

A Compilation of Baha'u'llah's Writings

Translated Using GPT 4

Baha'u'llah

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Welcome!

Welcome!

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

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

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

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

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

Discussion can be had on Reddit at the Bab and Baha'u'llah community.

Part I.

Writings Revealed in the Year 1857

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

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

The Letters Were Created

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

The Dot Was Manifested After 140,000 Years

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

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

embroidery of the Primordial in the mirrors of the letters within the realities of the names.

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

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

5) Thus, the worlds of sovereignty were completed, and the mysteries of power were established in the manifestations of existents, so that all may indicate through the language of beings that He is the everlasting, the permanent, the Creator, the capable, the mighty, the Sultan. And that 'Ali, before Muhammad, is the Manifestation of the Essence and the Manifestation of Attributes, from whom originated the possible beings, and to whom all creatures return. He is the one who, from his own self, the munificent, the soul of Rahman, created jewels and capabilities in the world of possibility, and manifestations of existents in the worlds of time and space. The mirrors reflecting Him, and the letters speaking from Him, are the first creation of God, the beginning of manifestations, and the return of servants on the Day of Calling. This is what God has favored them over the rest of creation in the worlds of eternity.

6) Through them, the lights have shone, the moons have appeared, the suns have illuminated, and the stars have been revealed. All speak about Him and point to Him, such that there is no difference between Him and them except

The Purpose of This Book

that they were created by His command, sent by His will, and gathered by His power. They are the ones through whom cycles turn, spheres revolve, the trees of monotheism are planted, the fruits of individuation appear, and the rains of abstraction descend, until the point returns to its original position after its orbit around itself and reaching its place. Then, the end returns to the beginning, and at that moment, the call of the first appears from the Ultimate Tree when the sun rises once again.

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

The Purpose of This Book

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

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

About Secrets None Have Preceded in Knowing

10) And a book has come before us from the letter “Qaf,” which traveled from itself and migrated to God, the Overseer, the Sustainer, reaching the sanctified places and entering the Egypt of certainty, in the station where God’s fire blazes behind veils of light and where the lamp of oneness is ignited in a scripted lantern. Thus, they have preceded those who migrated from their homes for the love of God, over those who have not turned towards the shore of sanctity in the city that is circled by those who are near. He asked in his book about secrets that none have preceded in knowing in the realm, and whose veil has never been lifted from the face of any of the creation, and that the knowledgeable have not grasped. Therefore, listen to what calls you from the caller of the spirit in this blessed spot, beyond the whirlpool of the spirit, in the raging sea set in writing.

About the Verse of Light

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

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

Moses Guided By the Fire From the Tree of Eternity

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

The Fire Blazed Within Muhammad's Chest

13) Likewise, Faran of love bore witness near Faran of fire, in the sanctified Horeb and the proximity of Sinai, if you, in the scrolls of justice, with the eye of God, bear witness. So when the veils of Oneness were lifted and the lights of Unity shone in the rise of the Muhammadan light, the fire of Being was ignited for himself, in himself, by himself, and the fire of the tree blazed within his chest. Then, the tinges of love and pulls of longing took him from every direction, and he heard the call of God from the tree of Man in his secret, stating that you are God, the Sovereign, the Overseer, the Mighty, the Holy. This was decreed in the wilderness of the Spirit for Muhammad, in the station to which no hearts of those before could ever approach. Thus, we recount to you from the secrets of knowledge and gems of wisdom, so perhaps people will kindle and flare up with the fire of God in the tree of remembrance.

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

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

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

The Lamp and the Glass

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

17) Then after this light has been illuminated in the lamp of Muhammadan essence and kindled upon the niche of the Ahmadan essence, and the creation of Oneness has been completed in the structure of sanctity, God commanded to remind people of His meeting in the otherworldly resurrection. He gives them good news of the praiseworthy sanctified station in the abode where the assembly of the heavenly hosts and the spirits of those who are near [to God] are gathered. There, the clouds of Divine Grace are lifted and at that moment, the believers rejoice in God's joy. This is what is promised in the

preserved tablets, in His mighty saying on the Day when “your Lord comes or some of His signs arrive.” This is what has been promised to everyone in the heavens and the earth, so that everyone will testify within themselves that this is the Truth, there is no god but He, and indeed He is the Truth, the Knower of the unseen.

The One Who Came with Ali's Shirt

18) Thus, know the station of the one who came with Ali's shirt upon a cloud of light, and Muhammad, the Messenger of God, gave good tidings of meeting him on the day that the sincere ones rejoice. Then recognize, after he came to them with clear signs, what the fabricators said and what they did to him such that even the pen hesitates to record it. God bore witness to that even if you do not bear witness. They denied him and rejected him. Among them were those who said, “Has he fabricated this against God, or is he bewitching people with magic?” In this way, they veiled themselves from meeting God, did not respond to His command, and did not turn towards the direction toward which those who are near [to God] turn.

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

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

The Glass Vessels of Possible Existence Were Illuminated

21) Then know that the purpose of the verse was nothing but what we have taught you in truth. However, only those who are patient in Allah will know

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

it, and only the sincere will grasp it. This is from the grace that has not been preceded by the first and will not be surpassed by the last. Yet, you, O questioner, who hope for those days when the sun of care shone from the horizon of Oneness and the lamp of identity was lit in the niche of sanctity, will not witness this verse except in the structure that Allah has hidden behind the curtain of dignity, near the wing of His beloved. Do you not see how Allah ignited it for Himself with His own fire in the niche of eternity and safeguarded it with the lamp of power between the Earth and the sky, so that no breaths of associating partners with Allah would blow upon it? Light emerged from it behind seventy thousand veils to the extent of a needle's eye, and from it, the glass vessels of possible existence were illuminated, each telling about Allah, their Creator, in what this divine fire has manifested to them. This is what we impart to you from the wonders of hidden knowledge, so you may thank your Lord Allah at all times, then all the believers, and be content with yourself for what has turned your heart towards the shore that no one of creation has ever reached, except those who are constantly consumed by the fire of love. And none shall approach it except those who have severed themselves from everyone in the realm of command and creation, and they tread the paths of submission by the permission of Allah.

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

About the Disjointed Letters in the Scriptures

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

Point to Eternal Beings and Unifying Realities

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

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

The Book of Your Own Self

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

The Most Beautiful Names

27) In yet another station, know that when Allah named His Beloved with composite letters and all-encompassing words, just as you pronounce His names as Muhammad, Ahmad, and Mahmud in the realm of Names, He also named him with expansive letters and fragmented symbols so that anyone who has understanding thereafter would know that all the most sublime letters and the most beautiful names were created for Him, because nothing appears from the Beloved except what is intended by the Lover. This you would see if you looked with the vision of the spirit. To affirm what was stated, the verse of Eternity says: “To whomsoever you pray, His are the most beautiful Names.” This was revealed before, and you have read, and in his days, most people read.

Imprints Reflected from the Sun

28) Then know that Allah created these expansive, fragmented letters in the name of His Beloved as essential expansiveness and subtle, elevated archetypes, just as you witness in the imprints reflected from the sun of Muhammadan light. Likewise, He created from the composite words in His name, structures that are limited and composed of elements of oneness, each according to the degree of their imprints from this sun. Therefore, ponder upon the creation of the heavens and the earth so that you understand every

name in the shadow of His name, and every attribute in the shadow of His description, and be certain that everything is within the grasp of His power, created from letters. Be among those who peer into the manifestations of creation with the eye of Allah.

Three Stations

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

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

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the bounty of Allah ever end or His outpouring ever cease? By the Lord of the heavens and the earth, His mercy precedes all things and His bounty encompasses all existence.

Call to the People

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

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

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

34) Say, O people, hear my words, then recognize the value of those days and hold fast to the concealed golden thread. Do not be distracted by the world and its ornamentation. Let not adversity grieve you, nor be unsettled by what befalls you from those who disbelieve and associate partners with God, the Mighty, the Beloved. Be among the best of creation, those who are not hindered by any hindrance, not veiled by the blame of any blamer, and not deterred by the turning away of any turner. Even if all those on Earth were to stand against them—if you but knew—these are the ones who turn not their

faces towards anyone and stand not still for anything in the domain. Even if they pass by cities of gold, like lightning they pass by without turning their gaze upon them. They are in the depths of detachment, engaged in glorification. These are they upon whom, when the signs of your Lord are recited, a fire of divine unity sparks in their hearts and their foundations tremble with yearning. Then they fall upon their faces in humble submission to God, the Sovereign, the Overseer, the Mighty, the Holy. All this is from the nature of those who are detached; we have conveyed it to you with truth, so perhaps you may hasten with your eyes toward the shore of grace.

The Duration of Concealment

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

36) Say, O leaders of eloquence, all of this is within the ranks of creation and origination, and the manifestations of bringing into existence and invention. So bear witness. Otherwise, in the stations which God has made a place for His Holy Manifestations, they will not point with a sign, nor will they narrate a story, nor will they indicate by indication. All are standing in the court of Holiness.

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

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Messenger gave good news of a Messenger who would come after him, and all were promised with this.

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

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

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

41) Upon his ascension to the highest companion and his rising to the loftiest heights, he gave the people tidings of the one who would come after him. The entirety of the people of the Furqan were tied to this, the matter was decreed, and the duration passed until Ali came before Muhammad with clear signs, dazzling arguments, decisive evidences, and manifest proofs. Then everyone acted arrogantly against God in His affair, after all they had been promised of meeting him, witnessed by all that is inscribed in the Preserved Tablets. As you read in the Book, when God sealed prophethood with His beloved, He gave the servants good tidings of meeting him, and that was an inevitable

event. So when God came in the shadows of the clouds, blew into the trumpet of the matter, the heavens split, and the mountains were leveled, then all turned on their heels and awaited his meeting, as do the Jews and Christians await what they had been promised before. From then until now, all are waiting, and how many messengers God has sent with truth after Moses until now, and they have not been perceived by the Jews. And in all years they say, he will come in another year, so know their measure and the measure of those who take shelter in the shade of their own selves.

