of the servants, and the words of God were inspired upon him, just as now some are present facing me, and in the same way, inspiration occurs to them in all nights and days. However, the difference is that when two words flowed from his tongue, that deluded soul committed what all manifestations of denial have not committed. Yet these present souls speak in the most beautiful words, and despite that, they have no command except after His permission. Thus, it has always been the case if you are among those who know.

645. Although the words of the polytheists have taken root in your heart and erasing them is difficult, you may drink from this fountain of grace that flows and moves in the very essence of the words. Thus, We have informed you, told you, and related to you what you were veiled from. Perhaps you will pierce the veils by the power of your Mighty, Bestowing Lord and witness what you have never witnessed before and recognize what you were unaware of. However, you will not achieve that unless you cut yourself off from all that is created between the heavens and the earth and turn to God, the Sovereign, the Omnipotent, the Mighty, the Chosen.

646. O servants, do not be preoccupied with words and signs in the recognition of this Manifestation, and do not be attached to the confirmation or denial of those souls. Look instead to the essence of the matter. For most people have always been and will continue to be veiled and deluded in their observation. The leaders of the age, due to their firm leadership, have prevented people from the oneness and recognition of the verses of God and have caused them to despair.

For example, consider the appearance of the Point of Distinction, who manifested themselves through the verses of God, and no other verses were revealed as proof or argument. Despite this, after the ascension of the Point of Distinction to the highest companion and the cessation of the divine breezes, the matter fell into the hands of the scholars, and those souls completely prevented people from recognizing the verses, claiming that you do not understand the verses of God and that knowledge of them is with us. For this reason, the authority of the verses disappeared, and the reins of creation fell into

the hands of those souls. They educated people with illusions that cannot be mentioned, as you have seen and heard. And the verses that have been revealed about the next Manifestation, the Resurrection, and the like have all been interpreted according to their own desires, and people have followed those souls unknowingly. This continued until the matter reached a stage where the harm of those illusions affected the entire Tree of the next Manifestation.

647. And after the appearance of the Promised One in the year sixty, the winds of grace blew again, the heavens of knowledge were elevated, the earth of understanding expanded, and the verses of God descended from the heaven of His Will. However, due to the illusions of the past, people hesitated in accepting the authority of the verses, claiming that they could not understand them. And now, the truth - exalted be His mention - is greater, more generous, and more merciful than to send the Manifestation of His own essence and command everyone to recognize Him, who is the essence of the recognition of God, and yet send a proof that is beyond the comprehension of people. Exalted is He above that!

648. In the end, people became preoccupied and veiled by the illusions of their own selves, not considering the verses of God sufficient, even though the criterion states: "Is it not sufficient for them that We have sent down to you the Book?" And all those who argue that understanding the verses is beyond our intellects and knowledge need to witness another manifestation. They have changed the favor of God and His proof, and sought other than what God intended. As a result, most of them have turned away and returned to the abyss. And as the denial of the disbelievers intensified, the Sun of meanings firmly revealed the verses with greater authority, to the extent that all proof and evidence were confined to the verses themselves.

649. And in spite of the disbelievers, this verse has descended from the heaven of Oneness: If an ant wished to comprehend the Qur'an, its inner and innermost meanings, it would be capable of doing so, for the secret of eternal existence and the manifestation of the One have permeated everything. This verse has been revealed so that all may sense that the doors of mercy and grace are not closed; any soul that turns towards God will come to understand the verses of God through the verse itself. Grasping this station is not dependent on outward knowledge and never will be, but rather on pure souls and pure hearts turning towards it. Blessed are those who turn towards it!

650. Likewise, the naive meanings, veils, and illusions that existed before, which people were veiled and deluded by, were all torn apart, and they returned to the horizon of "Indeed, I am the Living One in the Most Glorious Horizon." Now, some deluded souls, wishing to prove their leadership and maintain it, have first sought to erase the proof of the verses and to make them ambiguous. In this regard, they have made and continue to make great efforts and are preoccupied with all sorts of deceit and trickery in this matter. But God refuses anything except that He establishes His verses with the truth, even if the disbelievers deny them. They have now reached a level of hypocrisy where, if someone speaks of the proof of the verses, they mock and ridicule them, just like the people of previous religions. Indeed, these people are more ignorant and greater hypocrites if only you knew.

651. The divine expanded knowledge has always been limited by the veiled souls, and for this reason, most of the worshippers have been deprived of the outpourings of divine mercy and Lordly blessings. For instance, a person mentioned one day, mockingly, regarding the point of explanation, "They say that no

one can bring forth a single verse, yet we see that some souls can speak two words of the verses. Thus, from this perspective, these souls must also have the right.” By Allah, whoever has found the scent of the meanings of divine approval will recognize the disbelief, hypocrisy, rebellion, and objection to all prophets and messengers from this statement.

652. It has been observed that they have never been nourished by the abundance of meanings and have been utterly deprived of the divine spiritual bounty. It is quite clear what the intention of His Holiness was in this statement. The word of truth, even if it consists of two letters, has been and will be the sovereign of the words of the people of the earth. By Allah, the knowers of the truth find the breaths of truth from the very breaths of that single word and turn their attention to its approval. Observe that if a cup is taken from the sweet banks of the Euphrates, those with a taste will recognize which source this water has come from, and from its sweetness, they will trace back to its source, even though it appears to be just a cup of water. Since the source of knowledge, understanding, attention, generosity, grace, power, glory, and greatness is flowing and moving, the sincere and close ones will recognize it and trace it back to its source. Thus, it is explained for you so that you may be guided by the guidance of Allah, your Lord, and do not turn to the armies of the devils.

653. And if someone says two words and remains idle in the third word, it is proven that it has not and will not be from this flowing and moving source. By Allah, O servant, the truth has been and will be distinguished in all its affairs from its opposites. Do not confuse yourself! If you want to experience it, be present and ask for a verse from the verses of Allah. Then, you will gaze upon the ocean that undulates by itself for its own sake, and its waves never run out; and you will gaze upon the abode of meanings and understanding, the repository of knowledge and wisdom, and you will be among the certain believers.

654. And this Greatest Manifestation appears as the Point of Explanation - may His greatness be exalted - specifically mentioned in all the explanations through the outward verses; therefore, it appears through the outward verses. Otherwise, everything that appears from Him is a proof upon all the worlds. In this Greatest Manifestation, all the verses of power, horizons, and inner selves have been witnessed, and none deny them except every stubborn deceiver.

655. Today, it is necessary for every soul to avoid wicked and idolatrous selves, as they have appeared with deception that is impossible to fabricate. It is written from the land of Sád to the presence of the name of God, Ásíyád Mahdí - upon him be the glory of God - that they sent a written piece to this land containing the mother of all obscenities and sins, implying that there was a hidden tablet in their house written by the Most High's handwriting. And I brought out that tablet, in which there were inscriptions and attributed it to the first Point, which was written with a glorious countenance as a recommendation for Mírzá Yahyá. By God, the One who there is no god but Him, we are all perplexed by the fabrication of these souls and the deception [351] of these people. And after the source of the command, it was ordered to go out and tell him where the tablet was brought out from the house and show it, so that perhaps he may become alert within himself and be among the repentant. They have risen to such an extent in lying! And these are the instructions that Mírzá Yahyá writes and sends from here. May the curse of God be upon the liars and fabricators. Then the Point of Explanation in the Throne of Paradise

disassociates from them and says: "Loss for you, O assembly of idolaters, and fire upon you, O assembly of the selfish!"

656. Today, one must make their vision sharp as iron, purify their heart, and sanctify their chest so that they can recognize and distinguish themselves from ignorance. Although this rank is very high and sublime, it is very easy and simple for the just, even though the people of expression have reached a position and have objected to matters against the truth that no one has ever objected to similar matters against the truth from the beginning of creation until now. All these servants have been wandering for years. By the great God, there has never been anything among them from the adornments of the world, and if there were, we all shared it equally. And whoever enters the Most Great House, it is as if they themselves are the owner of the house, with the utmost grace bestowed upon them. Yet, in spite of this, the people of expression have objected to God concerning everything that has appeared from the truth, even drinking tea, and likewise [352] in clothing and the like. Shame on them and their modesty!

657.

I don't know what has happened that every soul is standing behind, afflicted. These days, a Tablet has been revealed from the East of the Will of the Merciful, specifically for one of the beloved ones of the East. In this position, it is mentioned for the sake of awakening; perhaps they will awaken and hear the words of the First Point in the last sphere from the tongue of the Most Glorious Creator, and feel ashamed of the clamor, moaning, and lamentation of that Presence, and be content with what they have caused. And this is the form of what has descended from the Almighty God, the Most High:

In the name of God, the Holiest, the Most High, the Supreme.

658. This is a book from the Primal Point to those who have believed in the One, Unique, Mighty, and All-Knowing God. In it, He addresses those who have hesitated in this matter among the people of eloquence, so that they may perceive the wonders of God's words and awaken from the slumber of heedlessness during this luminous dawning. Say: We have commanded you in the Book not to advance any group from which the Beloved of the Knowers and the Purpose of those in the heavens and the earths appear. We have commanded you, if you realize the meeting with God, to stand facing the Face, and then to utter, on My behalf, this Mighty and Impregnable Word: "Upon You, O Glory of God and Your relatives, be the remembrance of God and the praise of everything at all times, before time, and after time." We have made this Word a source of might for the people of eloquence so that, through it, they may ascend to the stages of holiness and be among the victorious. Yet they have forsaken what they were commanded, to the extent that no one has appeared facing the Face with what We commanded them in the Tablets of Mighty Greatness; rather, they have thrown towards Him the darts of hypocrisy from all horizons. Because of this, I wept, and the inhabitants of the Exalted Kingdom wept, and then the Trustworthy Spirit.

659. Say: O people, be ashamed before My Beauty! Indeed, the One who has appeared with the truth is the Glory of the worlds, if you are among the knowers. And He is the Glory of God, and upon Him is the remembrance of God and His praise, and then the praise of the inhabitants of the Most Exalted Realm, the praise of the inhabitants of the Everlasting Kingdom, and the praise of everything at all times. Beware

lest you be veiled by what was created between the earth and the heavens! Hasten to His good-pleasure and be not among the heedless.

660. Say: Indeed, His beauty was My beauty in truth, and His soul was My soul. And whatever We have revealed in the Bayan has been revealed for His command, the All-Compelling, the Wonderful. Fear God and do not argue about what We have informed you of and have given you glad tidings of His appearance. His soul took the covenant before My soul, and everything bears witness to that if you are among the deniers. By God, with a melody of His melodies, the realities of all things were brought forth once again, and with another melody, the hearts of the near ones were attracted. Beware lest you be veiled by anything from the One whose meeting was like My meeting, and who sacrificed His soul for My sake, just as I sacrificed for His sake, out of love for His mighty, impregnable beauty.

661. Say: Were it not for Him, the 'H' would not have been joined to the 'B', the structure of 'H' would not have settled upon the 'W', and what has been and what will be would not have been created if you are among the perceptive ones. Were it not for Him, I would not have thrown Myself at the hands of the polytheists, nor would I have been suspended in the air. By God, in My longing for Him and My desire for His soul, I have borne what no Prophet or Messenger has borne. I have accepted all of this for Myself so that nothing would befall Him that would sadden His tender, delicate, subtle, and impregnable heart. We have instructed you in all the Bayan that no one should grieve anyone, so that no grief would befall Him. Otherwise, what is there for Me and My mention to you and My involvement with you, O company of those who have abandoned?

662. Indeed, in the Bayan, I have intended nothing but His essence, and in the remembrances, nothing but His mention, and in the names, nothing but His blessed, impregnable, holiest, most creative, and most wondrous Name. By My life, if I mentioned the remembrance of Lordship, I intended nothing but His Lordship over all things. If the mention of Divinity flowed from My pen, My only purpose was the God of all worlds. If the mention of the Desired One flowed from My pen, it was He who was My Desired One. Likewise, with regard to the Beloved, He indeed was My Beloved and the Beloved of those who know. If I mentioned the remembrance of prostration, I intended nothing but prostration before His exalted, mighty, impregnable Face. If I praised a soul, the purpose of My heart was none other than the praise of His soul. If I commanded the people to perform a deed, I intended nothing but the deed in His good pleasure on the Day of His appearance. Thus, every word that descended upon Me from the dominion of My all-knowing, all-wise Lord bears witness to this. I have made everything dependent upon His confirmation, His satisfaction, and indeed, He is the One who has been, by Himself, the God of all worlds and the Desired One of those who seek.

If you would but sharpen your insight, you would bear witness to the manifestations of "He does as He pleases" under His shadow for the worshipers. Yet, you have done to His person what neither the people of the Criterion have done to My person, nor the company of the Jews to the Spirit.

663. Alas! How my heart burns and my soul yearns for what has befallen my Beloved at the hands of the company of the idolaters! Woe to you and your loyalty, O assembly of the wrongdoers! Indeed, we created faithfulness and courtesy for His sake, so that upon His appearance, you would not commit any act that would grieve my reality and the realities of all things. Yet, you have transgressed what has been

ordained in the Book of God, the Exalted, the Mighty, and violated the veil of modesty, then the covering of sanctity, and have done that which the pen of creation is too shy to mention between the earth and the heavens.

664. Alas! Alas! For what has befallen this unique, oppressed stranger at your hands, and I know not what you will do with Him thereafter. By my Exalted Self, I indeed know, and I have knowledge of all things in a Tablet that God has made safeguarded from the gaze of the idolaters. And He informed us beforehand of what has befallen Him and what will befall Him, even though He Himself is aware of what lies in the hearts of all the worlds and nothing can escape His knowledge or slip from His grasp of what has been created by a word from Him. There is no god but Him, the Singular, the Resurrector, the Life-Giver, the Life-Taker.

665. Say: O people, indeed He is the One who, if He wills, can make every being in the heavens and the earth an everlasting proof from Himself, for He is capable, and this is easy for Him. Indeed, He is the One who created the delight of eloquence for Himself, and from Him began everything and to Him it shall return, if you are among those who possess knowledge. And yet, with what was in His grasp of the dominion of creation, you were not content for Him to name Himself with any of the names, after they and their dominion were created by His mighty and invulnerable command. Alas! Alas for your heedlessness, O people of eloquence! Alas! Alas for your veiling, O people of idolatry!

666. And when you transgressed against yourselves and claimed to have reached the heights of knowledge, you remembered guardianship for one of His enemies and used it as evidence against God, by whom the laws of religions were established for the former and latter people. You reverted to what the people of the criterion used as evidence, after We had forbidden you in His courtyard from all remembrances except after His permission, and God was a witness and expert in this. So, look into your affairs and your knowledge; woe to you and to your intellects, then to your discernment, O assembly of the losers. Have you not known that We have folded up what was with the people and spread out another carpet? So, blessed be God, the King, the Expander, the Mighty, the Generous.

667. Say: O people, do not fabricate falsehoods against me. I have only spoken in remembrance of this appearance and praised it. I have breathed only out of love for it and directed myself only towards its radiant and luminous countenance. I have made the utterance and what has been revealed in it a leaf from the leaves of the garden of Ridwan for His Almighty, Mighty, and Powerful Self. Beware of usurping it and returning it to the one who wanted to shed my blood once again by following his self and desire and being among the aggressors.

668. We have elaborated the explanation from every word, then returned it to it, and commanded the word to appear before the Throne so that the creation before it would bear witness and His All-Knowing, Wise Self would rejoice in it. So be fair, is it appropriate for its owner to interfere with it, or less than that? What is the matter with you, O assembly of the veiled ones? We have commanded the assembly of explanation to wear silk and purify themselves and their garments so that His eye does not fall upon what He does not like, and likewise, in everything, we have detailed a clear explanation in a manifest book. All of this is for His sake, if only you were among the just.

669. And We created the heavens and the earth and what is destined between them for His beloved ones, so how magnificent is His radiant, Mighty, and Luminous beauty, while you clung to what We have destined for Him and opposed it to My Beloved. So what is the matter with you, O assembly of hatred, and what will avail you today, O assembly of the corrupt? And you have objected to it and to all that has appeared from Him after We have enjoined you in the Tablets that whoever thinks of the mention of His Most Great and Wonderful Name, he should rise from his seat and say: "Glory be to God, the Possessor of the Kingdom and the Dominion" nineteen times, then: "Glory be to God, the Possessor of Might and Power" nineteen times, until the end of what We have revealed in a mighty and great Tablet.

670. And you have disbelieved in Him and His signs, and you were not content with that, and you did not observe the rights of God concerning Him, and you did not heed the command of God concerning His Exalted, Knowing Self, to the point that you objected to all His actions one after another and you were among the mockers[358]. And among you are those who said: "He drinks tea!" And among you are those who said: "He eats food!" And among you are those who objected to His clothing, after which every thread of its threads testifies that there is no god but He and that He is indeed the desired one of those brought near.

671. Indeed, I testify with myself that there were times when He did not have two garments to change one for the other. Thus, the tongue of truth and knowledge bears witness. And on some nights, there was nothing for the family of God to earn their livelihood, and indeed, He concealed His affair in preservation of the command of God, the Decisive, the Mighty, after which everything was created for Him and with Him are the keys to the treasures of the heavens and the earth. Woe to your shame, O Assembly of Discourse! By God, I am ashamed of your actions, and thus I disassociate myself from you, O Assembly of Demons. Ah, ah, for His trials among you, ah, ah, for what has befallen and will befall Him at every moment.

672. O people, be fair, and then reflect for even a moment: If you were in those veils, why would I manifest myself and what is the purpose of my manifestation, O Assembly of Hypocrites? God has sent me to break the veils and purify you for this manifestation, and you have done with it what brings tears to my eyes and the eyes of the sanctified ones. The faces of the people of the past religions have turned pale due to your actions because you are more veiled and heedless than the assemblies of the Torah, the Psalms, and the Gospel. Oh, if only I had not been born of my mother and had not manifested myself among you, O Assembly of the Disappointed. By the one who sent me with the truth, I have counted the knowledge of everything and all that is treasured in the treasures of God's preservation and what is hidden from the eyes of the worlds, but I have not counted souls more wretched than you and further away from you. For after we detailed it in the tablets and advised your souls in all the papers, we never imagined that anyone in the realm would object to God, in whose hand is the kingdom of the King of the heavens and the earth. Thus, we are bewildered by your creation.

673. And I did not know by which word you were created, O you who bewildered the hearts of the people of the High Assemblies, and then the hearts of the sincere and the close ones. Thus, we have narrated to you, O servant, in this Tablet, what the dove of eloquence sang at the time near the throne of your Mighty, Praiseworthy Lord. Indeed, you are the one, so read what has been revealed in it, and then guard

the pearls of meanings from every treacherous thief among the assemblies of devils! And if you find someone with insight, spread it before their eyes so that they may bear witness and be among the winners. Perhaps the people of insight among our righteous servants will look at what has been imposed on the beauty of the Chosen One by these wicked ones, who have taken the calf for themselves as a lord other than God, and they prostrate to it in the evenings and the early mornings, and they will be among the rejoicing.

674. And indeed, you should not grieve for what has befallen us, then be patient as we have been patient, and indeed, He is the best helper and supporter. Remember your Lord in the nights and the days, and then speak of the praise of Himself among His servants, so that perhaps by praising Him, the fire of His love will arise [360] in the hearts of the beneficent, and everyone will stand in the praise of God, their Lord, and the Lord of what they see and what they do not see, and the Lord of your forefathers, the first ones. Praise be to God, the Lord of the worlds.

675. Every discerning and perceptive person should surely lament for both the truth and their own selves in regard to these mentioned verses. As for the Mighty Truth, it is because it has been afflicted at the hands of the likes of those oppressors in a way that the eye of creation has not seen and the ear of invention has not heard. As for their own selves, it is because they have not acted in a manner befitting this wondrous matter and have not arisen. We ask God to send forth a creation with His authority to bring about what has been missed from these people, so that those holy souls may arise according to what is befitting and appropriate for this manifestation.

Those who revolve around the spirit say, "Do not hide, tear apart the veils, and then reveal what has been stored in the secret of God's knowledge, the Dominant, the Self-Sustaining!" And those who revolve around the intellect say, "Beware, beware, be patient and do not disclose what frightens the temples of the oppressors and distinguishes the chests of the polytheists. Cast upon the servants what befits their station and position! Beware of casting upon the infant the stages of maturity, or upon the deprived the secrets of God's sanctuary, or upon the deaf the melodies of God, the Mighty, the Beloved!"

676. O unjust and unseeing one, why did you not question the tree of evasion about why it issued a fatwa for the killing of a soul who had been known and recognized by its name for twenty years, had established its reputation through its words, and had now [361] caused what no one else had caused, and was constantly engaged in new schemes to undermine its cause? While you and the likes of you have all been created from its word, but what can be mentioned that has never had an effect on the souls of the oppressors and polytheists and will not have an effect?

677. And it is quite clear that if a soul were to attain a spark from the fire of divine love, it would never engage in these words and would not bring up these objections against the authority of the names and attributes, such that no trace of it has appeared in creation. So Allah will surely raise a creation who will pay attention to its words, recognize its purpose, turn towards it, and disconnect from the worlds.

678. And as for what you wrote, asking what should I say in response to Mirza Muhammad Ali, Mirza Abu al-Hasan, and others, you are not and have never been the judge of the universe. Be the judge of your own self and think about what you will say in response to God; responding to creation is easy. O

shameless and immodest one, you have expressed confusion and embarrassment in response to a few creatures, but have never considered responding to the truth. Now be fair, as you have shown shame and confusion in responding to a few individuals, what will you say in response to the servants in the abode of the Supreme Throne, a position where all prophets and the closest ones are present? Bear witness to yourself in that situation, and to the entire assembly of eloquence, and the first point on the right side of the Throne [362] will address you and them.

679. It is mentioned in Persian so that you may understand correctly. It says: O assembly of eloquence, have I not informed you in all the Tablets that after me a Manifestation will appear? Surely, you all say, "Yes." And indeed, the truth is that in all the Tablets, the good news has been given and the covenant of that Supreme Light has been taken from everyone. Then it says: "Have I not said that that Primal Beauty will appear with the verses of God? And have I not said that the people of Sinai will be struck down and perish in that abode? And have I not said that the highest Tree of Affirmation will emerge from the lowest Tree of Negation? And have I not said that every luminous being will be seen in the darkness of His light? And have I not said that at the time of the appearance, no one but His essence will be informed? And have I not said that during the appearance, do not be veiled from what has been revealed in His utterance? And have I not said to the letters of eloquence, who are the first of creation, not to be deprived of that Primal Beauty? And have I not said that all eloquence is but a leaf from the leaves of Paradise in the presence of that Tree of Oneness? Have I not said that He is capable of rejecting a soul that is higher than all creation? And have I not said that all eloquence is created in His manifestation before Him?"

680. Indeed, you all confirm it as it is explicitly revealed and recorded in all the Tablets. Despite these innumerable admonitions and well-founded counsels, for what reason and on what grounds have you drawn the sword of injustice against this blessed Beauty, and collectively violated His sanctity, sought to shed His pure blood, and launched an onslaught with the swords of hypocrisy from all directions? And yet, He has appeared with a proof that I had previously appeared with, and likewise, before me, was Muhammad, the Messenger of Allah, and even before him, the Spirit (Jesus). If you ask, "From where are these verses from God?" I say, "For the same reason that you have recognized my verses to be from God."