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

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

44) Thus, know the dispersion of people in what they differ, and in that manner was revealed before to Muhammad, the Messenger of God, that few of His servants are grateful. But despite all this, when I did not want

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to disappoint the one who severed his ties for God, traveled to Him, and migrated for Him, I impart as much as the servants can bear, souls can endure, and minds can comprehend so that it serves as a reminder and good tidings from the servant to those who hasten to the Abode of Peace, under the shadow of the Tree of Connection, where they enter. So listen to what is revealed to you in this blessed spot about this eternal tree, from which fire does not blaze and no one gets close to it except those who orbit around it and offer themselves in His path, after His permission, and then with that, they give thanks.

Names of God

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

Positions of God

46) Then, in the position God the Exalted intended for the ‘Alif,’ it signifies His Oneness in Essence, and from the ‘Lam,’ the guardianship of His protector, for the ‘Lam’ is the letter of guardianship if you but knew, and from the ‘Meem,’ the prophethood of His beloved, for it is the letter of prophethood as manifested in the first name of His messenger, as you all witness. The letter of guardianship is presented before the letter of prophethood, bearing witness those with heart that this is a good tidings for everyone in the heavens and the earth that the one who comes after Muhammad will prioritize in His great name the name of guardianship over the name of prophethood, as you know in Ali before Muhammad. This is indicated by the second verse of Al-Furqan as revealed in truth: “This is the Book about which there is no doubt, a guidance for those conscious of Allah, who believe in the unseen.” And the unseen in the era of Muhammad was none other than Ali, before his

noble self, if you but believe in this unseen. And with this unseen, God took the covenant in the seed of distinction from everyone in the heavens and the earth, but most people do not understand.

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

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

Alif is a Medium Between Lam and Meem

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

50) Then know that if you rotate this divine “Alif” around itself, two standing “Alifs” appear. Afterward, if you elevate them to the tens, the number twenty appears. When this occurs, it forms the structures of monotheism, manifestations of uniqueness, and locations of abstraction, and that happens before its coupling with the cornerstone of “Nun,” if you but understand. After its coupling, symbolic indications are created in the realms of specification and royal signs in the realms of composition. By this, those endowed with knowledge bear witness to the secrets of wisdom from what has been transpired by the pen of the Glorious Witness.

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

All Letters are Manifestations of Alif

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

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letters, in its form and standing, you will be convinced within yourself that it stands above all things.

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

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

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

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

57) Likewise, witness in the names, at a time when the name “The All-Hearing” confirms you, so too does the name “The All-Seeing” confirm you, as well as other names, if you look with clear eyes within yourselves. And all

that is in attributes to which all people, until then, attribute them to their Creator without realizing it.

Strive to Enter These Stations

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

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

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within the human structure. Similarly, in the inner, with the inner sight—witness, for example, when attached to the heart, liver, spleen, head, and others, different names appear in these varying stations, as you term with the mind, soul, and heart.

60) Therefore, understand the manifestation of this ‘Alif’ within yourself, even though it is one. See how God has brought forth from it varying names and differing effects, so that you may attain the station of inner knowledge. Witness that diversity appears due to the variation of place and causes; otherwise, the One who manifests is one, and the manifestation is one. All this is within yourselves; do you not then perceive? And you should be certain that there is no god but He, who has created all beings collectively with all His names and attributes. If you observe the marvels of creation within yourselves, you will not go astray. All of this is created within His dominion and appears in the station of creation.

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

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

The Alif is a Model in All Worlds

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

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

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

Contains Secrets from All Sciences

66) Then know that this ‘Alif’ contains secrets from all sciences due to the unique favor God has bestowed upon it. In it is the measure of knowledge of what was and what will be. For example, if you were to extract the letters that reside in the mysteries of this ‘Alif,’ just as we previously imparted to you concerning the stations of the Four, and write them down and then

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divide them into four categories, proceeding with each category according to its requisites for ascent, descent, elevation, and equilibrium, the secrets that confound minds will be revealed to you. You will learn what you have heard from the comprehensive numerical calculations and reach the origin of the sciences.

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

Serve As Symbols Between the Lover and Beloved

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

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

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

71) This is the fruit of sanctity that has appeared from the tree that grew in the heavens of celestial spheres and the earth of intellects. This is the philosopher's stone, their elixir, the earth of the thirsty, their mercury, and

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all that they name. If you extract it from the Divine ore, assign to it the spirit that was of it and closely related to it, for a body does not accept a foreign spirit, if you safeguard what we convey to you. No days pass except that it whitens by the permission of God. Therefore, strive in purifying it so that nothing remains in it of the darkness in which there is corruption, to the utmost of what you can attain.

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

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

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

Resurrection of the Bodies

75) By God, if it is affected by the heat of the fire, it snatches away sight. Exalted be the Maker, the Creator, the Capable, the Planner, the Mighty, the Feared. This is from the essence of the spirit and its reality. If it is applied to anything else, it is metaphorically applied. With it, the dead bodies are revived, and they rise from their graves, and in the land of planning, they are gathered. When the resurrection of the bodies appears to you on the day

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when the trumpet is blown, in it the garment of creation is renewed, and all are present in the sanctified assembly with their deeds, and are recompensed for what they have done in the vain life and are given in full what they would find.

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

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

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

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

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knowledge is from heat if you ponder upon the essences of the knowledge of reality.

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

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

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

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

84) Then ponder what was previously revealed in the Criterion (Al-Furqan) regarding the judgment of the three darknesses so that your eyes may be satisfied, and you reach the ultimate aim that people have strived for. Verily, you, O servant, know that when the Green of Splendor reached the east of everlastingness at the fountain of this water, he neither turned towards it nor drank from it. The spirit shifted him from himself towards the right of

About the Disjointed Letters in the Scriptures

the mighty Beloved, for this youth did not desire the perpetuity of his self in the dominion but spent his spirit and what he has over everyone in the heavens and the earth. This is what he chose for himself out of love for God, the Sovereign, the Dominant, the Capable, the Praised.

85) Say, O people, by God, this servant did not desire anything for himself nor sought assistance against anyone in the dominion except from God alone. This is what the tongue of Oneness testifies to in the tent of concealed unseen. Say, verily this lamp did not seek the niche, nor is it influenced by fire, and it does not illuminate from anything except from God, the Single, the Mighty, the Exalted, the Sustainer. Then thank God, your Creator, for what He has unveiled to you of secrets through this bejeweled, delimited pen. Even if it is limited by its boundaries, yet from it God has flowed what has neither boundaries nor an end. These are the secrets of Singularity in this delimitation, so bear witness. This is from the knowledge that God taught my pen so that all may be certain that the heavens of knowledge are folded by His right and the earth of wisdom is made by His permission, and all inquire from the wonders of His knowledge.

Creation of Balanced Temperaments

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

87) Then strive to know the balanced things among the metals, for they are easier to manage in work if you are successful with them. For the matter is nothing but detailing, purifying, and marrying. This is from the truth that all prophets speak of. If you know the essence of nature from the divine

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

metal, take from it according to your need, then distill it with the water of the Living, which is in its temperament and is the closest thing to it, until this essence becomes pure white. Then subject it to water, place it in dew until it dissolves from this essence as much as possible. If this earth dissolves this spirit, then afterward place it in blindness until it mixes and becomes one thing. Then subject it to gentle fire. If you do that once or more, in both the tying and the dissolving, it is closer to the truth, if you do so. If you can't, subject this water to this earth, then put it in dissolution until this water becomes pure white. Then wax this earth with this water to reach the end you desire. Then dissolve it after waxing because the end of waxing was the first station of dissolution. Then after dissolution, you tie. Then the work of the moon is completed, and you witness the power of God with your own eyes, if you learn what we have established in this tablet. Then after that, you work because knowledge is before action. Beware, then beware, O eloquent ones, before your knowledge of all that we have taught you, do not commence. This is my advice to you; listen to it if you desire to follow the paths of truth.

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

89) By God, we have mentioned to you all the operations and cast upon you what no one before you could grasp in knowledge, and you bear witness with your souls and selves to that, if you know. We have mentioned to you in a hint of indications the balance of nature, which if anyone gets hold of, they would have achieved the ultimate goal in this Divine wisdom and this Divine gift, if you understand. Then we will cast upon you what will suffice you from those who are busy with this craft on Earth. Know that if you realize that the matter is nothing but from mercury and sulfur, and then you know

them in the sun and the moon, which are gold and silver, then know that salt is beneficial in decomposing bodies to the extent that you will not find better than it for gold if you examine all things.

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

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

This Alif Descended At the Beginning of the Criterion

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

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

the thunderbolt of the day. The pillars of creation will shake, and everyone from the authority of God's command will be disturbed.

Blessed Are Those Who Attain His Beauty

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

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

Part II.

Writings Revealed in the Year 1858

Kalimat-i-Maknunih (Hidden Words of Arabic)

He is the Splendid, the Most Splendid.

This is what was revealed from the dominion of might, by the tongue of power and strength to the Prophets of old. We have taken its jewels and dressed it in the robe of brevity as a favor to the clergy, so they may fulfill the covenant of God and perform His trust within themselves, and to be among the successful with the essence of piety in the land of the soul.

Verses 1-9

1 O Son of the Spirit,

At the beginning of speech, possess a pure, good, enlightened heart so that you may possess an eternal, lasting, timeless, ancient kingdom.

2 O Son of the Spirit,

The dearest thing to me is fairness. Do not turn away from it if you aspire to me and do not be negligent of it so that you may be trustworthy to me. By doing so, you are granted to witness things with your own eyes, not through the eyes of others, and to understand them with your own understanding, not anyone else's in the world. Reflect on this, how you should be. This is my gift to you and my favor upon you, so keep it in front of your eyes.

3 O Son of Man,

In the eternity of My essence and the ancientness of My being, I knew My love for you; thus, I created you, cast upon you My likeness, and revealed to you My beauty.

4 O Son of Man,

Kalimat-i-Maknunih (Hidden Words of Arabic)

I loved your creation, so I created you; love Me so that I may remember you, and in the spirit of life, I will establish you.

5 O Son of Being,

Love Me so that I may love you. If you do not love Me, I will never love you. Know this, O servant.

6 O Son of Being,

Your contentment is My love, and your paradise is My presence. Enter it and do not be patient. This is what has been destined for you in Our highest kingdom and Our most exalted dominion.

7 O Son of Man,

If you love Myself, then turn away from yourself, and if you desire My pleasure, then disregard your own, so that you may perish in Me and I may eternally exist in you.

8 O Son of the Spirit,

Comfort is only ordained for you in your turning away from yourself and your turning towards Me, for your glory should be in My name, not in your own, and your reliance should be on My face, not on your own. For it is I alone who love to be loved above everything.

9 O Son of Being,

My love is my fortress; whoever enters it will be saved and secure, and whoever turns away will go astray and perish.

Verses 10-18

10 O Son of Utterance,

You are my fortress; enter it to be safe. My love is in you; recognize it within yourself so that you may find Me near.

11 O Son of Being,

You are My niche and My lamp is within you; draw light from it and do not seek others, for I have created you rich and I have bestowed My bounty upon you in abundance.

12 O Son of Being,

I have made you with the hands of power and created you with the fingers of might, and I have placed within you the essence of My light. Be content with it and seek nothing else, for My work is perfect and My command is binding. Have no doubt in it, and do not be uncertain about it.

13 O Son of Spirit,

I created you rich, why do you bring yourself down to poverty? I made you noble, why do you demean yourself? From the essence of knowledge I made you manifest, why do you immerse yourself in ignorance? From the clay of love I molded you, why are you occupied with someone other than Me? Turn your sight onto your own self, so you may find Me standing within you, powerful, capable, and self-subsisting.

14 O Son of Man,

You are My kingdom and My kingdom shall never perish; how can you fear your own annihilation? You are My light and My light shall never be extinguished; how can you be disturbed by your own extinguishment? You are My glory and My glory shall never be veiled; and you are My robe and My robe shall never wear out. Rest in your love for Me, so that you may find Me in the highest horizons.

15 O Son of Utterance,

Turn your face towards Me and turn away from anything other than Me, for My sovereignty is eternal, never ceasing, and My kingdom is everlasting, never changing. If you seek anything other than Me, you will find nothing, no matter how you search in all of existence, eternally and timelessly.

16 O Son of Light,

Forget everything other than Me and find comfort in My spirit. This is from the essence of My command, so turn towards it.

17 O Son of Man,

Kalimat-i-Maknunih (Hidden Words of Arabic)

Be content with Me and seek no one else besides Me, for nothing other than Me will ever satisfy you.

18 O Son of Spirit,

Do not ask of Me what you do not desire for yourself, then be satisfied with what We have ordained for you. What is beneficial for you is this, if you accept it with contentment.

Verses 19-27

19 O Son of the Supreme Horizon,

I have breathed into you a spirit from Me so that you might be a beloved to Me; why have you abandoned Me and sought a beloved other than Me?

20 O Son of Spirit,

My right upon you is great and should not be forgotten, my favor to you is vast and cannot be overshadowed, my love in you is present and cannot be concealed, and my light for you is evident and cannot be hidden.

21 O Son of Man,

I have destined for you fruits from the most glorious tree, how could you turn away from it and be content with what is lesser? Return to what is better for you in the highest horizon.

22 O Son of Spirit,

I have created you lofty, but you have made yourself lowly; ascend to that for which you were created.

23 O Son of Darkness,

I call you to eternity, but you seek extinction. Why have you turned away from what We desire and inclined toward what you desire?

24 O Son of Man,

Verses 28-36

Do not exceed your limits nor claim what is not fitting for you. Prostrate before the dawning-place of your Lord, the Possessor of Power and Authority.

25 O Son of Spirit,

Do not take pride over the poor with self-glory, for I walk before him, and see you in your adverse condition, and I curse upon you forever.

26 O Son of Existence,

How have you forgotten your own flaws and preoccupied yourself with the flaws of My servants? Upon anyone who does this, My curse is upon them.

27 O Son of Man,

Do not breathe in the fault of anyone as long as you yourself are flawed. If you do otherwise, you are cursed, and I bear witness to that.

Verses 28-36

28 O Son of Spirit,

Be certain that he who commands people to justice but commits indecency himself is not of me, even if he bears my name.

29 O Son of Being,

Do not attribute to another what you do not like for yourself, and do not say what you do not do. This is my command to you, so act upon it.

30 O Son of Man,

Do not deny the face of my servant when he asks you for something; for his face is my face, so be ashamed before me.

31 O Son of Being,

Account for yourself every day before you are held accountable, for death will come to you suddenly and you will stand to account for yourself.

32 O Son of Ignorance,

Kalimat-i-Maknunih (Hidden Words of Arabic)

I have made death a glad tidings for you, how can you be saddened by it. And I have made light a radiance for you, how can you veil yourself from it.

33 O Son of the Spirit,

With the glad tidings of light I give you good news, so rejoice in it. And I call you to the abode of holiness, take refuge in it, that you may rest for eternity.

34 O Son of the Spirit,

The Holy Spirit gives you glad tidings of joy, how can you be sad? And the Spirit of Command strengthens you in your tasks, how can you hide? And the light of the countenance walks before you, how can you go astray?

35 O Son of Man,

Do not grieve except in your distance from Us, and do not rejoice except in your nearness to Us and your return to Us.

36 O Son of Man,

Rejoice in the joy of your heart, so that you may be prepared for My meeting and a mirror to My beauty.

Verses 37-45

37 O Son of Man,

Do not deprive yourself of the beauty of My garment, nor deny your share from the novelty of My garden; lest thirst overtake you in the eternity of My essence.

38 O Son of Being,

Observe My boundaries out of love for Me, then restrain yourself from what you desire in pursuit of My pleasure.

39 O Son of Man,

Verses 37-45

Do not abandon My commands out of love for My beauty, and do not forget My precepts in pursuit of My pleasure.

40 O Son of Man,

Gallop through the wilderness of oblivion, then hasten in the field of the sky. You will find comfort only in submission to Our command and in humility before Our Face.

41 O Son of Man,

Magnify My command that I may reveal unto you the secrets of greatness, and shine upon you with the lights of eternity.

42 O Son of Man,

Be submissive to Me so that I may be humble towards you, and support My command so that you may be supported in the Kingdom.

43 O Son of Being,

Remember Me in My earth so that I may remember you in My heaven; that your eye may be comforted thereby, and My eye may be comforted thereby as well.

44 O Son of the Throne,

Your hearing is My hearing, so listen with it; your sight is My sight, so see with it; that you may bear witness in your inner self to My supreme sanctification, so that I may bear witness for you in Myself to an exalted station.

45 O Son of Existence,

Strive in My path, content with Me and grateful for My decree, so that you may rest with Me in the domes of grandeur, behind the curtains of might.

Kalimat-i-Maknunih (Hidden Words of Arabic)

Verses 46-54

46 O Son of Man,

Contemplate your affairs and ponder upon your deeds. Do you prefer to die in bed, or to be martyred in My path on the soil, to be the rising sun of My cause and the manifestor of My light in the highest paradise? Be fair, O servant.

47 O Son of Man,

The beauty of My countenance is adorned by your hair dyed with your own blood. That is greater in My estimation than the creation of the two realms and the illumination of the two worlds. Therefore strive for this, O servant.

48 O Son of Man,

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

49 O Son of Man,

The sincere lover longs for trials as the sinner longs for forgiveness and the offender for mercy.

50 O Son of Man,

If you do not face tribulation in My path, how can you tread the paths of those who are contented in My satisfaction? And if hardship does not touch you, longing to meet Me, how can light reach you, loving My beauty?

51 O Son of Man,

My tribulation is My blessing; outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten unto it that you may become an everlasting light and an immortal spirit. This is My command - know it.

Note: The instructions for GPT4 was changed to be less influenced by the official translation.

52 O Child of Humanity,

If a blessing befalls you, do not exult in it; if humiliation reaches you, do not grieve over it. For both will vanish in a moment and fade away in time.

53 O Child of Existence,

If poverty affects you, don't despair, because the source of wealth will bless you in due time. Don't fear humiliation, because one day you will surely be graced with honor.

54 O Child of Existence,

If you love this everlasting, eternal state and this primordial, timeless life, then forsake this transient, fleeting world.

Verses 55-63

55 O Child of Existence,

Do not be preoccupied with this world; for as fire is used to test gold, gold is used to test the servants.

56 O son of man,

You desire gold while I aim to purify you from it. You recognize wealth in possessing it, whereas I see wealth in your renunciation of it. This is my knowledge and that is your assumption; how can my command coincide with your will?

57 O son of man,

Spend my wealth on my poor, so you may spend in the heavens from the treasures of an everlasting honor and the reserves of an unperishing glory; but by my command, the expenditure of the soul is more beautiful if you could see with my eyes.

58 O son of humanity,

Kalimat-i-Maknunih (Hidden Words of Arabic)

The temple of existence is my throne, cleanse it from everything for my settling in it and my establishment upon it.

59 O son of existence,

Your heart is my dwelling, sanctify it for my descent, and your spirit is my place of appearance, purify it for my manifestation.

60 O son of humanity,

Insert your hand into my pocket so that I can raise my head from your pocket, shining and illuminating.

61 O son of man,

Ascend to my heaven so that you may witness my union; to drink from the crystal clear wine incomparable and cups of glory that never fade.

62 O son of man,

Days have passed over you while you were occupied with what your self desires from illusions and delusions. How long will you remain sleeping on your bed? Lift your head from sleep; the sun has risen in the middle of the zenith, it may shine upon you with the lights of beauty.

63 O son of man,

I have shone the light upon you from the horizon of the mountain, and blew the spirit of majesty into the Sinai of your heart; so empty your self from veils and delusions, then enter upon the mat so that you become capable of lasting and suitable for meeting, so that death, struggle, and sunset do not take you.

Verses 64-71

64 O son of man,

I have created my eternity for you, make it a garment for your temple. And my uniqueness that I invented for your sake, make it the shirt of your soul so you may radiate my self-sustaining existence forever.

65 O son of man,

My greatness is my gift to you, and my pride is my mercy upon you. What is fitting for my essence, no one can grasp and no soul can enumerate. I have stored it in the treasuries of my secret and the vaults of my command, out of kindness to my servants and compassion for my creation.

66 O children of the unseen essence,

You will be prevented from my love and souls will be disturbed from my remembrance; for minds cannot bear me, and hearts cannot contain me.

67 O son of beauty,

By my spirit, my care, then my mercy and my beauty, everything I've sent down to you from the tongue of power, and wrote it with the pen of strength, we have sent it down according to your capacity and tune, not according to my status and tune.