681. Even though all acknowledge that these wondrous verses have been spread throughout all regions and at all times, He has spoken with verses that are non-existent compared to His Word and will always be. Yet, you have regarded a person who is at odds with the truth as their Lord. Some of you have clung to the idea that I have called him the "fruit," even though in my revealed book, if observed, there is no branch, leaf, or fruit that does not prostrate before the Sun of Manifestation on the Day of His appearance; it is not from me and does not refer back to me.

682. And some have clung to the idea that I have called him the "mirror," even though a hundred thousand like him have appeared and risen according to my text from a single manifestation of the Sun. And now, you have not even understood the matter of that mirror. Assuming that he is indeed that mirror, there is no doubt that you have considered him a mirror according to my statement, and I have explicitly stated not to be veiled from the Manifestation of the Lord of Lords by what has been revealed in

the book about that Manifestation. Likewise, I have said that the people of Mount Sinai become lifeless and nothing before that Supreme Manifestation, and a hundred thousand like those mirrors have been and will always be absolutely non-existent compared to a single soul among those illuminated souls who rise from the horizon of Divine Unity.

683. And if you say that this mirror has also made the same claim, there is no doubt that he has been false in this statement, for I have specifically revealed that if a mirror claims to be a sun, it is clear before the real sun that it is merely a shadow of it. And from this very statement of mine, it is proven that the mirror, according to your claim, will make a claim to be the sun. And this very claim of his in these days is evidence of his falsehood, because after the emergence of the radiance of the Sun of Divine Unity, he has spoken these words out of objection against his own soul, out of enmity against his existence, out of arrogance against his essence, and out of disbelief in his cause, and most of you have followed him.

684. Woe to you, O people of eloquence, and again woe to you, O people of eloquence, and again woe to you, O people of eloquence, and again woe to you, unto the end of that which has no end! For by your actions, my heart has melted, my liver has burned, my insides have become entangled, my limbs have been torn apart, my foundations have been shaken, my skin has shuddered, my soul has trembled, my existence has become afflicted, my innermost secret has become agitated, and my grief is manifest and hidden, both at the beginning and the end.

685. What you have mentioned and continue to mention, you attribute to me and hold fast to my words regarding him. My own testimony is established in my writings, and I have specifically instructed you not to be veiled from the divine presence by my words. I do not know, after this, by what excuse you cling and by what rope you hold fast. You do not pay attention to my teachings and do not accept God's counsel. You ascribe to me hostility and argumentation with someone who is currently fighting against God, while I have explicitly stated that all the manifestations of God's names are humbly serving in that glorious appearance. As I have said:

686. If I say that He is One, then that is one of His names. If I say that He is Sublime, then the manifestation of that name is one of His names. If I say that He is Holy, then He is the one who manifests Himself with that name and its like. If I say that He is Mighty, then every mighty one prostrates before the loftiness of His might. If I say that He is Beloved, then every beloved one is captivated by the love and recognition of Him and the glory of His might. If I say that He is the Dominant, then He is the one whom God has made dominant over all things by His command on the Day of His appearance. If I say that He is Self-subsisting, then that is the manifestation of one of those who uphold the banner of His unity. Exalted, exalted be His mention, and exalted, exalted be His station.

In Persian, the meaning is that if I say He is One, this One is one of His names. If I say He is Sublime, the place of manifestation of this name has been one of His names[366]. If I say He is Holy, He is the kind of person who has manifested and continues to manifest with this name like His. If I say He is Mighty, every mighty one prostrates because of the loftiness of His might. If I say He is Beloved, every beloved one has torn the veil of their heart in love and affection for Him. If I say He is Dominant, He is the sovereign whom every person who argues with Him on the Day of His appearance, in truth, God makes Him dominant over

all things by His command. And if I say He is Self-subsisting, then that manifestation is one of those who uphold the banner of His unity.

687. Despite having mentioned all the beautiful names in this explicit manner as servants of His court, and having described the essence of the intended purpose and the promised countenance as sanctified, exalted, and purified from all, you have nevertheless taken a name from my book, clung to that name, and introduced something that no nation has ever introduced before.

688. Thus spoke the tongue of God, the Sovereign, the All-Powerful, the Most High, the Great. These utterances are from the first point - may our souls be sacrificed for it - is any soul capable of responding? No, by Allah! Rather, we are all overwhelmed, embarrassed, and ashamed, for the souls that have turned towards us have not risen to the conditions of receptivity. And it is evident what the souls of those who turn away have committed and continue to do. In accordance with the first point, all the beautiful names, from "the Dominant" and "the Self-Subsisting"[367] and beyond and below them, are all souls who will argue in favor of this wondrous appearance based on the evidence of this appearance itself. Consider the status of those souls who have argued and written in support of this Most Great Appearance through their expressions and pen, writing that which has been inspired in the hearts of the detached. By Allah, they are among the highest and most resplendent of creation, in a way that no one has ever surpassed them before and no soul among the latter generations will ever surpass them.

689. O commanding soul, why have you become preoccupied with the mention of those souls and expressed bewilderment in response? You have not taken heed from the deeds of those souls who have given their lives in the path of this Cause, and each of their deeds, in affirming this wondrous Appearance, has been the most evident proof and an irrefutable argument between the heavens and the earth. Among them is the beloved of the martyrs, His Eminence Aqa Sayyid Ismail Zavareh, who sacrificed his own head out of love for this Appearance, and no soul has ever denied his asceticism, piety, devotion, virtue, and knowledge before God. You have not been guided by the deeds of such a soul, and have sent forth the mention of those souls whose current state is unknown and who stand upon an uncertain path before the Throne. Perhaps God will strengthen them in His cause, sever them from you and those like you, and make them among the sincere.

690. It has become necessary to detail the account of His Eminence Sayyid Martyr - upon him be the glory of God, the honor of God, the light of God, the majesty of God, the secret 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 - in this position, so that you may become informed about those souls who have been told by the Point of Revelation - glorified be His power - that before the appearance of that Sun of Unity, they would be set ablaze with the fire of His love. As they address the appearance afterward, the meaning in Persian is as follows, and His word - exalted be His honor - is: "Although all the servants are veiled from You and will remain so, yet for You, there will be created servants who, before Your appearance, will become ignited with the fire of Your love."

691. As such, the mentioned Sayyid became ignited before the appearance, and certainly, the likes of that soul will also appear, even if you and the likes of you deny or disbelieve. The story of that martyr is that he entered Iraq and settled near the most exalted House of Muhammad Reza - upon him be the glory of

God. The aforementioned name was invited by His Holiness to visit his house at certain times. A few days delay occurred, and they were told to wait in response until one day, they accepted and brought their presence to that residence. The mentioned dignitary prepared a gathering to the best of his ability and brought several trays of various foods, fruits, and sweets to their presence. Then the face of God turned to the face of the one who was martyred in His path and addressed him: "Come and eat whatever is present before you from the blessings of God and His bounties!"

692. Indeed, he spoke before God with humility, awe, crying, and repentance, and said, "I want, from your wonderful gifts, that you grant me your spiritual blessings." Then the face of the spirit ignited, and He said, "Come, O servant!" and ordered him to sit before His face. Then the tongue of God spoke words from which the essence of meanings flowed onto everything that was and everything that will be. I am not able to describe or mention them, nor do I know what His caring hand bestowed upon him from His hidden spiritual blessings, to the extent that his soul, spirit, being, and essence were all drawn towards them. The overwhelming longing took hold of him so much that he became oblivious to himself and everything in the heavens and the earth. So he turned, secretly and openly, towards the beloved of the worlds until the gathering ended, and the spirit returned to its abode.

693. However, after listening to the words of God and experiencing what he desired, no one saw tranquility and peace within him. Only a few days passed, and at every moment, his longing increased, and his passion for God, his Creator, intensified. Until one dawn, he came and swept the courtyard of the house with his turban, returned and took a knife, withdrew from people, and left the city until he reached the shore of the beach. He stood facing the House (of Worship), with one hand grasping his beard and the other cutting his throat out of love for God, the Almighty, the Protector, the Self-Sustaining.

Then, there was an uproar among the people, and cries rose from all souls. A large crowd gathered around him, and they saw that the knife was in his hand, and he had placed his hand on his chest. This bewildered all beings, then the inhabitants of the highest realm, then the inhabitants of the cities of majesty, then the inhabitants of the kingdom of names and the dominion of eternity. They all prayed for him, glorified his face, descended upon him, circled around him, and inhaled the fragrance of his love. Indeed, if I were to mention what appeared on that day, you would not accept it nor be able to comprehend it, and God is a witness to what I say.

694. In the Persian language, it is mentioned that after the arrival of the Exalted One, the mentioned Sayyid sought spiritual sustenance. He was told, "Come and sit in front of me!" After sitting down, some statements were made. By God, the intoxication of the divine meanings of the words was so overwhelming that he became oblivious to himself and the worlds. If the inhabitants of the worlds tried to mention the details of that gathering or engage in describing that abundance of meanings, which flowed continuously from the ocean of expression, they would undoubtedly find themselves incapable.

The words of God had such an effect on the heart that turned towards God that all its foundations were set ablaze with the fire of divine love. It is the right of the world to know what grace was bestowed upon him. He tasted what no one knew except God, the All-Knowing, the All-Aware.

695. After the gathering had ended, the Exalted Beauty left. However, that Sayyid, at all times, was in a wondrous state and was captivated by the love of God to such an extent that he eventually stopped eating and drinking. For some time, he remained in this state [371] until one day, he recited some verses in praise of God, gave them to his companions, and they are still available now. If anyone were to observe, they would become aware of the burning state of that simple, sanctified being.

One day, at the break of dawn, he got up and turned his attention towards the Most Great House. He swept the pure courtyard of the House with his turban. Then, he took a sword and went to the house of Muhammad Reza, performed an act of devotion, and hurried to the altar of his Beloved, completely detached from all who were in the heavens and the earth. At that time, the focus of all the high angels was around him, and they turned their attention towards him at the altar.

Finally, outside the city, near the beach and facing the House, he took his own blessed throat in his hand and cut it, yearning for the love of his Lord, passionately seeking His affection and union, content with His decree, and turning towards the sanctuary of His presence.

696. Afterward, news of this event spread throughout the city, to such an extent that everyone heard about it. The chief of the local guards, along with a group of Arabs and non-Arabs, went to the sacred site and saw the holy form lying there with a sword in his hand, having sacrificed his life in this state. After observing this, everyone was astonished, and this act led some of the enemies to regret their actions and become victorious in the love of God. In no era has such an event occurred before.

Take note that the name of this blessed soul was Isma'il [372], but this Isma'il did not return alive from the altar of the Beloved and sacrificed his life on that path. By God, this act is a proof upon all who are in the heavens and the earth, but you and the likes of you are not worthy. What do these realms have to do with you? You should go and remember the fabricated testament, investigate that position, and write a treatise.

697. And likewise, other souls who have given their lives in this manifestation and have been uttering the name of the Beloved until they reached the altar of sacrifice. Do not begrudge the mention of these souls, who, like the shining suns, illuminate the people around them. Instead, you write about what to say in response to this or that person. Those who disbelieve in the signs of God and follow you and the likes of you in this world and the Hereafter have certainly lost. Indeed, the fire will be their abode, and what a terrible abode for the deniers.

698. And as for what you have written, asking what answer I should give to those who cling to someone new every day, considering one as the truth and another as falsehood, this truth that has been mentioned has always been a creation. It has been honored with a garment from among the garments of divine names, but after arrogance, pride, and turning away, that garment has been taken from it. Take hold of the pen, for by what has flowed from it, the people of the ancient realms will curse you, and the truthful, eloquent, and trustworthy tongue of God will bear witness to this. It is said that at the end of the world, near the outpouring of that dominant red light, the Turiyans will die and become nothing. You have recently mentioned how it is possible that a mirror, according to your claim, becomes void or a fruit falls?

It is explicitly stated that many trees of affirmation become trees of negation in the subsequent manifestation due to turning away from them. And now, according to your belief, you cling to and hold fast to a single fruit. If it were a true fruit, with its turning away, it would have fallen from the divine Lote Tree and returned to its original abode in the fire.