68 O children of man,

Did you realize why we created you from the same dust; so that no one would boast over another. Contemplate at all times about your own creation; thus, just as we created you from one substance, you should be like one soul, walking on a single leg, eating from a single mouth, dwelling on a single land; so that signs of unity and gems of abstraction would appear from your being, deeds, and actions. This is my advice to you, O assembly of lights, take counsel from it, so you may find the fruits of sanctity from a sturdy tree of dignity.

69 O children of the spirit,

You are my treasuries, for within you I have stored the pearls of my mysteries and the jewels of my knowledge. Preserve them, lest they fall into the sight of the envious amongst my servants and the wicked of my creation.

70 O son of him who stands in the kingdom of his own self,

Know that I have sent to you all the fragrances of holiness, and have completed my word upon you, and have perfected my favor unto you, and have been pleased for you what I have been pleased for myself. So, be content with me and then be grateful to me.

Kalimat-i-Maknunih (Hidden Words of Arabic)

71 O son of man,

Write all that We have cast unto you of the ink of light on the tablet of the spirit. And if you are not capable of doing that, make the ink from the essence of the heart. And if you are not able to, then write with the red ink that was shed in My path; for it is sweeter to Me than everything, so that its light may remain forever.

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

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!

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

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."

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

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!

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

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!

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

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!

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

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!

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

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.

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

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,

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

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

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

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.

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

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

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

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,

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

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,

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

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,

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

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!

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

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.

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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.

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

Part III.

Writings Revealed in the Year 1860

Haft Vadi (The Seven Valleys)

Prologue and Purpose

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

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

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

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

3 And after that, I have heard what the leaves of gnosis sang on the branches of the Lote-tree of your heart, and I recognized what the dove of certainty

Haft Vadi (The Seven Valleys)

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.”

Haft Vadi (The Seven Valleys)

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

Haft Vadi (The Seven Valleys)

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.

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With both worlds, love has estrangement,

Within it are seventy-two madnesses.

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

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

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

then stride forth on the path of the lovers.

Valley of Gnosis

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

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

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

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

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

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

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

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

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

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

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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

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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

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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 four-fold:

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.

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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.

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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

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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

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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.

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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.

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*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.

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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

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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.

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

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

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

Sh : () 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 : () 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.

Haft Vadi (The Seven Valleys)

Part IV.

Writings Revealed in the Year 1861

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

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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.

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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

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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?"

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(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.

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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

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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,

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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

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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,

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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

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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.

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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

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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

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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,

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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.

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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.

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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

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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

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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

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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.”

0.0.0.0.1. * 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,

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“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.”

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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?

0.0.0.0.2. * 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

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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.

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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.

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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.

0.0.0.0.3. * 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

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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

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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

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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”

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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.”

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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.

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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

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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

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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 " " (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 " " 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 ” “ 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

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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.

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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

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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?"

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

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

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

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

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

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

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

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

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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

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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

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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 primordiality, 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,

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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

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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 treasures

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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,

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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

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glorified glories are the scholars of the age and the jurists of the time of the appearance, who, due to their lack of comprehension, their busyness, and their love for outward leadership, do not submit to the command of Allah, nor do they listen to hear the divine melody. Rather, “but they put their fingers in their ears.”

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

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

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

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

177 Even though it is clear that at all times of the appearance of the holy manifestations, the scholars of the age have prevented the people from the path of truth, as mentioned and recorded in all the heavenly books and scriptures. Not a single prophet was sent but became the object of animosity, denial, rejection, and insult by the scholars. May Allah punish them for what they did before and what they will do afterwards.

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

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

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

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

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

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

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

For example, in the clear Book (the Quran), the Lord of the Worlds, after mentioning the finality of prophethood in His exalted verse: “But he is the Messenger of Allah and the Seal of the Prophets,” has promised all people a meeting with Himself. As such, the adorned verses about meeting that eternal King are mentioned in the Book and some of them have been mentioned before. And the One God is a witness to the discussion that there is no greater matter than meeting Him, and nothing is more explicitly mentioned in the Criterion (the Quran) about it. So, blessed is the one who succeeds in it on a day most people turn away from, as you witness.

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

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

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

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

Salvation on the Day of Judgement

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

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

185 It's been twelve hundred and eighty years since the emergence of the point of distinction, and all these ignorant folks have recited the criterion (Qur'an) every morning, yet they have not attained a word of the intended purpose. They themselves read some verses which are explicitly about holy subjects and manifestations of the Sublime Eternality, yet they have perceived nothing. In this period, they have not even understood that the purpose of reciting the books and reading the pages in every era is to comprehend their meanings and to ascend to the heights of their secrets. Otherwise, recitation without comprehension indeed bears no significant benefit.

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

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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

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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

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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

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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

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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

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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."

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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

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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

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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

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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."

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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

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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

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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

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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

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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

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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.

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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."

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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."

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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.

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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

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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

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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.

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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

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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.’”

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

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

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

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

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

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

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

Despite all these admonitions, it is seen that a one-eyed individual who is a leader of the people will rise in extreme opposition. Similarly, in each country, some rise to deny that holy beauty, and the companions of that existence's king and the desired essence flee to mountains and deserts, hiding

from the oppressors. Some entrust themselves to God and sacrifice their lives in complete detachment.

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

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

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

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

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

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

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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

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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

Kitab-i-Iqan (The Book of Certitude)

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.

Part V.

**Unknown Dates Prior to Declaration
in 1863**

Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

1 His Holiness says: This is the city of unity, enter it, O assembly of the monotheists, so that you may be with the good news of the spirit for those who have insight.

He is the Mighty, the One, the Most High, the Supreme, the Unique.

The Oneness of Allah

2 These are the verses of the Book. Its verses have been detailed in a manner that is free of crookedness. They are the verses of Allah, providing guidance and light, and a reminder for those in the heavens and on the two earths. Within it, there is what brings people close to the realm of the sanctified, and indeed, it is a book in which every wise matter is remembered. It descended truthfully from the Wise and the Knowing. Within it, there is what makes people independent of everything else, and from it emanates the fragrances of the holy onto the worlds. It asserts that there is no deity but He, He does what He wills by His command, and rules as He pleases. There is no god but Him; creation and command belong to Him. He gives life and death, then causes death and gives life again. Indeed, He is the Living, who governs as He pleases in the power of perpetuity. He is not questioned about what He wills, and in His grasp is the dominion of creation. There is no god but He, the Mighty, the Beautiful. Indeed, He is the Truth. There is no god but He. He has always been sanctified, exalted beyond description of anything other than Him, and no one precedes Him in knowledge. He encompasses all things, and none of His creation has ever fully comprehended His existence, and certainty will never reach Him, nor will self-knowledge. Indeed, He is the Independent, the Wise. He was singular in His essence,

singular in His attributes, and singular in His actions. He has always been unified on the throne of majesty and will continue to be unique on the seat of honor. Indeed, He is the Eternal, from whom nothing departs or with whom nothing associates. He is the High, the Capable, the Great. No one has singled Him out other than Himself, and no one knows Him other than His own existence. Everything He created and manifested in invention, He created with a word of His command. There is no god but He, the Mighty, the Generous. Indeed, what the knowers know at their highest stations, and what those who have attained reach at their utmost ranks, is the recognition of a verse that reveals itself to itself, and this is the ultimate knowledge if you are seeking the stairways of knowledge. When the doors of attainment were sealed off from His eternal essence and the wings of knowledge were cut off from flying to the dominion of His command, He sent messengers from Himself and revealed books to them from His presence. He made their knowledge his own knowledge. This is what He bestowed on the possible things generously from Himself and graciously from His presence to everyone in the kingdom. Whoever acknowledges them as if they acknowledge Allah, and unify His essence, and whoever draws close to them as if they draw close to the plain of holy sanctity, and whoever obeys them obeys Allah, and whoever turns away from them turns away from the face of Allah, the Mighty, the Capable, the Living, the High. Allah has measured His knowledge in the knowledge of their selves, and this is what has been determined in the tablets of command from the Capable and the Mighty. This is the attainment of the knowers at the end of their ascents if you are of the knowers. And what Allah has determined beyond this, no one has a share, and no self has a way to it. This is what the Truth has written upon itself if you are of the knowers. Can the weak ascend to the ancient powerful? Say, Glory be to Allah, all are needy of Him, and all are incapable in their knowledge of Him. And is it appropriate for the mortal to fly in the power of the Eternal? Say, Glory be to Allah, all are powerless with Him, and all are bewildered in the manifestations of His command.

Command to Salman (Shaykh Khanjar): Part 1

3 Indeed, you are, O Salman, bear witness in your soul, spirit, tongue, and all your limbs, that there is no deity but He, and all are His servants and all worship Him. Then, O Salman, submit in your soul to the command of Allah, and to what you have been commanded in the book, and do not be among the oblivious. Then recognize the value of those days, and do not forget the grace within yourself, and be among the thankful. Then detach from your self and your desires, so Allah may inspire you with His bounty, which sets you apart from the worlds. And beware that you do not deprive yourself of the breezes of this spirit, for indeed, this is a clear loss. Then, complete your proximity to Allah, the Sovereign, the Living, the Capable, the Ancient. Say, this is a chapter from the chapters of Allah that has appeared by His grace, and nothing will change it from what is in the heavens and the two earths. Say, by Allah, this is the spring that decorated Paradise with its embroidery, and autumn will not follow it in the eternity of eternities. Indeed, this is a chapter that no chapter has preceded on earth, for it has sought shade in the shadow of a Great Ali.

To the Residents of Paradise

4 O residents of Paradise, take your share of this breeze by which the structures of the worlds have been renewed, and within it the spirit of life has been breathed onto ancient bones. O people of the depth of unity, sever your understanding and everything by which you have unified your Creator, and unify Allah in these days with what has been detailed for you truthfully, and do not be among the oblivious. Then, take your portion in this chapter in which everything is colored with the dye of Allah, the Mighty, the Praiseworthy. O residents of eternity, cut off everything you have taken for yourselves, then turn towards the pleasure of Him who opened in the name of Allah the High, in the secret of a unique sanctity. O people of the heavens, glorify Allah by the name from which the letter Kaf is attached to its pillar, the Ra and the Meem, then listen to the melodies of the spirit from this bird that sings with all melodies at all times.

Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

5 Say, O people of the Earth, by Allah, this is the dove that reminds you of the best remembrance so you can be among those who remember. It doesn't want anything from you and will not ask you for reward. Its reward is only that you bear witness to the love of Allah, the Mighty, the Wise. Say, by Allah, whoever does not seek for himself what I mentioned then, truly, he is at a clear loss. Say, those who flee from death in the path of their Creator, they are in doubt of meeting Allah. They are the heedless ones. They did not find the fragrances of the sanctuary from this luminous shirt, and they slept on the bed of heedlessness and turned away from what is better for them from the dominion of the King of the worlds. Say, Allah will fold the earth and whoever is on it and will gather you in truth in a secure sanctuary when you witness the secrets of the matter, and you observe what has been destined by Allah, the High, the Wise, and you say in yourselves, "Woe to us for what we were heedless of Allah's remembrance, and we were in clear misguidance." By Allah, if the cover is removed from the faces of the servants and they see what their hands earned in days, the soul would cut off from their bodies. This is a certain truth.

Remind Yourself and the Souls of the Servants

6 And indeed, you are Salman, so take counsel with what we have advised you by grace and commanded you with justice, and do not be among those who are asleep. Then, remind yourself and the souls of the servants of what we have sent down to you in truth so that people may turn in their hearts to a seat of honor and nobility.

About the Verse of Monotheism and the Word of Abstraction

7 As for what you asked about the verse of monotheism and the word of abstraction, know that this is beyond my status and I am nothing but a humble servant. He who holds the kingdom of knowledge in his hand and in his grasp the force of wisdom, He knows what He wills in what He wills, there is no god but He, the Mighty, the Beautiful. And to Him belongs the

command of everyone in the heavens and the earth, He does what He wills, and He is the mighty, powerful sovereign. No knowledge of His will escape Him, and nothing will overcome Him. He is not questioned about what He does and indeed He is the victorious, the conqueror, the mighty, the elevated. But indeed, with my weakness, my distress, my poverty, and my lack of what I love to express in myself, I express what God has given me by His grace, lest I be among those whom God described in His mighty, preserving book saying the truth: "Those who are stingy and bid people to be stingy and hide what Allah has given them of His bounty" Therefore, I cast upon you what God inscribes on my pen so that you may take pride in what we have singled you out for among people, and perhaps you will be among those who are detached, and thank God for what He has given you by His grace and revealed to you the signs that baffle the knowledgeable.

8 You should know, then, that monotheism has ranks, worlds, and stations which no one knows or can enumerate except Allah the Almighty, the Powerful, the Beautiful. Indeed, if I tried to detail for you this station and what Allah has taught me through His Grace, it would be too much for any inscriptions or oceans to bear, even if they were to be ink for these sacred, lofty, mighty, and noble words. This is because there is no limit to Allah's bounty, and nothing can obstruct His command. He is the One who derived from the primordial point of knowledge all that is and all that will be, if you have understanding. He will detail, in the pattern of this particular point, sciences that no ear has ever heard, and no one will know among all people. Say: If He wanted to fold all these sciences and unfold them in the realm of kings, from the beginning which has no beginning, He could do it and it would be closer than the twinkling of an eye. There is no god but Him, the Sovereign, the Mighty, the Powerful. He is the One in whose grasp is the dominion of the heavens and the earth; He erases and establishes what He wills by His command and power. With Him is a holy, preserving tablet. Say: He is the One who has always been sanctified from all that you know and comes with knowledge in every matter with unique wisdom. Say: The essence of monotheism and determination is with Him in the same limit, but most people lie in the bed of ignorance. Say: If He were to erase the verses of monotheism and decree determination, this would be a manifest truth, and no one has the right to say why or how, because the command appears from Him, and the judgment is decreed from Him. He is the Powerful, the

Capable.

9 So bear witness, O Salman, that in the treasures of the knowledge of Allah there are sciences, of which not a single piece of knowledge about any person, nor the unity by which they unify Allah with His servants, nor the highest jewels of singling out is mentioned. But when His mercy preceded all His servants, He accepted from them what He commanded in the time of each messenger and the covenant of each prophet as a favor from Him to all creation. So bear witness that there is no god but Him, whom no one will know, and no soul will reach the beginning of His knowledge, nor will it be attained by all those in the kingdom. If you are in the secrets of the matter, then be observant. Would that there were sanctified baths and pure hearts for them to fly with this servant in the atmosphere of this knowledge, by which the wings of those who approach have burned. Allah will soon bring forth on earth servants who will not be deterred by the prohibitions of the possessive, and they will fly with the wing of sanctity, walk in the realms of immortality, enter into the pavilion of eternal glory, and not be distracted by affairs in the kingdom or the allurements of the earth from the remembrance of Allah, the Most High, the All-Powerful, the Almighty. When they hear the melodies of the spirit, their eyes will overflow with tears, and they will rejoice with the spirit of Allah and turn towards the beauty of the incomparably holy sanctuary. They will not exchange the signs of Allah for anything, even if they spend all that is in the heavens and the earth. Whenever they hear the melodies of Allah, they incline towards the homeland of nearness and sacrifice themselves at every moment. At that time, it is appropriate to begin mentioning what I have intended to before and conclude this praise, which will not be reached by the hearts of the advanced.

10 Know, O Salman, that we bear witness to the oneness of God in His Essence, that He is One in His Essence and has always been established on the throne of unity and the seat of exclusiveness, and there was nothing with Him and no one will be mentioned with Him. He is the Everlasting, the Self-Subsisting, the Mighty, the Generous, and He has always been in His self-sustenance, and there was no mention of anything with Him, nor recognition of self, nor the oneness of anyone, except that it be like what was in the eternal past. There is no god but He, the Mighty, the Wise. The knowledge of the knowers and the attainment of the attainers cease at this station, because below Him there is nothing to be found and lost and exists

by His command. There is no god but He, to Him belongs the command and the creation, and He is, on all things, an Expert. Indeed, He is Allah. There is no god but He, who has not taken for Himself a guardian or a helper or a partner or a likeness or a minister. There is no god but He, the Mighty, the Able, the All-Encompassing.

11 Then we bear witness that He was unique in His attributes, and all attributes have been cut off from His holy presence, and this is what He ordained for Himself if you are among the knowledgeable ones. Then you should know that the multitudes of the worlds of attributes and names will not be associated with His essence because His attributes are exalted above His essence, and none will know how but He, the Mighty, the Exalted, the Forgiving, the Merciful. And all these names and attributes are returned to His prophets, messengers, and chosen ones because they are the mirrors of the attributes and the horizons of the names. Otherwise, He is exalted in His essence and attributes and manifests all of this in His prophets of the most beautiful names and the highest attributes so that no soul shall be deprived of the knowledge of the attributes in the dominion of the names. And indeed this favor is from Him upon the worlds. And for the monotheist in this position, it is right that he is in harmony with himself in that the appearance of those attributes in the messengers of Allah was nothing but His attributes, exalted be He, so that he will not witness any difference between Him and them except that their attributes appeared by His command and were created by His will. And this is the truth of monotheism in this position. We have bestowed upon you the favor that you may be among the steadfast ones. And the knower will not witness anything, neither in the heavens nor on the earth, except that he will see Allah standing upon it and witnessing everything with the tongue of its secret, declaring that there is no god but He, the Mighty, the Great. And the knower ascends to a position where he witnesses the traces of Allah's manifestation in everything, and thereby establishes within himself that He was and there was nothing with Him. So, glory and exalted be He above what these polytheists say.

12 For the monotheist, it is his right not to distinguish between the words of Allah and to bear witness by himself and his own soul that all the verses were revealed from Him. All that was revealed to the messengers is true and there is no doubt in it, and it was detailed from Allah, the Ever-Present, the Omnipotent. All the religious laws were detailed from one point, and were

established from Allah and return to Him. There is no difference between them if you are among the certain believers. Despite their differences in all times and ages, there is no disagreement in them because all of them have appeared from the command of Allah, and the command is one in the eternity of eternities. This is what was then engraved with a luminous holy pen.

13 And I warn you, the people of monotheism, not to split into factions regarding the signs and revelations of Allah Almighty and to realize the truth of monotheism if you are among the believers. Similarly, do not differ in your actions and deeds, and whatever appears from them or through them, since all of it is by the command of Allah. Whoever distinguishes between them and their words or their conditions and actions will have, undoubtedly, associated partners with Allah, His verses, and His messengers, and will be considered one of the polytheists. We teach you the paths of knowledge and wisdom so that you may stand under the tent of honor, and be among those who enter it. Whenever we mention the matter among them about the essence of monotheism and the truth of uniqueness, it is only in the position of the revelation because they all began with Allah and returned to Him, ruling by His command and speaking by His permission. Thus, the ruling of monotheism is established upon them in this position. So we present to you the verses so that you may be convinced. However, in the position of distinction, Allah has favored some over others, like a master over his slaves. In this position, witness the status of some of the messengers who are like the point in the center of the alphabet letters. Just as the letters separate from the point and revolve around it, so must you recognize the ranks of the prophets and confess that the one who came to you with the name Ali is the point and around it revolve the souls of the messengers. Exalt Allah, the best of creators, and confess in the position of actions that they all appeared by His command, created by His word, and were sent according to his decree. It returns to the position of the one who has determined it for them from Himself. This is Allah, my Lord, your Lord, and the Lord of your early ancestors. Can anyone move in the dominion against what Allah has decreed in the Book? Say, "Glory be to Allah!" All things are set into motion by His command, and all shall return to Him. There is no god but He, who takes away what He wants, from whom He wants, and determines for everything what He wants. He is the Omnipotent, the All-Knowing. There is nothing that was not taken by His knowledge before and after its appearance, and has

been determined for it what is best for it in everything in the heavens and the earth. This is what has been written by the pen of a wise and powerful authority.