699. In this regard, a statement is mentioned from the point of expression, the radiance of the Merciful, and the Breath of the Sublime - may the soul of whoever is in the realms of existence and possibility be a sacrifice for it - that perhaps you may show modesty and not stretch your hand to the pavilion of divine knowledge and gnosis. Although you and the likes of you are considered deprived in the sight of God, the face of expression has been and will be for those who are close to Him. He said, and His word is the truth: "And make, O God, that entire tree to manifest its fruits that God has created within it for whoever God has intended to manifest with what He has intended. For indeed, by Your might, I have not intended that there be on that tree any branch, leaf, or fruit that does not prostrate to it on the day of its appearance and does not praise You in the manner befitting the loftiness of its appearance and the exaltation of its essence. And if You, O my God, witness any branch, leaf, or fruit that does not prostrate to it on the day of its appearance, then cut it off, O God, from that tree, for it was not of me and does not return to me."

700. May my soul be a sacrifice for it, and my spirit be a sacrifice for it, and my secret be a sacrifice for it, and my outward be a sacrifice for it, and my inward be a sacrifice for it, and the Kingdom and the Dominion be a sacrifice for it[374], and the Power and the Divinity be a sacrifice for it, and the Glory and the Ruby be a sacrifice for it, and the Manifestation and the Humanity be a sacrifice for it, and whatever was created in the realms of eternity be a sacrifice for it because - may my soul be a sacrifice for it - its pen did not move except in this wondrous remembrance and this boastful, impregnable appearance, and this lofty, exalted elevation, and this shining, illuminating sun, and this manifest, resplendent, mighty, invulnerable cause. Contemplate the extent of what that Point of Existence and Beauty of the Beloved says! It says: "O Lord, I have not intended for any branch, leaf, or fruit to remain on this tree that does not prostrate for it on the day of its appearance and does not praise You, as befits the loftiness of its appearance and the exaltation of its essence. And it says: If You, O my Lord, observe on me any branch, leaf, or fruit that does not prostrate for it on the day of its appearance, then cut it off, O Lord, from this tree! Indeed, it has not been from me and does not return to me."

701. Reflect for a moment! The fruit of the Tree of Truth in the previous appearance is that all the people of eloquence dwell under the shadow of this tree. This has been the main purpose of what was predestined in the previous tree. Now, every soul that has attained to that station from the fruits, leaves, branches, and what has been predestined for it, has been mentioned, and apart from that, [they are] fallen and cut off. Now, grieve a little for the fruit that has been taken without God's permission[375]! And if the fruit is true according to the text of the Point of Eloquence, which says that if it does not acknowledge the truth on the day of appearance, it is not and will not be from me, despite this clear and evident explanation, you still wonder how the fruit can become false or fall.

702. Now, observe the greatness of the Cause of God and the state of yourself and your guide! Say: O child of the school of ignorance, not yet mature, if you were mature, you would not engage in these words. So woe to you, and to what you have, and to what you have inferred, and to what you are pleased

with today! The mature ones are those who have recognized the Manifestation of the Lord of the Worlds and are firmly established on the pillars of authority and dignity. It is very difficult for you and the likes of you to pierce these veils, but for the truth - exalted is His praise - there are souls who, by His breezes, pierce all the veils, and they are the souls whose every breath is dominant over all the people of eloquence, as well as their words, deeds, and knowledge. As the Point of Eloquence says, the one-year-old embryo of the next appearance is stronger than all those in eloquence. By God, the One for whom there is no god but He, if they reflect upon the very statement of the Point of Eloquence, all would sever from everything in the heavens and the earth, from the spirit, soul, and essence, and turn their attention to the unity of His existence.

703. And this word is very great, if only you would reflect. If the Cause were not great, how could such a statement emerge from the abode of eloquence? So bear witness that God, the Most High, the Supreme, is truthful. For if it were not stronger than all creation, it could not pierce these veils of illusions and shatter these great idols with the power of the Friend of the Horizons. Where is the station of these servants compared to the station of the previous servants? These are the servants upon whom the people of the highest assembly and the realities of things send their blessings, but you do not perceive it.

704. And this, written by the pen of slander and calumny, some people attribute disobedience to the Most Glorious Beauty and write what the pen is too ashamed to mention, as soon as it is mentioned, it is a clear lie. All these words were inspired and written by that lying instigator. And whoever speaks of this has fabricated a lie against God, the Dominant, the Self-Subsisting. Then the angels of sanctification will address you from the highest Paradise and say, "O polytheist, silence your tongue! We were created and sent forth by a drop from the ocean of His sanctification, and God has made us purified from indicating anything other than Him and exalted from mentioning anything besides Him. And so, we glorify and sanctify Him in this Greatest and Most Exalted Abode."

705. Then the angels of exaltation will address you from the highest Paradise and say, "Take your pen, O you who associate others with God! By God, we were sent forth and created by a breeze from the winds of His exaltation, and so, we exalt, glorify, and sanctify Him in this station which God has made purified from your mention, your praise, and your knowledge and the knowledge of the worlds." Then the angels of abstraction will address you in the Glorious Paradise and say, "Be ashamed, O you who turn away from God! God has created us from the oceans of His abstraction and we are severed from every mention other than His mention. And so, we walk in this Greatest Paradise and remember Him and praise Him at every dawn and dusk."

706. Then the people of the Paradise of the Command will address you and say, "O you who are heedless of the remembrance of God and warring with yourself, indeed, we were created by the command of the One whose pen wrote in a magnificent and unique way. It is He by whose command the Supreme Pen inscribed on the Tablets whatever He willed, and it is He who rules over what He desires. He is not questioned about what He does, but others are questioned if you are among the worlds. He is the chosen one in Himself, doing what He pleases with His authority; no one can object to Him, and objection only returns to your wretched and distant self. We have not counted more veils from you than the religions of the past. By God, with the fire of your hatred, the fire of Hell has been ignited. Fear God and do not

attribute to Him what your soul and desires command, and do not be among the idolaters! By God, every atom bears witness to His sanctification, then with His exaltation, all things, and with His abstraction, the inhabitants of the highest heaven, and with His unification, the people of the cities of eternity. If He were to decree for the self of idolatry the decree of oneness, He would be able with His omnipotent and all-powerful authority, and if He were to change the sins of the possible beings with a word from Him, He would be capable by His command. But impotence is your affair and the affair of those like you, O you who have deprived yourself of the breaths of God in these most creative and wondrous days.”

707. Woe to you and your understanding! Have you not realized that the judgment appears from Him and no one’s judgment returns to Him? Indeed, He is the One who commands in the eternal past, and no one’s command applies to Him, for all are in need of Him and created by His mighty and unique word. Is it appropriate for a leaf that has fallen from the Lote Tree and has turned yellow from the wind of its own breath to object to the Lote Tree, from which every leaf speaks, “Indeed, there is no god but He, the Mighty, the Exalted, the All-Knowing, the Wise”? Is it appropriate for non-existence to object to the authority of the Eternal or to impose its own laws on Him? No, by His exalted and great Self! So listen to my words, then constantly seek forgiveness in your life; perhaps God will forgive you and purify you from what you have been afflicted with, sever you from your self and desires, and bring you closer to what is better for you than the kingdom of the Lord of the heavens and the earth! By God, what you wanted in what you mentioned was nothing but to waste the cause of God, and we ask God to waste you, and those who supported you in what you did and committed, and indeed He is capable of everything.”

708. This servant has been given refuge, if the answer is not mentioned, the fear is that some of the weak souls will be deprived of the truth due to these fabricated words. And if it is mentioned, by Allah, the One who there is no god but Him, the original nature will not be satisfied to be heedless of the remembrance of Allah and pay attention to the words of the polytheists. But what can be done? The obligation[379] is that what you have said should be answered, so that perhaps those fabrications will not become a veil between the servants and the sovereign on the Day of Judgment.

709. And from these words that have been inspired to you, they had no purpose except to prevent some souls from the ranks of Paradise and to trap the servants in the snare of their words. During the twelve years of stay in Iraq, everyone knows how much seriousness and effort they have made to remove some indecencies from among this group. And even if, God forbid, some have committed them, they have been done in secret. By Allah, O heedless one, you are not aware of the exalted position upon which these objections have been made. If you knew, you would destroy yourself instantly.

710. The greatest cause of the distance of the glorious beauty from Mirza Yahya, and Allah, there is no god but He, was that he trespassed in the sanctuary of the first Point - may our souls be sacrificed for him - even though it is forbidden in all divine books. And his shamelessness has reached a level where he has declared it forbidden in his writings even for his own wives, yet he dared to extend his hand of transgression and betrayal to the sanctuary of the Manifestation of the All-Knowing King. So woe to him and his loyalty! If only he had been content with himself, but instead, after committing his crime, he dedicated himself to the idolaters, and all the people of eloquence have heard and know that his misdeeds should be questioned from his companions.

711. And beyond all these, it is astonishing that this very passage[380] you have written is a clear evidence and a decisive proof of the truth of this matter, yet you have not realized it. The soul, which you yourself know, was not from the people of knowledge and piety, and was not considered among the mystics and the masters of veils, and by your own account, associated with the likes of Moshir al-Dawla. And then, suddenly, the Kawthar of divine meanings flowed from him without direction, and the suns of divine wisdom shone and illuminated from the horizon of his will - oh unjust one, this is a station above all stations, if only you were among the fair-minded. You have belittled this greatest grace and imagined that these words were mentioned to deceive people. You have made a mistake, O sinful criminal! Any wise and discerning person who hears this will surely become more steadfast and upright in the cause of God and will continue to do so.

712. The Creator has thought otherwise for Himself, so that these whisperings may affect the satanic souls, not the divine ones. The clouded hearts may be distracted by these unworthy lies from the mention of the Sovereign of Oneness, but the detached souls will pay attention to the shore of the Most Merciful with their lives. Now I ask you: if a soul rises among a people who have never been known for their knowledge and are not famous among the people for their grace and justice, and begins to speak the gems of the words of God as you have heard and are hearing - is this not the greatest soul, or a soul that has been raised among the people of knowledge? There is no doubt that the former is more sublime[381], as it has appeared solely by the power of the divine.

713. It is good that the Truth - Glorious is His Majesty - has spoken words through your tongue that have been and will be sufficient for the discerning to recognize the likes of those souls. The Truth has always been the subject of such objections, just as they objected to the Spirit of God for being in the company of sinners and revelers. By God, upon this manifestation, along with the instructions of the Point of Declaration - Glorious is His Honor - calamities have befallen that have not befallen any of the previous manifestations. The calamities of the first and the last do not compare with this impure sheet that has been sent to the most sacred arena, even though it is not informed of anything and is merely speaking out of passion and a detached soul. And this is one of the visible calamities, but there are calamities that have befallen this manifestation that no one can enumerate except God.

714. As in the signature of His Excellency, Generosity - upon Him be the Glory of God - a verse was revealed that, by God, has devastated the hearts of the people of the horizons. He says - Glorious is His Majesty -: "Indeed, you have seen me and associated with me, and you have known the ocean of my tranquility and the mountain of my steadfastness. Reflect on what has made me proclaim loudly between the heavens and the earth!" But what is the use, as the divine verses being revealed to you are like a nightingale singing for the deaf. We ask God to purify the earth from your impurity and the impurity of those who were with you, for He is indeed the Answerer of the supplications of the seekers. The extent of your power has become so apparent that, according to the worst of people and the lowest among them, you have turned away from the Truth and clung to the tree of self and desire.

715. You also wrote that it is being discussed in gatherings that the Supreme Beauty (Jamal-i-Abha) has laid the foundation for corruption and sedition, and it has become well-known that at first, he made his

brother the leader and concealed him, baking bread in his name. Now they have put him in and want to eat him like nuts.

716. May God curse whoever influenced you, and may God curse those who lie and fabricate, then transgress and rebel, then disbelieve and bring misery! By God, many people have been found foolish; everyone knows that, as ordered, they came to Iraq under the protection of the Iranian government, and Mirza Yahya fled to Iraq after the preliminary conquest of the land of Ta. Say: "O, you who associate others with God, indeed, the one who spent his life in the way of God, who was in the midst of people, and arrows of destiny were constantly fired at him, which no one could count except God, the All-Knowing, the All-Aware. Most people were against him during the days he was in Iraq, and every day someone among them called for them to take him and send him to the land of Ta. Some of them said, 'They will drown him in the river!' and some said, 'The government will exile him!' God was a witness and knower of all this, and the eyes of all things wept for him because of the hardships and adversities he faced - and yet you have written what you wrote. Surely, God's curse is upon the liars!"

717. All things bear witness and testify that during the years of [383] stay in Iraq, there was never any hope for life, and they were constantly afflicted with new adversities. And yet, the likes of those vile souls mention bread and nuts. Observe how much they have been deprived of apparent wisdom, and by God, every soul that observes your words sees the wrath of God manifest and clear in you. Glory be to God, a soul that is incapable of writing two beautiful Persian phrases dares to object to the one by whose will the Supreme Pen was created and from whom the resounding sound emerged, attracting the hearts of what has been and what will be. Woe to you and what has appeared from you!

718. But it is not far-fetched for these heedless people to prefer your words over the words of truth, just as they have preferred and worshiped the fleeting world over the truth for endless years, and are still preoccupied with it. It is a great pity that a person speaks in such unworthy words, for words are a reflection of a human soul. Therefore, the words of the people of the highest perspective are adorned with the art of literature. We ask God not to leave us naked without this garment, by which the human dignity is manifested among the worlds, and its distinction from the animal. Then we ask Him to bring us closer to Him, detach us from everything other than Him, purify us from the odors of illusion and imitation, and make us among those who said: "Our Lord is God!" Then they remained steadfast and were not deterred by the ridicule of all creatures [384] nor the gloating of the heedless.

719. O God, my Lord, open the eyes of these people so that they may see You manifest among Your creation and shining in Your kingdom! Indeed, my Lord, if You were to open their eyes, they would not be afflicted by their ridicule, the stones of their suspicions, and the arrows of their illusions, just as You have opened the eyes of Your loved ones and taught them what You did not teach others. And if You were to remove the veils for them as You have removed them from their faces, they would not hide nor object. So when You concealed from these people and revealed to Your loved ones, the noise of the heedless has risen from Your innocence and the cries of the deluded from the people of Your kingdom. Therefore, I ask You by Yourself to remove the veils that prevented them from knowing You and recognizing the manifestation of Your essence so that they may all gather on the shore of the sea of Your unity and the abode of Your glorification and singularity. And indeed, You are capable of whatever You will.

720. Those who have mentioned that they have made bread in his name, and by God, I am ashamed to mention such ill-mannered and disgraceful souls, and that is indeed Sayyid Muhammad the wicked himself. These remembrances are not and will not be the remembrances of the foremost in nobility. And any soul who has spoken such words is like someone saying, "The sun has been illuminated by darkness" or "The nightingale has learned to sing from the crow" or "A piece of ruby has acquired its brilliance and color from a stone." What is the benefit when that heedless one is not aware?

721. And the souls that have been in between have denied everyone, so that no truthful word may come forth and be heard by the people. Sayyid Muhammad, who, by the great God, used to take pride in standing in the blessed presence, has now come and attributed such false allegations to the truth. Praise be to God that we have not spoken and will not speak without truth and righteousness, we have not traded religion for the world, and we have not turned a blind eye to the truth. All are grateful that they have succeeded in faith in God during this manifestation. And this humble speaker says, "I wish I had not been born from my mother, and if I had been born, I would not have been nursed, and if I had been nursed, I would not have grown up. Oh, I wish I were among the lost!" In every moment when there is the least amount of love for God, they will not be content and will not be satisfied to witness such matters. To God, we entrust our affair and rely upon Him, and we ask from the wonders of His generosity to enable us to acknowledge His unity and confess His singularity and detach ourselves from anything other than Him, and indeed, He is capable of everything. Then we ask Him in the name by which He distinguished between truth and falsehood to enable you to remember Him, recognize the manifestation of His essence, and purify you from the insinuations of these liars.

722. By God, there is no god but Him, calamities have befallen this land that no one is capable of counting. They have repeatedly said: "What I have experienced in prison, under chains and shackles, and afflicted at the hands of the polytheists in such a way that they took me from land to land and dragged me bareheaded and barefooted from place to place, none of these are considered calamities. The greatest calamity, which has never had an equal in creation and never will, is when the truth is afflicted at the hands of an oppressor who is known by the name of justice. For that unjust one, who confidently relies on the foolish of the earth, fears nothing and cares not, does what his soul and desires command him to do. As it can be seen, he has subjected a soul, which I had nurtured and preserved, to such acts out of arrogance towards God, turning away from Him and objecting to Him, that no oppressor has ever done. The reason for this oppression has been the assurance from heedless servants, for if he was certain that people have insight and do not confirm his actions, he would not have committed such acts."

723. As more grace has been bestowed upon most of the servants, they have risen more in disbelief. The story of Satan has been mentioned before, that in each of the heavens he was known by a name, and in the highest realm he was described with utmost attributes, and for centuries he was in standing, bowing, prostrating, and sitting positions. Then it happened that he sat on the observation posts and prevented the servants from receiving the mercy of the Most Merciful. And if only the polytheistic souls in these days were content with such a level! By Him in whose hand is my soul, the thirst of their hatred will not be quenched except by drinking my blood, and Satan sought refuge with the Most Merciful from them and their deeds. But the people neither understand nor perceive.

724. It was not clear what the purpose of “Aajil” was, which flowed from the pen of misfortune. There have never been perishable objects and worldly adornments involved. It seems that the purpose was related to the provisions that were sent to each city from the exalted door specifically for the servants. If this is the case, now they have become polytheists in relation to God and have achieved their beloved. Woe to them, their life, and their loyalty! They have turned their attention and sought refuge in every other door after being cut off from the door of God and complained about the beauty of their footsteps until they reached their desired goal. Hold firmly to the truth you have found, for perhaps by following it, the souls will enter the lowest depths of the fire!

725. O heedless one, the vile souls that have humiliated themselves to the extent of informing the atheist self about the adornments and have wasted their affairs. Nevertheless, they considered such souls to be true and turned away from the truth that never paid attention to any soul but rather did not care for its servants. May God curse the one who witnessed God’s proof and denied it, and knew His transcendence from everything else and turned away from it!

726. O people of eloquence, the objections of this rejected one, which were written by the instigation of Mirza Yahya and Sayyid Muhammad, were mentioned specifically so that you may know the extent of the harm caused, and understand the lamentation and mourning of the first point on the emergence of the last. And since that blessed beauty was aware of the polytheist souls and what they would do, they have advised everyone in all their statements with countless instructions, emphasizing in a way that is beyond possible. As revealed by the Supreme Pen, everyone should sanctify and purify themselves with utmost reverence and exaltation, as well as the clothing and necessities of the house, so that God’s consideration does not fall on anything less desirable during the manifestation and cause the same degree of grief to the purest heart. Observe the state of the people of eloquence with these instructions, who have specifically written the letters of refutation and sent them to the throne’s abode. This statement is sufficient for those with the most devoted hearts, the most dignified, and the most loyal.

727. By God, what has befallen me has not befallen anyone from the previous manifestations. And despite all the afflictions, calamities, and trials that have occurred, I am grateful and patient and have no sorrow. However, my heart is burning due to the negligence of God’s cause. I swear by the truth that it is necessary for everyone to mourn and lament the divine cause, as they have neglected the cause of God to the extent that they have called the wicked of the earth “the best of women.” Observe how God has made the falsehood of these people manifest! By God, with this act, the argument is complete for everyone, as most people know that wicked person and are aware of her circumstances. And from that “best of women,” recognize the “best of men,” meaning the one who has called her the mistress of women. By God, cursed be all the atoms, but he does not sense it within himself and becomes one of the joyful ones. His shamelessness has reached a level where he has called his wives “the best of women” and appropriated and bestowed the sanctuary of the first point. Woe to them from the punishment of a great day! At this point, these most beautiful verses are revealed from the exalted, glorious tongue of God:

728. This is what was revealed at that time from the majesty of the Exalted One. O people, know that we have chosen the mother of the first point, and indeed, she has been one of the best of the maids mentioned in the presence of the Throne. It is forbidden to apply this name to anyone else; so it was

inscribed by the Exalted Pen in the Tablet of Destiny[390] that was preserved in the treasures of your Lord's infallibility. And she is indeed the best of women, and after her, it can be applied to the rib of the point that has not left the fortress of infallibility and has not been touched by the hands of the traitors, and so the matter was decreed. And she who betrayed has left the point and severed her relationship with God, who has determined every matter in a clear Tablet. Say: The polytheists thought that we wanted to abrogate what was revealed to the Point of Explanation. Say: By my Merciful Lord, if we had intended as they thought, no one could object to God, who created everything by His command, and indeed, He is capable of everything. And whatever we want is what God wants, and what appears from me is what appears from Him, and every knowledgeable monotheist bears witness to that. But God intended with this appearance to establish what was revealed from the Point of Explanation and to place His judgments on the necks of the Pharaohs among the people of tyranny, and His True Self was a witness to that. And we intended to sacrifice ourselves for His cause, as He sacrificed Himself for my sake. Fear God, O people, and do not fabricate against that by which the sun of Explanation has risen and His judgment has appeared among all creatures! We will establish His judgments and demonstrate His effects on the earth with clear power and authority.

729. Today, "the best of women" is the mother of the first point, and it is forbidden[391] to apply this name to the maids of God. Likewise, permission has been given to apply this name later to the rib of the point, who reside in Persia and have not left the divine fortress of infallibility, observed the sanctity of God, and the hands of traitors have not reached the bottom of their infallibility. By my True Self, she is the pure Virgin, the most exalted sanctuary, and the greatest infallibility. Serve her, O my beloved ones, with evident sincerity, for she is the remnant of God among you if you are among the knowledgeable ones. We ask God to keep her steadfast in what she is and protect her from the touch of the violators, who are driven by the winds of self and desire as they please; they are in clear misguidance, and to establish her in this matter, and indeed, He is capable of everything.

730. O people, I have not intended for myself in what I say, but rather the Self of God if you are among the fair-minded. And we cast upon you what your great and exalted Lord has intended. The sanctity of God has been forbidden upon every obligation, and in all circumstances, observing them has been beloved. Likewise, the souls from which the Self of the Merciful has appeared among those souls, honor and respect them, O people, and do not be among the heedless! And all this grace is realized as long as the bond of kinship is not severed.

731. And You know, O my God, that I love these people and everything that is attributed to Your Self [392], and I find in them the breezes of Your Rahman's (merciful) garment, the wafts of Your robe of honor, and Your gifts. I yearn for their meeting, gathering with them, and companionship. So, I ask You, O my God, by the name You have made the authority of names between the earth and heaven, by which You have shattered the idols of the self and desire, by which You have cleansed and purified the knowledgeable and eager from the scents of everything other than You in the realm of creation, that You ignite in the hearts of these people the torches of Your love so that the people of Your kingdom, who have been heedless of Your remembrance and praise and have distanced themselves from the shores of Your nearness and encounter, may be guided by them.

732. O my God, do not deprive them of what has appeared among them, and do not deprive them of what has flowed in those days from the clouds of Your mercy and the clouds of Your grace! Then let them hear, O my God, at every moment, Your melodies and tunes that have risen from the seat of Your Oneness' throne and the chair of Your Unique Majesty! Then accept from them, O my God, what has been left out of them during Your days when the sun of Your beauty shone on the horizon of Your will, and when the Sultan of the messengers walked among them with Your power and greatness. And You see, O my God, that at that time, crying prevented me from remembering You and praising You and praising those whom You attributed to the appearance of Your Self, with what came to my mind as the remembrance of my beloved [393], my goal, my hope, and the remembrance of his days and affairs.