14 Beware, O eloquent beings! Do not confuse yourselves with the thought that the actions of people would become clear, showing how He punishes his disobedient slaves in the layers of Hell, and thus, know that the Almighty has sent the messengers with truth so that they may command people to do righteous deeds and observe piety, and forbid them from transgression and immorality. The messengers also give them glad tidings of meeting Allah on the day when the lights will shine from the throne of the Glorious and Illuminated One. This is that which has been decreed as truth from Him for all beings and through them, He has made known the paths of guidance and misguidance and explained to them in the language of His messengers all that He intends for them such that there is no good except in a clear book. Thus, when the truth is made clear to them and the paths of holiness and the ways of paradise are revealed to them, He commands them in all that will lead them to these holy stations and will bring them closer to the Almighty God. He forbids them from all that may harm them, and thus, He raises the obedient ones to the level of nearness and puts down the arrogant ones. He has given them a choice between these two paths after they have learned and recognized the ways of guidance and misguidance, and He supports them in whatever they choose for themselves. This is fairness from Him for everyone in His kingdom; they bear witness in themselves that Allah has not oppressed any being even to the extent of a mustard seed and will never oppress them. He is indeed the giver, the bestower, and the generous. When the paths of truth and falsehood, guidance and misguidance become clear to the servants, Allah will make them happy with what they want and execute His decree upon them after their will. Likewise, we direct to you the verses and cast upon you the words of wisdom so that your hearts and the hearts of your near ones will be filled with joy. Indeed, if the Almighty were to restrain His servants from doing something and force them to do something else, it would be oppression from Him- exalted be He and high above oppressing a being even to the extent of a small fraction, while He is capable of everything and His decree runs through everything. He extends all possibilities in their actions after recognizing the distinction between light and darkness. This is grace from Him. If you were able to witness with the insight of wisdom

the secrets of the matter, you would be among the observers. Whoever says other than what we have inspired you or says what we have not revealed to you is a criminal according to the text of the book, and Allah is innocent of them unless they repent and return to Allah, becoming among those who seek forgiveness. Indeed, He forgives whom He wills, gives to whom He wills, and withholds from whom He wills. He is not questioned about what He wills. In His hands are the dominions of command and creation, and within His grasp is the might of the heavens and the earth. He gives life and causes death, then causes death and gives life again. He is the Ever-Living who does not die, and there is nothing beyond His knowledge. His grace encompasses all possibilities, and He knows the hidden depths of hearts and what is revealed from them. There is no god but Him, the All-Knowing, the Dominant, the Ruler, the Subtle, the Expert.

15 Then know, O people of eloquence, that Allah does not desire for His servants anything but that which leads them to the highest realms of eternal glory and has ordained for them only that which purifies them from selfishness and vain desires, so that the dominion remains exclusively for the truth itself and the earth and those upon it are purified from the filth of those who associate in worshiping others with Allah. We bear witness in the place of monotheistic worship that it all returns to Allah, the Mighty, the Most High, the All-Knowing, and all things emerged from one command from before the Wise and the Competent. All things began with Allah and will return to Him, and all things to Him are bound. To Him ascends the good word, and all faces prostrate before Him, and all who are in the heavens and the earth worship Him. There is nothing, but it glorifies Him with praise and fears from His reverence, there is no god but He, the Mighty, the Eternal, all necks are submissive to His sovereignty, and all hearts are humbled to His command and remember His remembrance. He, whom all things worship and all things in the heavens and the earth, those who are established on the throne of monotheism and the seats of abstraction bear witness in themselves that all that is worshiped by the servants in their retreat and mosques has come down from Allah and returns to Him; because the worshiped is one, Glorified and Exalted, we are all worshipers of Him. If the worshipers are negligent in their worship and forget their Creator, the very act of worship and remembrance hastens them to their Creator and Maker, and all of them are eager to return to Him. All that you witness in the various religious persuasions on earth,

their worship and their remembrance has all been explained by Allah in the time of His messengers and envoys and all our worshipers according to His command. But when they were veiled from the intended purpose and what Allah had ordained for them, they were veiled from what Allah had chosen for them in those days in which the unique language of monotheism was adorned with all the beautiful tunes that emanated from it. When they turned away from Allah after waiting and chose for themselves, the judgment of fate befell them, and that was in the scrolls of the holy preserver. We bear witness then that the stations of monotheism and the degrees of abstraction have all manifested in the beauty which appeared in the sixties by the command of Almighty, the Wise, the All-knowing Allah. Verily, He is the One who is unique in His essence, attributes and actions, and He has neither likeness nor equal nor opposition. All creation exists by His command, and all are established according to His command. No one can share in His command or oppose His decision. He cannot be questioned about what He does, and all are bound by His presence.

16 So listen on the day when the caller calls at the axis of eternity, and the dove of Hejaz sings in the land of Iraq, and everyone is invited to join in. On this day, the gates of paradise will open for all creatures, and it will be a day where darkness will not follow. The sun will shine from it because it has taken its light from the radiant face. By Allah, a unique and sacred carpet will be spread, from Allah the Almighty and the protected. Say, by Allah, it will indeed be a day when none will bear the throne of your Lord except Himself, and we shall be witnessing it. In it, positions will be revealed where the unity of God will not be mentioned, and the truths of the individuality will not reach, and the highest knowledge of the knowledgeable will not fly in it except by the will of your Lord. So congratulations to those whose eyes will be delighted on this day by meeting Allah, the King, the Exalted, the Mighty.

17 Say, O people of the East and the West, that this is truly a melody reminiscent of the tunes when it passed through the Valley of Sanaa in the Sinai of the soul, a place where only the name of Allah, the Mighty, the Subtle, is mentioned. And when it enters therein, it takes the letter "Seen" from the first valley for the love that connected them in the grain of existence, when the letters of the communities appeared in the worlds of names and attributes by His command from Allah, the Mighty, the Beautiful. Say, this

Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

is a city wherein if the sick enters, he will be cured and healed faster than the utterance of the name of the present time. And if the kingdom of names passes over it, all of them would become greater and all of them would narrate about Allah, so that with one of their names, everyone in the heavens and the earth would turn upside down.

Command to Salman: Part 2

18 And verily you, O Salman, strive with your soul to enter this city, and if you are unable to enter it, listen with your spirit, perhaps you will pass near it and the breezes that emanate from it will blow upon you. By Allah, this is better for you than the kingdom of the ancients and the latters! This is my command to you and to those who have ascended to the abode of the manifest Sultan. And when you enter the land of Saad, remember the letter Zaa with invocations of the impregnable holiness. Say and listen to what the dove of holiness sings to you when it flies from air to air, lofty and exalted. Do not be disturbed by this, for in it is the secret of secrets, if you are among the insightful. Trust in Allah in your affairs, do not fear anyone, and do not be among the fearful. This is what we informed you of before in the tablets of preserving holiness. Turn your face and heart to Allah, the Sovereign, the Mighty, the Generous. By Allah, the call of Allah will not be cut off at any time, and He will call with the loudest voice at all times. Whoever purifies their ears from the words of creation, they hear the call in the might of glory and will not pay attention to anyone in the kingdom, they will be attracted by the call of Allah and turn to the hidden sanctuary of holiness. Likewise, remind Meem of the invocations of the exalted wonder, and when you reach the land of Sheen, spread those tablets before the hands of those who have believed in it so that they may be reminded by it and become among the mindful. Whoever remembers it will have better than everything created by the hands of the Power in the clear might of glory, for in it none shall witness but Allah alone, and below Him, creation with a letter from it, if you are among the knower. It is from us that we have bestowed upon you, O Salman, the truth and explained to you the secrets of monotheism, and guided you to this path wherein flows the Salsabil from this spring, which will not cease with the continuous command of Allah and will not perish in the eternity of

eternities.

19 Then know, O Salman, that those who do not possess the qualities of monotheism will not be considered as monotheists, even if you are among the poets. No one will attain the status of monotheism by merely saying it, so you, O eloquent ones, should strive hard within yourselves to possess the qualities of Allah to be among those who are characterized by them. Whoever does not receive the breaths of Allah and His attributes will not achieve this status and will not be counted among the monotheists. We conclude by saying that there is no god but He, and we are all His servants, and to Him we shall all return. All praise is due to Allah, the Lord of the Worlds.

Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

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In the name of Allah, Exalted be His Glory

Introduction to Haidar Qibli Ali

O Haidar Qibli Ali! Upon you be My Baha. If you paid attention to the land, you should place it in a known and mineral-rich area of life. Residence in another place is neither acceptable nor beloved, as it does not align with wisdom. This has been revealed by the Supreme Pen.

The known letters were noted in the sacred court, and by His grace, I acquired a few pages from the Tree that bore divine words. O Haidar Qibli Ali! Friend, the evidence was presented to Ali. The truth will support it; it will be busy with sustenance.

I will walk, and the sun will shine. Its appearance will bring it into motion. Glory be to God. The Resurrection is upon us, and the hour has been revealed.

He became a source of grace, but you returned to the world. What do you have to do with these mixtures? Have mercy on it, for it is an exalted matter and its status known.

When you did not know, fear God, the prevailing and powerful. To the extent of His words, we take a handful of dust and observe from the names, then ascend until we reach the names and their kingdoms.

You were shaken by this word of Allah. It is no wonder, for the beings were shaken by the essence that appeared from the First Point, upon Him be Baha. All are shocked, and beyond that, it is known and clear. Seek from the True One what will ensure purity and sanctity.

O Haidar, the reality of the Tree is elevated, and the manifestations of the lights.

The sun of truth is shining, and the light of the stars is radiantly bright and gleaming. However, people have become obstructive. What has been the cause of this obstruction? The affairs of God are complex, and examples of this are minute compared to the vastness of His affairs. Place your trust in God, the Omnipotent, the Almighty. God is with His sincere servants and His close chosen ones. There is no god but He, the unique, the Mighty, the Praised.

O Sir Sayyid, upon him be the Baha of Allah, He is the one who forgives, the compassionate, the merciful.

News of Blood Stained Reports

The dust of hypocrisy has also surrounded the horizons, overturning the joy of the world. These days, according to apparent news, blood-stained reports have reached from every direction, for the oppressive tyranny has leveled the balance of justice, and justice has been secluded in a corner. Glory be to God, in the great city, the door of greed and desire has been opened, which only the Truth can count and comprehend. Outwardly humble, yet inwardly influential.

Do not strike this oppressed one. These days, beyond the expression of the kingdom, we make power manifest on the throne and sit on the couches of chastity.