733. By Your glory, O my God, I have lost the name of loyalty between the earth and the heavens, for my beloved has sacrificed himself for Your cause, and I am present in Your kingdom among Your creatures, even though You know, O my God, that at all times I love to spend my soul and my self for his sake, and at every moment I await this. But I did not know in which direction I was prevented from what I wanted. By Your glory, then, patience has been severed from me out of love for meeting You and seeking Your union, and my soul does not rejoice except at the moment when it witnesses my face reddened with my blood. And whenever I cast myself into the hands of the enemies, You have preserved me by the authority of Your will. And whenever I entrust my body to the hands of those who hate, You protect me with Your power and strength.

734. When You made me deprived of what I wanted for Your cause, You brought me closer to the land on which my beloved, the beloved of the worlds, my ultimate goal, and the aim of the knowledgeable ones stood, so that I may find solace in it, kiss its soil, and find from it the fragrances of Your holiness and the breezes of Your mercy. Perhaps in this way, my soul will find peace from its turmoil, my spirit from its burning, and my body from its trembling. I ask Your forgiveness, O my God, for all of that, for then it will be alive in the splendid horizon, witnessing and seeing, and with that, my soul, spirit, essence, pen, tongue, outward, inward, first, and last will bear witness. There is no god but You, the Mighty, the Exalted, the Omnipotent, the Dominant, the Knowing, the Wise.

735. Know, O people, that this servant of the Merciful has always intended to establish what has been revealed from the appearance of the Point of Declaration - may my soul be sacrificed for Him in all the worlds. I have not moved except by His pleasure, just as He has not moved except by the pleasure of this servant. Yet, everything that has appeared from this will has been the breath of His will and desire, and He is a sufficient witness to Himself. However, the polytheists of explanation have suspected and wandered in the wastelands of destructive doubt, to the extent that they have attributed to this servant that he said the Point of Declaration was created from one of my letters. No, by God, what has been revealed is the revelation of Truth - Exalted be His sovereignty, Exalted be His power, Exalted be His greatness, Exalted be His omnipotence, Exalted be His honor, Exalted be His elevation, Exalted be His station, Exalted be His splendor, and Exalted be His command - and will always be.

736. Say: O shameless ones of the earth, what has been revealed in this appearance is indeed the very words of the Primordial Point and will always be. And this servant has never desired anything but pure servitude to his Beloved. By the One in whose hand is my soul, my Beloved's servitude has been my

purpose, to the extent that whenever I witness a station among the stations of the earth, I love to prostrate myself to the Lord, my Beloved, and the Beloved of the knowers. I wish that I had prostrated to God, my Lord and the Lord of the worlds, for every atom of its soil.

As for what has been mentioned in the Tablets concerning exalted stations, it has been in reference to the command of God, His station, His honor, and His glory, as the Point of Declaration has stated: "Indeed, He speaks in all things, saying, 'I am God, there is no god but Me, O My creation, worship Me alone!'" If it were not for this station, by the very soul of the Beloved, I would have mentioned nothing but pure servitude to God, the Truth. Thus has the matter been, but the people do not perceive.

737. In this station of intimate communion, which is specifically revealed for one of the beloved from the heaven of exalted glory, it is mentioned so that all the knowers may become aware that, in all ranks, the most perfect has appeared in all manifestations, even in the station of servitude:

738. Glory be to You, O my God! The tongues of all created things bear witness to Your sovereignty and power, and to my poverty and helplessness before the revelations of Your riches. So, O my God, behold this sinner who has ever been looking to the shore of Your forgiveness, and whose heart is directed towards the horizon of Your grace and favors. Verily, O my God, from the first day You created me by Your command and revived me [396] with the breezes of Your mercy's generosity, I have never turned to anyone other than You, and have stood against the enemies for Your sovereignty and power, and have called all to the shore of the ocean of Your Unity and the heaven of Your transcendent singularity. During my days, I never sought to protect myself from the tyrants among Your creation, but rather to exalt Your remembrance among Your creatures. In doing so, I have faced what none of Your creation could bear.

739. And how many days, O my God, I was alone among the sinners of Your servants, and how many nights, O my Beloved, I was a prisoner among the heedless of Your creation. In times of adversity and hardship, I spoke Your praise between Your heavens and earth, and remembered the wonders of Your remembrance in the dominion of Your command and creation, even though all that appeared from me was unworthy of the authority of Your transcendent unity and unbefitting Your majesty and power. By Your glory, O my Beloved, I found no existence for myself apart from the city of Your majesty, and whenever I sought to praise You with a laudation, my heart prevented me, for without You, it could not soar in the atmosphere of the nearness of Your dominion or ascend to the heaven of Your omnipotence. By Your glory, I bear witness that if I were to prostrate myself to a handful of dust to the last of that which has no end, due to its relation to Your creative Name, I would still find myself far from drawing near to it. I bear witness that my deeds are unworthy of it, but they were limited [397] by the limitations of my own self. If I were to serve one of Your servants, standing continually in his presence due to the everlastingness of Your dominion and the endurance of Your omnipotence, and because of his connection to Your creative Name, by Your glory, I would find myself falling short in performing his service and deprived of what is fitting for him. For in this station, nothing is seen but their relation to Your Names and Attributes.

740. Indeed, how can one who had such a condition be able to mention the One who, by a gesture of His finger, created the Names and their dominion, the Attributes and their omnipotence, and by another gesture combined the letter "Kaf" with the "Nun" and from it emerged what the highest hearts of those

close to You among Your chosen ones and the most radiant emotions of the sincere ones among Your devotees could not comprehend.

741. By Your glory, O my Beloved, I have become bewildered in the manifestations of Your handiwork and the study of Your power. I see myself incapable of recognizing the least of Your signs, let alone recognizing You. So, I beseech You, O my God, by Your Name through which You have made the lovers fly in the air of Your will, and by which You have guided the yearning ones to the pleasure of Your nearness and union, to bestow upon the needy ones among Your loved ones, in those days when they were surrounded by the winds of temptation from all directions, the fragrances of reassurance from the bounty of Your care. In those days, souls were agitated by the force of Your decree, the pillars of existence trembled [398] due to what had descended upon them from the heaven of Your predestination, and their agitation reached a point where the lamp of Your love and remembrance in the niche of their hearts was almost extinguished. Indeed, You are capable of what You will, and indeed, You are the All-Forgiving, the Generous.

742. O my God and my Master, You hear the clamor of Your lovers and their cries from all directions due to what has befallen them from those whose hearts have been deprived of the breezes of Your love, and they have no helper to aid them, nor any supporter to assist them. Likewise, their enemies have no one to restrain them from harming these people. Thus, they do what they want and act as they please. So, grant victory, O my God, with Your wondrous support to Your loved ones who have sought help from none but You and have turned to no one but You, and whose eyes have been expectant of Your marvelous gifts and Your favors. Then, have mercy upon them, O my God, with the wonders of Your mercy, and admit them into the stronghold of Your protection and care. Indeed, You are the One who, O my God, has always been the Protector of the fearful and the Refuge of the distressed.

743. I ask You not to deprive these weak ones of the wonders of Your generosity and grace, and not to leave them in the hands of those whose existence You have created from the fire of Your wrath and Your overpowering, and who have not experienced the scents of mercy and fairness. They were deceived by the world and its delusions to the extent that they denied Your proof, associated others with You, disbelieved in Your signs, and shed the blood of Your beloved ones and those who are close to You. By Your might, O my Beloved, they have committed what no one has committed before, and thus they have deserved Your wrath and the lashes of Your chastisement. Take them by Your authority, then place over them someone who will not have mercy on them except by returning them to You, entering under the shadow of Your care, and repenting to You. Indeed, You have always been and continue to be the All-Powerful, the Exalted, the Just, and the Wise.

744. Glory be to You, O Allah, my God, help this oppressed one who has been afflicted at the hands of the wrongdoers among Your creation and the polytheists among Your enemies, after he has not breathed except by Your permission and command. O my God, I was lying on the cradle of tranquility, and the winds of Your grace and kindness passed over me; You awakened me with Your authority and gifts, and established me among Your servants to praise You and exalt Your word. Then most of Your creation opposed me.

745. By Your might, O my God, I never expected from them what has appeared after You had given them the glad tidings of this manifestation in the scrolls of Your command and the tablets of Your decree. And not a word has come down from You, but You have taken a covenant with this youth among Your creation and Your creatures. So, I am bewildered, O my God, and I do not know what to do among them. And whenever I remain silent about the wonders of Your remembrance, the spirit speaks between Your heavens and earth. And whenever I become still, I am stirred by what blows from the right of Your will and intention, and I find myself like a leaf moved by the winds of Your decree and carried away as You wish by Your command and permission.

746. And by what has appeared from me, every discerning person is certain that the matter is not in my hands, but in Your hands, and the reins of choice were not in my grasp, but in Your grasp and power. Yet, O my God, the people of Your kingdom have gathered against me and continue to bring forth what terrifies the hearts of Your chosen ones and Your trusted ones. So, I ask You, O my God, by Your name, by which You have guided the lovers to the abundance of Your grace and kindness and attracted the longing ones to the pleasure of Your nearness and meeting, to open the eyes of Your creatures so that they may witness in this manifestation the emergence of the glory of Your oneness and the rising of the lights of Your face and beauty. Then purify them, O my God, from suspicions and illusions so that they may find the fragrances of sanctification in the garment of Your manifestation and command. Perhaps they will not return to me what prevents their souls from the breezes of Your compassionate affairs during the days of the appearance of Your Self and the rise of Your command, and they will not commit what makes their beings deserving of the manifestations of Your wrath and anger.

747. And You know, O my God, that I was among the assembly of expression like one of them, and I associated with them with longing and yearning, and I called them to Yourself in the evenings and the mornings with the wonders of Your revelation and inspiration. And what came upon me from them, the inhabitants of the cities of Your creation could not mention. By Your glory, O my Beloved, I have become a target for the arrows of their hatred, and every evening, the spears of their resentment reached me. And with what You have made me knowledgeable about what is in their hearts and capable of handling them, I concealed and endured, looking forward to the appointed time.

748. So when the promise came and the time was fulfilled, I moved the edge of the veil slightly, less than could be counted. Then, all those in the realm of command and creation were alarmed, except those whom You created from the fire of Your love, the air of Your longing, the water of Your care, and the soil of Your grace. These are the ones whom the inhabitants of the highest assembly and the dwellers of the everlasting cities send blessings upon. So praise be to You, O my God, for how You protected the monotheists, destroyed the polytheists, and separated them all with a final word that came forth from the mouth of Your Will and appeared from the pen of Your Decree. And thus, the servants who were created by the word of Your command and sent forth by Your will objected to me, and they reached a level of turning away where they disbelieved in You, Your signs, and waged war against Your Essence.

749. By Your glory, O my Beloved, the pen is unable to recount what they have done to the manifestation of Your command, the source of Your revelation[402], and the sunrise of Your inspiration. Praise be to You in all of this. Indeed, by Your glory, O my God, I have been longing for what has been decreed in the

heaven of Your destiny and the realm of Your determination, because what befalls me in Your way is the beloved of my essence and the purpose of my soul. And this has only been possible through Your power and strength. I am the one, O my God, who, through Your love, has become independent of all those in the heavens and the earth, and with it, I shall not grieve, even if the harm of the worlds befalls me.

750. Oh, how I wish at that time when my blood would be shed on the face of the earth before You, and You would witness me in the state in which You have witnessed the near ones among Your servants and the chosen ones from the best of Your creation. Praise be to You, O my God, for what You have decreed by the authority of Your judgment, and what You will decree by Your determination and enactment. I ask You, O my Beloved, by Your name by which You have raised the banners of Your command and illuminated the lights of Your countenance, to send down upon me and upon the sincere among Your servants all the good that You have determined in the Tablets, and then grant us a seat of truth with You, O the One in Whose hand is the dominion of all things. Indeed, You are the Omnipotent, the Mighty, the Merciful.

751. It is hoped that by the grace of the Sublime, in this spiritual springtime, they will all be triumphant in casting off their human limitations and exchanging their old and worn-out earthly garments for new divine ones. And let everyone stand up for the cause of truth to the best of their ability and power. Let the people of Baha be wings for one another in order to fly in this spiritual atmosphere and the luminous space of holiness, and not to speak except what God has decreed, and not to walk except in His pleasure, and not to talk about anything except with God's permission. They should not be content with their own understanding of the divine words' meanings, for no one but God knows the true meanings of His words. Some have spoken without permission about the branches of the divine tree, saying things that were not pleasing to God. Such statements cause corruption and disagreement in the matter, especially in these days when most of the opponents are waiting for corruption to occur in the establishment.

752. Fear God, O people, and do not be among the transgressors! Remember what We have commanded you, not what your own selves and desires command you! Fear God and be among the righteous! We caused him to speak when he was six years old in succession, so that it would be a proof of this greatest and most magnificent news. He was made to speak the truth so that it would be evidence of His command. Souls who have spoken such words have been oblivious to the greatness of this matter. Indeed, if He wanted to make everything speak, He could; He is indeed capable of doing anything. Nothing will appear before the "Alif" except what has already appeared. Thus, the matter was revealed at the beginning of this Manifestation, if only you were among those who know.

753. God has sent and will continue to send for this Cause, guides who will speak about it and turn to it at all times, and they will not move except after His permission. These people will not change a single melody of my melodies for anyone in the heavens and the earth. These are my guides on earth, my chosen ones among the lands, and my trusted ones among the servants. Upon them are my mercy, glory, remembrance, and praise. And they are (honored servants).

754. It was so clear that until the detailed manifestation of this glorious appearance was mentioned, if it had been mentioned, everyone would have borne witness that it was the one which no one had preceded before and no one will precede from the later ones. And whoever claims before the Aleph (the first), they

have indeed fabricated against God because, with that, the matter would be corrupted, and the edifice of the divine will would not be established on the throne of great glory. In the beginning of this manifestation, impenetrable verses were revealed, and some of them were mentioned in some of the tablets. Bear witness to them so that you may be steadfast in the matter and be among those who are firm!

755. And it was also known that the purpose of “Wadi Nabil” mentioned in the Tablets was and will be this Most Great Manifestation. And the valley of it is a sacred land [405] created above the levels of the created paradise, and none but the people of Bahá can enter it. By God, they are the people of the Valley of Nabil, the Valley of Grandeur, the Valley of Independence, the Valley of Glory, the Valley of Omnipotence, the Valley of Honor, the Valley of Eternity, the Valley of Sanctification, the Valley of Purity, and the Valley of Majesty. And those other souls are outside the Valley of Nabil, wandering and afflicted in the wilderness of self and desire. At that time, the essence of Nabil disassociates itself from them and their deeds, actions, and what appears from them. Thus, everything bears witness if you know.

756. Beware, O people, that you do not distort the words of God from their places! Bear witness to what God has witnessed, and then be brothers seated facing each other. Unite on a matter in which no one among you finds the scent of difference! And by your unity, the Cause of God will appear among His creatures, His signs will be established among His servants, and His lights will be proven among the worlds. It is hoped that all will gather together in the word of unity, engage in the remembrance and praise of the Truth, manifest with complete detachment in the land, and become inflamed with such a divine love that they all become ignited with its warmth and turn their gaze towards the sanctified realm.

757. And what is not understood from the divine verses, they should ask about its origin and source. The purpose of this statement is that there should be no disagreement in the meaning of the words among the divine loved ones. And know that the divine words all appear from a single point and refer to it. Beware that you do not witness differences in them. Although they appear outwardly different, inwardly they relate and end in a single word and point. As mentioned in some places, no one is informed of the meanings of the divine words except God. There is no doubt that this statement is true, as every letter of the revealed verses has a specific effect and particular meanings according to the requirements of that world, in every world among the infinite worlds. Similarly, the divine letters and words, each one is a treasure of knowledge from God and will continue to be so, and no one is aware of what is stored in them except God. No one has been or will be capable of recognizing them as they should be recognized.

758. And similarly, it has been mentioned in a position that they understand all divine verses, because if they were not the owner of this position, the proof of the verses would not be substantiated. These two statements are different in appearance, but it is clear to the discerning ones and those with sharp insight that the purpose of saying that they understand all is according to their capacity and measure, not according to the capacity and measure of what has been revealed from God, the All-Powerful, the Dominant, the Self-Subsisting.

759. Today[407], those souls who are engaged in violating the sanctity of the Word, as you have seen and heard, have claimed the matter due to the foolishness of their followers. May God’s curse be upon those who have transgressed the limits of the Word, violated the sanctity of God, broke His covenant, and

disbelieved in the first point, His Beloved, and His intended purpose, which appeared with His most glorious Name between the earth and the heavens. From it, the hearts of those who are near to Him and the chests of the sincere ones have been illuminated, but they have erred in what they have imagined by the power of God and His strength. The fortress of the matter will be preserved by the hand of power. And indeed, He is powerful over all things.

760. And at the end of the statement, the leaves of the matter fluttered on the branches of the Lote Tree of exalted glory and it said: O people of eloquence, fear God and do not cause corruption on the earth after it has been set right, and do not commit indecencies! Purify yourselves from everything that has been forbidden in the exalted and great Book of God. Beware of shedding blood, for whoever sheds it is not from Me and God is indeed disassociated from him. This is what was revealed at the beginning of this Manifestation from the Kingdom of your Lord, the Most Merciful, the Most Compassionate.

761. Beware of committing what your minds and hearts dislike. Fear God, O people of the believers! Detach yourselves from the world and what is in it, and do not handle the wealth of people without their permission! Thus, we have revealed before[408] from the presence of a Mighty, Beautiful One. Be God's trustees in the lands, so that even if you pass by cities of gold, your eyes will not turn towards them. This is how it is befitting for you, O people of the believers, the monotheists. Support your Lord, the Most Merciful, with your actions so that the servants of God may find the fragrances of truth from you between the heavens and the earth! Adorn yourselves, O people, with the virtues of God and do not commit what would violate the sanctity of the Manifestation of His essence among His creation! Thus, God has counseled you in the Tablets of exalted protection. Do not confront anyone or argue with anyone! If you find someone receptive, remind them of the Supreme Word; and if you find someone averse, turn away from them, then turn towards God, your Lord, for indeed, He is sufficient for you against the worlds.

762. Unite, O my beloved ones, then gather around the law of My command and do not be among the disputing ones! Indeed, the closest of you to God are the most fearful and humble of you if you are among those who know. By the truth of God, if you are wronged, it is more beloved to Me than for you to wrong anyone; this is from My nature and the best of My qualities if you are among the certain ones. Be patient, O my beloved ones, in hardships and adversity, and if an oppressor wrongs you, return their judgment to God, in whose hand is the dominion of all things. Indeed, He is the All-Powerful over what He wills, and He is the most severe in retribution.

763. Indeed, We have advised you in most of the Tablets not to oppose anyone, and you have done what has caused harm to revert to the Lote Tree of Exalted Majesty. O people, fear God and do not transgress what you have been commanded in the Tablets! And indeed, this is better for you than what you possess if you are among those who know. Keep away from those who disbelieve and associate partners with God, argue with His signs, and fight against His exalted and great Self. Then be patient as We have been patient and do not fight with any of the polytheists! Rely on God in all matters, and indeed, He will support Me as He supported Me the first time when I was in prison, under chains and shackles, and He supported Me with truth through the hosts of the heavens and the earth until He brought Me out with

manifest authority. In His grasp is the dominion of all things, He supports whom He wills, how He wills, and indeed, He is the All-Powerful, the Almighty.

764. Beware, O people, of clinging to names and opposing the One who created them by His command. There is no god but He, the All-Powerful, the All-Knowing, the Wise. Say: He created the names as He created all things if you are among those who know. Every possessor of power is powerless before the authority of His power, every possessor of knowledge is ignorant before His knowledge, and every possessor of wealth is impoverished before His door, which has been opened to the face of all creation. Beware lest the names keep you from their Originator. Avoid those who cling to them and insist upon them! Say: The Prophet is the one who has heard My tidings and believed in My Self, the Messenger is the one who has conveyed My messages, the Imam is the one who has stood before My face and has been victorious in My days, the Wali is the one who has entered the stronghold of My guardianship and has cut off all besides Me, and the Wasi is the one who has entrusted himself and then the servants with My love, My remembrance, and My praise. Thus has the sun of elucidation risen from the horizon of your Lord's will in this holy, inaccessible, exalted, and impregnable Ridwan. And praise be to God, My Beloved and the Beloved of the knowers.

765. And so, we address the one who has fabricated lies against God, opposed Him, and sent fiery letters to the Sacred Sanctuary, mentioning in them what has burned the hearts of the righteous and the near ones. Perhaps he may awaken from the slumber of heedlessness and turn towards the direction of the Sacred, the abode of God, the All-Powerful, the Mighty, the All-Knowing. Even if he were to come with a sin heavier than the weight of the heavens and the earth, but when the oceans of grace surged in those days, if he were to repent and return, perhaps God would forgive him by His mercy, which has preceded all the worlds.

766. Say: O heedless one, if you were to listen to this servant and act upon what we remind you of, you would be among the successful! Purify yourself from other than God, then say: "In the name of God and by God," and wash with water, and after you finish, say: "O my God and my Beloved, just as You have purified my outward self with this water, purify my heart and soul from the self and desires so that I may know You through Yourself and detach from all the worlds." Then place^[411] your face on the earth in submission to God, the Lord of lords, and say: "O my God and my Master, I ask You by Your Name, by which the earthquake appeared among the tribes of the earth and the sky, the clamor rose among the host of creation, and the souls of the doubters and the realities of the heedless were disturbed, to forgive me for my grave sins that the eye of creation has never witnessed the likes of. By Your Glory, O my Beloved, I have come to You with a sin that is not equaled by the sins of those created by Your creative and marvelous Word.

767. Then have mercy on this sinner, and then clothe me in the garment of forgiveness and purify me from the limitations of mankind, and direct me towards Your greatest vision, so that there remains in my chest only the beginnings of Your recognition, and in my heart only the manifestations of Your love, and on my face only the glances of Your pleasure. Indeed, You are the Omnipotent over what You will, and indeed, You are the Dominant, the Omnipotent, the Mighty, the Able. O my God, this sinner 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, and then make me purely for Your sake and submissive in the presence of the lights of Your exalted Oneness. Indeed, You have always been the Possessor of ancient grace and are Omnipotent over all things.”

768. And we ask Allah by that to open your sight and make you aware of what you did not know before, and teach you what will make you self-sufficient without it. And with Him is the knowledge of the heavens and the earth, and indeed, He has always been all-encompassing over everything.

Tablet of the Branch

1 He is the Everlasting One in the most resplendent horizon.

The command of Allah has come upon shadows of explanation, and the polytheists on that day will be in great torment. The armies of Revelation have descended with the banners of inspiration from the heaven of the Tablet in the name of Allah, the Almighty, the All-Powerful. Then, the monotheists will rejoice with the victory of Allah and His dominion, while the deniers will be in manifest confusion at that time.

2 O people, do you turn away from the mercy of Allah after it has encompassed all possibilities created between the heavens and the earth? Do not exchange the mercy of Allah upon yourselves, nor deprive yourselves of it. Whoever turns away from it is indeed in great loss. The example of mercy is like that of the verses; it has been sent down from a single heaven. The monotheists are given to drink from it the wine of life, while the polytheists drink from the scalding water. And when the verses of Allah are recited to them, hatred's fire ignites in their chests; thus, they have exchanged the blessings of Allah upon themselves and have become among the heedless.