The oppression of the tyrants weakens the mighty, and the manifestations of slanderers, whose faces betray falsehood, should not obscure the truth from the owners of hearing and sight in the existing world. They are the true ones with me, and the blessings of the world will be theirs.

The name of these days has reached some reports from the world, including the ascension of the exalted ones and his ascension to the Abha Kingdom. Today, the sea of mercy is surging, and the sun of bounty is shining. At the beginning of the appearance of this blessed letter, the divine will was manifested. It was a favor among the souls, a word that in the first days

they drank from the exceeding bounty. By the blessed grace, they were forgiven.

We wish to mention it, for this is indeed a matter from the presence of the noble one. When Imam Ali moved with the mention of the pen, I asked about the marks and the blessings that were upon the horizons and the crown of knowledge, the mercy that preceded existence, the bright light shining from the horizon of the sky.

O my community and my leaf, call upon God, the Blessed and Exalted, to send upon you at all times His enduring grace and His bounties. Rejoice on a day when we will delight the heart and confirm it with power, for He is the Mighty, the Esteemed, the Most Bountiful. There is no god but He, the unique, the Mighty, the Chosen One.

Sir Mulla Muhammad, upon him be the Baha of Allah

He is the speaker who clarifies the news.

From the worlds, I take a little. The knowledge, I am a human of sciences.

O explicit proof, the hands of expressions indicate that you are but a good from among the land's chosen ones.

From the seat of "There is no god but He," the knowledge, the forbearing one. And we found from Him the fragrance of war. Accept it.

It is necessary for you with this book, which those who are specialized in it find forgiveness and care. How many scholars have delved into its depths and found its gems, benefitting from its noble guidance and generous teachings.

Respond with the knowledge from the King of Sciences. How many have stumbled before the desires of self in the name of the Lord, before reaching the original horizon with an enlightened face? How many have become chained by jurisprudence and prevented from reaching the shore, unable to hear the waves of knowledge? The world has been illuminated by the lights of manifestation and the One who spoke on Mount Sinai, the clear Sovereign.

How many jurists have been veiled by the greatest veil from the seat of destiny? How many scholars have been divided in the name of strength? Say to Muhammad: Rise and serve your Lord with determination and firmness.

Thus, the command has been revealed from the Merciful, and most people are heedless.

Among the people, there are those who have turned away from the Book's fullness, engrossed in fantasies and illusions. The day has come when all things bear witness to their Creator, and they are elevated by what revives the dead and the lands with the strength of His might. What they possess of ancient stories and deeds has prevented them from the highest understanding. Your Lord is the Almighty, the Wise.

Say, rise and adorn yourselves with the garment of righteousness in the one who has appeared with the truth. They have cast aside the covenant of God and His testament, but beware of every ignorant one who is distant. Destroy the idols of doubt with His name, the All-Sustaining, and then come with clear presence to the sunrise of His revelation. God has revealed to you what benefits you in the hereafter and this world if you are of the knowing.

This is the day in which nothing you possess can equal the signs revealed by Him. Those who have forgone sciences for the sake of their status have no god but the rare Sultan of Knowledge, who calls out between the earth and the heavens that there is no god but the All-Knowing.

The Sovereign, the All-Knowing, the Wise has declared: Do not be like those who doubted a single letter, turning away from the taught Book in which the mysteries of what was and is to come are revealed. Come, and see the revelation that has come down in the books and scriptures and what was sent down to the chosen ones of the past. The tongue of the All-Merciful sings on the branches, the realm of understanding, if only you knew.

Say, you have taken a drop and left the sea behind. What is wrong with you, O assembly of the idolaters? Listen to the call of the All-Sustaining, and rise to assist your matter, the King of the unseen and the seen. Say, this oppressed one has come to you with the face of God, who has sent down wisdom in the days of those whom God has taught with His knowledge, the exalted ones and the guardians of religion.

Thus, the signs have been revealed and the proofs established, so that you may thank your Lord, the Mighty, the Ever-Glorious, the resplendent light from the horizon of the names. On this day, those who are upon the shores of God's command, the Sovereign of existence, should praise Him.

Reality of Self and Its Nature

Say, rise with purity and respond to the call of His name. The pure ones have attained, and the rest have turned their attention to what was sent down. The knowledge has been revealed, but they have not attained felicity. Blessed is the one who has turned and listened to the call, and to every ear that has heard and every eye that has seen the original horizon. Look up and see.

All books and traditions have risen and testified to this Truth, and the Almighty God has made this known among the leaders. Nevertheless, all are heedless and veiled from His greatness. It is surprising that until now, some earthly scholars who have not pondered the reason and cause of the aversion and objection of the scholars of previous ages and early centuries against the Manifestations of the One. They are indeed the great veils and the dense clouds that have prevented the people from perceiving the truth.

Today, many deprive themselves of the bounties of the All-Bountiful One. For what is missed today cannot be recovered by human power. Tell them, each word that is purely for the sake of God and appears from a sincere soul has an effect. Today's deeds are recorded in the books of God as the highest of deeds. Strive to be among those counted as rare pearls in the divine books, and let your mention be immortalized in the eternal register.

Reality of Self and Its Nature

Those who have asked about the reality of the self and its nature, the essence which the mountains of knowledge have not fathomed, and all those of true understanding have acknowledged. The self has been described by God, its creator, and attributed to Him. And what is beyond this is attributed to human desires.

Today, every soul that has been prevented by the doubts of the people from the truth and has not been veiled by the noise of the scholars and the dominance of the rulers is among the greatest signs with God, the Possessor of the realms. The one who recognizes its station and position has indeed succeeded.

In the ranks of the self, from the commanding, the blaming, the inspiring, the contented, the pleased, and the like have been previously mentioned in books. The station of the self has always been and will continue to be discussed. Today, every soul is humble and content with all the names and attributes, residing in its station in peace and tranquility.

All things are changed by the manifestations and signs and by the various stations of understanding and observation. Consider with patience all existing things, from the earth and the sky, the trees and the rivers, the mountains, and see that a minor cause can deprive one of all blessings. Exalted is He who created the causes and is beyond being limited by them.

Everything leads to us through the path of knowledge, a sign of His sovereignty, a manifestation of His names, and a proof of His greatness and power. It is a path to the straight way.

O Muhammad, son of Ali, be grateful to God for what we have brought to you from the prison, and remember us with a firm heart. Know that the self, as it is, is a sign of the signs of God and a mystery of His mysteries. It is the great sign that rises from the worlds.

The self that is established upon the divine path, and the commanding self that commands evil and immorality, both exist. Verily, it is in clear error. Woe to those in ignorance and foolishness, for all are encompassed by His knowledge. There are those who are aware of the deviations from the truth but say what they say. Even if they remain firm in the matter, after all, they will recognize the recompense.

In the matter of God, the Lord of the worlds, say, O assembly of camels, come and look at the signs that lead us to the straight path. Recognize whether it is hidden or brings us closer to "There is no god but He, the Mighty, the Beloved." The Báb said, put aside what you have and what you have been commanded in the Book. What else do you bring except the Sovereignty that is not denied except by those who cast aside justice and stand with equity? Say, come, come to the sun at its zenith. It has been thrown to you, O people, and do not be among the people of error.

Indeed, this is a command and has revealed everything. But the Master of existence depicted it. They have appreciated the greatest freedom before the faces of the important ones. Come to it and do not be among those

who doubt and turn away. Thus, the highest knowledge is in the proofs and the clear signs. Woe to those who turn away from God, the Master of the worlds.

And as you asked, where does the soul go after the body's ruin? If it is attributed to the truth, it returns to the Supreme Companion in a station that all tongues and pens are unable to describe. Every soul that is firm in the matter of God will benefit from all the worlds and their bounties after ascension.

Friend, O manifestation of the world and its crafts, its systems and the true rulers and kings, observe that all need sustenance and pure spirits. Think deeply and be grateful. These stations and the stations of the self are mentioned in various Tablets. It is a sign that is sanctified from entering and exiting and is the inhabitant of the lofty bird's perch, bearing witness to its first and last states, and also to a world sanctified from beginning and end.

In this night, you observe an affair, and after twenty years you observe its same affair. Consider what kind of world this is. Ponder over the wisdom of God and His manifestation and say, Praise be to You, my Lord and my desire. Strengthen me with the knowledge of the ocean of Your bounty and the clarity of Your appearance and certainty. By Your bounty, the river of acceptance and the bounty of Your gifts, I ask You by the lights of the sun and the battle and the fire of the Tree of Your command that You make me devoted in serving You and promoting Your cause. You are the Generous, the Bountiful, the Mighty.

Nothing in the world of existence is separated, nor are the significant signs moved except by the Kingdom of God. Open the door of Your knowledge with Your finger upon my face, and then write for me from Your original pen the good of the hereafter and this world. You are the Master of the worlds; there is no god but You, the Powerful, the Omnipotent.

And what I have mentioned about belief in You and Your system has stages according to the differences in understanding, but it is a single reality. In this arena, different statements have been made about the truth, and various discussions have arisen among those with sharp sight and those endowed with insights from God, the Mighty, the Praised. Indeed, the stations are varied,

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and the understandings differ. Reflect upon the signs of creation and ponder deeply.

May the Seal of the Prophets guide me to what is good in You. And what has been mentioned about the end of the material world and the recognition of this station is dependent on the means.

The observers, in all times, are in a sacred station, being from the pre-eternal and to the eternal. Thus, the creation of the second creation follows a divine cause. In this manner, the decree of oneness is established and proven.

A Question About Spheres and Heavens

Regarding the question of the spheres and heavens mentioned in the previous and subsequent books, it must be understood that the purpose of mentioning the spheres and heavens and their connection and effect on the world must be elucidated. All intellects are bewildered and perplexed by the mysteries revealed to them.

Some wise ones have interpreted the age of the world to be many thousands of years, counting the celestial bodies. There are evident and observable differences in the statements before and after. For each fixed star and planet, there is a creator who counts them.

Service to the Cause of Wisdom

O you who look towards My face, today the supreme horizon is shining, and the command of God is exalted before us. In the Tablets, today is not a day for questioning. Therefore, whoever hears the call from the original horizon should arise and say, "Here I am, O God of names, here I am! Here I am, O Creator of the heavens! I testify that by Your manifestation, the decrees have been fulfilled and written in the scrolls of the messengers."