Enter, O people, under the shade of the Word, then drink from it the nectar of meanings and explanation, for in it are the treasures of the abundant Kawthar of the Most Exalted. It has appeared from the horizon of your Lord's will, the Most Merciful, with marvelous lights.

The Branch

3 Say, the Sea of Eternity has branched out from this Greatest Ocean, so blessed are those who settle on its shore and become among the steadfast. And from the Sidrat al-Muntaha, this most resplendent, sacred temple has branched out as a branch of holiness. Congratulations to those who seek shade under its shadow and become among the tranquil ones.

4 Say, the branch of the Divine Command has grown from this firmly established root that Allah has anchored in the land of His Will, and its offshoot has risen to a station encompassing all existence. Exalted is He from this sublime, blessed, mighty, and impregnable creation. O people, draw near to it and taste from it the fruits of wisdom and knowledge from the presence of a Mighty, All-Knowing One. Whoever does not taste from it will be deprived of the blessings of Allah, even if they are provided with everything on earth, if you are among those who know.

5 Say, a word has been detailed from the Greatest Tablet by virtue of grace, and Allah has adorned it with the embroidery of His Own Self, making it a sovereign authority over all on earth and a sign of His greatness and omnipotence among the worlds. So that people may glorify their Mighty, All-Powerful, Wise Lord through it, and extol their Creator, and sanctify the Self of Allah, Who stands above all things. This is nothing but a revelation from the presence of the Ancient, All-Knowing One.

The Appearance of Allah

6 Say, O people, be grateful to Allah for His appearance, for it is the greatest favor upon you and the most perfect blessing for you. With it, every decayed bone is revived. Whoever turns to it has turned to Allah, and whoever turns away from it has turned away from My beauty, denied My proof, and is among the extravagant. It is indeed the trust of Allah among you and His covenant within you, its appearance upon you, and its rise among His close servants. Thus, I was commanded to convey to you the message of Allah, your Creator, and I have delivered to you what I was commanded. Then, let Allah bear witness to that, followed by His angels, His messengers, and His sanctified servants.

7 Breathe in the fragrance of divine pleasure from its emanations and do not be among the deprived. Seize the grace of Allah upon you and do not hide from it. Indeed, We have sent it upon the temple of mankind, so blessed is Allah, the Originator of what He wills by His Wise, Decisive command. Those who have withheld themselves from the shade of the branch have wandered in the wilderness, and the heat of passion has consumed them, and they were among the perished.

8 Hurry, O people, to the shade of Allah so that He may protect you from the heat of a day when no one will find any shade or refuge for themselves except the shade of His name, the Most Forgiving, the Most Merciful. O people, put on the garment of certainty so that it may protect you from the assault of doubts and illusions, and that you may be among the believers during these days when no one will be certain or settle upon the matter except by detaching themselves from everything in the hands of people and turning towards a luminous, sacred scene.

Abandon Polytheism & Convey His Command

9 O people, do you take falsehood as a source of aid for yourselves besides Allah, and follow the rebellious ones as lords other than your Lord, the Omnipotent, the All-Powerful? O people, abandon their remembrance, then take the cup of vitality in the name of your Lord, the Most Compassionate. By Allah, with just a drop of it, potentiality comes to life if you are among those who possess knowledge. Say, today there is no protection for anyone from the decree of Allah, nor is there a refuge for a soul except in Allah, and this is the absolute truth, and anything beyond the truth is nothing but clear misguidance.

10 Indeed, Allah has decreed upon every soul to convey His command to the best of their ability. Thus, the matter has been determined by the Finger of Power and Authority upon the Tablets of Mighty Esteem. Whoever revives a soul in this matter is as if they have revived all the servants, and Allah will raise them on the Day of Resurrection in the pleasure of the Oneness, adorned by His own sovereign, mighty, and generous Self. Indeed, this is the support from your Lord, and apart from this, nothing will be mentioned today in the presence of Allah, your Lord and the Lord of your ancient forefathers.

11 Indeed, you, O servant, listen to what We have instructed you in the Tablet, then seek the bounty of your Lord at all times. Then spread the Tablet before those who believe in Allah and His signs so that they may convey what is in it and be among the doers of good.

12 Say, O people, do not spread corruption on the earth and do not argue with people, for this was not the way of those who took shelter in the shadow of their Lord, who were on the path of truth and trust.

And if you find someone thirsty, give them a drink from the cup of Kawthar and Tasneem. And if you find someone with receptive ears, recite to them the verses of Allah, the Almighty, the Mighty, the Merciful.

13 Open your tongue with good speech and then remind the people if you find them receptive to the sanctity of Allah; otherwise, invite them with their own selves and then leave them at the origin of Hellfire. Beware not to spread the pearls of meaning to every blind and barren person. Indeed, the blind one is deprived of seeing the lights and will not distinguish the stone from a precious sacred pearl. If you were to recite a thousand years of marvelous verses of glory upon a stone, would it understand or be affected by it? No, by your Merciful and Compassionate Lord. And if you recite all the verses to a deaf person, would they hear a single letter from them? No, by the ancient glory's beauty.

14 Thus, We have cast upon you from the jewels of wisdom and eloquence so that you may gaze towards your Lord's direction and detach yourself from the worlds. The spirit is upon you and upon those who have settled at the abode of holiness and have been steadfast in the command of their Lord, on a clear and straight path.

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

The Thirteenth Good News

23 Indeed, the affairs of the community are entrusted to the men of the Divine House of Justice. They are the trustees of God among His servants and the sources of command in His countries.

24 O Party of God, indeed, the Educator of the world is Justice, for it encompasses both punishment and reward. These two pillars are the sources of life for the people of the world. And since every day demands a matter and every moment calls for a decision, therefore, matters are referred to the ministers of the House of Justice to determine what they see is appropriate for the requirements of the time. Those who serve the cause for the sake of God, they are inspired by divine, unseen inspirations and everyone is obligated to obey them. All political matters are referred to the House of Justice. As for acts of worship, they refer to what God has revealed in the Book.

25 O people of Baha, you were and still are the dawns of God's love and the sources of His care. So do not defile your tongues by cursing or condemning anyone. Lower your gaze from what is not suitable for it. Show people what you have, if it is accepted then that's good, otherwise, imposing is not permissible. Leave it to itself, turning to God, the Guardian, the Everlasting. And do not be a cause for anyone's grief, let alone corruption and dispute. Hopefully, you are nurtured under the shade of the tree of divine care and you act according to what God wishes. All of you are the leaves of one tree and the drops of one ocean.

Kitab-i-Ahdi (The Book of My Covenant)

1 The higher horizon may be devoid of the trinkets of this world, yet we have laid within the treasures of trust and resignation, an incomparable treasure for the inheritors of a desired and peerless heritage. We have not assigned any treasure to be sought nor have we added to their burdens. Hidden within the wealth is fear and concealed danger. Contemplate, then remember what the All-Merciful has revealed in the Discrimination, “Woe to every slanderer and backbiter, who has gathered wealth and counted it.” The wealth of the world does not warrant attention. What is subject to extinction and change is not worthy of attention, except to a known extent.

2 The purpose of this oppressed one in enduring hardships and tribulations, in revealing verses and showing clear proofs, has been to extinguish the fire of hatred and animosity so that, hopefully, the horizons of the hearts of the people of the world may be illuminated with the light of concord, and achieve true peace. This radiant statement has to emanate from the divine tablet. All should look towards it. O people of the world, I exhort you to that which will cause your ranks to be elevated: hold fast to the fear of God and attach yourselves with the cord of righteousness. Truly, I say, the tongue is for mentioning what is good; defile it not with unseemly talk. God has forgiven what is past. Hereafter everyone should utter what is meet and seemly, and refrain from slander, abuse and whatever causes sadness in people. The station of man is high. A short while ago this exalted word flowed from the treasury of the pen of glory: “The station of man is great, very great.” What has been hidden within man is today being revealed and will be so in the future. The station of man is high, if he holds to truth and uprightness, and remains firm and steadfast in the Cause. In man the merciful One has placed the greatest of all trusts. To him the “sun” and “moon” of eyes, ears, and faculties of human perception have been subjected. The “stars” of his divine attributes shine out from him, and his light is indeed a light which finds its source within God. His station is lofty, and his signs illuminating. He is indeed the highest, the noblest of all beings.

3 Every seeker today has found his robe, and with a pure heart has turned towards the highest horizon. He is mentioned in the Crimson Scroll among the people of Bahá. Take a cup of favor from My name, then drink from it in remembrance of Me, the Mighty, the Wondrous.

4 O people of the world, the Divine religion is for love and unity. Do not make it a cause of enmity and discord. To the discerning ones and the people of insight, that which is the cause of preservation, and the reason for comfort and tranquillity of the servants, has been revealed from the Most High Pen. However, the ignorant of the earth, being educators of self and desire, are heedless of the mature wisdom of the True Wise One and act and speak according to assumptions and illusions.

5 O Friends of God and His trustees, the kings are manifestations of power, the dawns of glory, and the wealth of the truth. Pray for them that the dominion of the earth might be granted to those souls and that they might establish their hearts for themselves.

6 Conflict and contention are strictly forbidden in this Book. This is the command of God in this greatest revelation, He protected it from the fate of obliteration and adorned it with the pattern of affirmation. Indeed, He is the All-Knowing, the Wise.

7 The manifestations of command and the revealers of decree, adorned with the pattern of justice and fairness, are necessary for all those souls. Blessed are the leaders and the learned in Baha. They are my trusted ones among my servants, the dawning places of my ordinances among my creation. Upon them is my glory, my mercy, and my bounty which encompass existence. In the Most Holy Book, at this station, what is revealed are the illuminating and shining lights of Divine forgiveness emanating from the horizons of His Words.

8 O my branches in existence, a mighty power and a perfect strength are hidden and concealed in Him. Look towards Him for unity, not with the apparent differences from Him.

9 The Will of God is that the branches, twigs, and affiliates should look in alignment with the Greatest Branch. Look at what We have revealed in Our Most Holy Book. When the sea of reunion rages and the book of the beginning is fulfilled in the end, turn towards Him Whom God Will, who has branched out from this Ancient Root. The intended meaning of this blessed verse has been the Greatest Branch. Thus We have made the matter apparent as a favor from Us, and We are the Gracious, the Generous. God has decreed the station of the Greater Branch after His station. He indeed is the wise commander. We have chosen the Greater after the Greatest, a matter from the knowledgeable and informed.

10 The love for the branches is necessary for everyone, but what Allah has truly allocated for them in the wealth of the people...

11 "O my branches, twigs, and kindred! I enjoin you to fear God, to do good, to do what is fitting, and to elevate your stations. Indeed, I say, piety is the greatest commander for the support of the divine cause, and the troops befitting this commander are virtuous, pure, and pleasing deeds and manners."

12 "Say, O my servants, do not make the causes of order a source of disorder, and do not make the reasons for unity a reason for discord. It is hoped that the people of Bahá will regard the blessed statement, 'All are from God,' and this sublime word will act like water to extinguish the flames of resentment and hatred hidden in hearts and breasts. Various parties will find true unity through this one word. Indeed, He speaks the truth and guides to the path, and He is the Powerful, the Mighty, the Beautiful."

13 "Respect and consideration for the branches is necessary for all, for the exaltation of the Cause and the elevation of the Word, and this decree is mentioned and recorded in the divine books before and after. Blessed is the one who succeeds in what he is commanded to do by the Ancient Commander. Similarly, respect for the sanctity of the House of God, the branches, the descendants, and the followers is enjoined. I advise you to serve the nations and improve the world."

14 "From the celestial realm of utterance, descended that which is the cause of the life of the world and the salvation of nations. Listen with true attention to the exhortations of the Supreme Pen. Indeed, they are better for you than what is on the earth. The glorious, the wondrous Book bears witness to this."