Every soul that truly recognizes the explanation should arise in service to the cause of wisdom. The clamor of the polytheists and the hypocrisy of the

heedless should not deter them. From the Supreme Pen, the affairs of exaltation have appeared. What is revealed today is beyond human comprehension and cannot be measured by earthly means.

Today, the eyes of the people of the earth are awakened, and the trees tremble, and the limbs of the learned shake. Those who broke the covenant and forsook the arts and illusions, beware of them. They have known and created wisdom, guiding them to the straight path.

We have found the fragrance of war and your acceptance and the preoccupation of your heart. We have revealed to you this book and clarified its signs as a command from Us. Your Lord is the Almighty, the Sovereign. Indeed, we have heard what you are upon, and we have seen it. Reflect and understand, O hearing and seeing ones. Consider what you have heard before and what has appeared. Stand firm in the cause so that your steps may be steady.

Say, this oppressed one has come to you from the prison with a clear message. Mention this in gatherings. The east has shone from the horizon of grace upon you and upon those who cling to the hem of the call. Many regions in the great prison.

Say, Glory be to You, O God, in all that exists, and Glory be to You, O God, the desired one. I ask You by Your most manifest name in the kingdom of names and attributes and the sunrise of signs and the manifestation of bounty, that You assist me in serving Your cause. Then make me steadfast in Your goodness and an eloquent speaker in Your cause. Then reveal to me Your highest names and keep me firm in Your bounty.

You are the Powerful, the Mighty, the Bestower.

Sir Mirza Abbas, upon him be the Baha of Allah

The book sent down by the All-Merciful to those in existence guides all to His straight path.

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Part VI.

Writings Revealed in the Year 1866

Suriy-i-Damm (Chapter of Blood)

1 This is the Surah of Blood, which we have derived from the ocean of the unseen, so that it may serve as a sign of my manifestation to all creatures.

To Mullá Muḥammad-i-Zarandí (Nabil-i-Azam aka Nabil the Great)

2 Oh Muhammad, hear the call of your Lord from this position, which the hands of those who can [reach] and the hearts of those who exist will not reach, nor the truths of those who are heedless in less than an instant in this sacred, noble, and hidden matter.

The Call of the Lord, Part 1

3 Say, O people, hasten to the sanctuary of God, and His abode, and the House of God, and His buildings, and the manifestations of God, and His sovereignty, and do not be among those who mention God with their tongues, and then oppose His signs. Say, O people, this is the place where those who revolve around it, the inhabitants of the highest assembly, then the people of the pavilion of eternity, then those who dwell behind the waves of majesty, if you understand. Say, this is the site of God, and His shore, and the face of God, and His greatness.

4 O people of the divinity, then O people of the sites of power, then O people of honor in the banners of kingship and dominion! Come out of your places to visit the [location] achieved only by those who cut themselves off from everyone in the heavens and the earth and from everything that bears a name, an image, a direction, or an indication, if you truly know.

Suriy-i-Damm (Chapter of Blood)

5 Say, O people, this is the position of Allah and its end, then the pleasure of Allah and His paradise, then the hiddenness of Allah and His innermost secret. Beware that you do not turn to any other than Him, so hasten towards Him, perhaps you will be nourished by the fruits of the spirit and turn blue. O people, this is the position in which the righteous have paused, and those who circled around the Throne just as you are witnessing.

Act According to What You are Commanded

6 Indeed, you are Muhammad, so do what your Lord's tongue advises you at that time. Then act according to what you are commanded by Allah, the Supreme, the Mighty, the Beloved. Firstly, break the barriers of imagination from the face of your heart with my powerful and mighty authority. Then enter the Egypt of the Merciful in my glorious and exalted name, and do not pay attention to what has been and what will be. Even if you witness that Satan is sitting at the gate, preventing you from entering, close your eyes to him and seek refuge in my blessed, dominating, and beloved beauty. Beware not to sit with those whose traces of anger are like the trace of heat in summer or like the trace of cold in poison. Indeed, flee from them and their likes, do not look at them or what they have, but rather look at my command, which is better than everything if you only knew. If you want to pass through the countries, enlighten them with the light of your Lord, and reflect upon what you see of your Lord's creation, so that you may be among those who contemplate. Be characterized by my morals so that if someone extends a hand of injustice to you, do not pay attention to it and do not confront it. Leave its judgment to your Lord, the Mighty, the Ever-Living. Be oppressed in all circumstances, for verily, this is my attribute and it is not known except by the sincere. Then know that the groaning of the oppressed when they endure is dearer to Allah than any deed, if only you knew. Be patient with what befalls you and trust your Lord in all matters, for He is sufficient to protect you from the harm of His creation and to preserve you in the protection of His command and His fortifications. There is no god but He; to Him belong the creation and the command, and everyone seeks His help. If your soul gossips about you, do not do to it as it did; otherwise, you become like it. Then turn away from it and head toward the hidden sanctuary in this sacred and exalted tent. Be like the musk among people

To Mullá Muḥammad-i-Zarandí (Nabil-i-Azam aka Nabil the Great)

so that the fragrance of holiness emanates from you to attract them to the annihilation of their beloved sanctuary. If you find a source of support for yourself among Allah's beloved, befriend them in every dusk and dawn, in every year and month. Follow Allah in all matters as your supporter. Then walk among the people with dignity and tranquility, and convey to them the command of their Master according to what they are capable of hearing.

Take My Book to the Cities of God

7 Indeed, you are the Hoopoe of Saba, and I ask you to take my book to the cities of God. And if birds ask you about the sacred bird say, "I had left it when it was under the fangs of denial and the wicked's vendetta, and it had no supporter but God, who created and perfected it and made it a lantern of His beauty between the heavens and the earth if you believe. And if you find one of my beloved, and he asks about me, say, 'By God, I left the city of imprisonment when Hussein was thrown to the ground and the knee of the oppressor was on his chest and he wanted to behead him. And the spear was standing by him, waiting to be raised and put on the spear.' So was the matter in the secret of the secrets if you feel it. In that state, I saw his lips moving, looking at the heavens with a glance that would break hearts, and behind it, the heart of God, the dominant, the mighty, the everlasting. And when I brought my head close to his lips, I heard him say,"O people, by God, I do not speak from desire but what was spoken by the holy one in my pure heart. By God, you cannot doubt the signs of God in anything that has been ordained in the power of fate and what was in the hereafter and the first place. And you, the people of polytheism, breathe in these signs. Find the scent of Joseph's shirt. Have mercy on him, and do not kill him with the swords of hatred if you bear witness with the eyes of fairness. O people, by God, I sat silent for twenty years so that nothing would come out of my lips that would ignite the fire of hatred in your hearts. And so the tongue of greatness bears witness. The command was recorded on the holy and preserved tablets. And you, O people, I am Ali and this is the second time after the first one when I have shown you greater miracles than before from the source of greatness and glory, the cache of elevation and glorification with the signs that have never appeared in the universe before. And this tablet is my proof among you and for you. O people, by God, I

Suriy-i-Damm (Chapter of Blood)

was dwelling in silence without any melodies, but the spirit shook me and made me speak the truth. You could see the traces of it on my face if you looked at my beauty. I closed the doors of speech for many years, but the tongue of God opened my tongue if you know. Will you kill the one who, by His command, raised the heavens, stirred up the seas, caused the trees to bear fruit, uncovered the secrets, and let the beauty of the chosen one appear from behind the veils? O people, by God, I am not one of those who deny the signs of God. And even if you killed me with all the swords or with every single arrow at any time, I would still be speaking in the kingdom of heavens and earth and fear no one. This is my way if you feel it. By God, this is the way of all the Messengers and what has been revealed to Ali on all the tablets. I don't know what path you are taking. And when the tunes of holiness reached this level, it fell silent because of its weakness. In that state, he opened his eyes, looked up towards the heavens, and said, "O Lord, praise be to You for the wonders of Your judgments and the comprehensiveness of Your provisions. Sometimes you handed me over to the hands of Nimrod, then to Pharaoh. Then you imprisoned me among the polytheists, and then you beheaded me by the hands of disbelievers. Another time you raised me to the cross. Always and even so, You, my God and my Beloved, have placed me under the hands of these polytheists. O God, witness me upon the dust and under the swords of Your enemies, and by Your might, my Beloved, I thank You in that state and for all that has come upon me for Your pleasure. And I am satisfied with You and with the wonders of Your trials. But, O my God, I beseech You by Your hidden names and Your apparent, veiled beauty, laid upon the dust of humiliation, to enter into the hearts of Your servants, Your love, and then establish them, O my God, on the carpet of Your mercy. Then let them dwell in the shadow of the tree of Your oneness, and do not deprive them of the gentle breeze of Your holiness that blows from the pleasure of Your beauty and emanates from the direction of Your grace. Indeed, You are the Mighty over whatever You wish, and indeed You are the Dominant, the Self-sustaining.

8 Indeed, O Muhammad, recognize the value of the gems of secrets that We have bestowed upon you. Then contemplate what We have taught you of the wonders of Our knowledge, which was hidden behind veils of light, so that you may look upon what has come upon us and be among those who have insight into the mysteries of the matter. Then say in the language of your

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spirit, in your secret, “Is there any helper who will help the beauty of the First in the appearance of the Last, and is there any supporter who will support the point of the Last in its resplendent beauty?” Perhaps by that, God will send someone to help the youth in these days, in which the inhabitants of heaven and earth, except those who have been to the proximity of the beauty, have become intoxicated. But, O Muhammad, by God, you will find the reluctance of those who turn away, their arrogance, and their standing in opposition to this youth on all sides, except as your Lord, the Mighty, the Everlasting, wills.

9 Oh Mohammed, listen to what the signing pen commands you in the enormity of the judgment in this air that God has sanctified from the temples of hatred and purified from the touch of the polytheists and the recognition of the wrongdoers. You are the one who gloriously praises. Then see from the east of the matter with a clear authority. Then announce among the people of this shining, precious, and enlightening beauty. Then approach the name of God, and cast upon him what the spirit of God, the Almighty, the Exalted, the Generous, has cast upon you. Perhaps he will remember in his mind and be devoted to his Lord and be among the guided ones.

The Call of the Lord, Part 2

10 Say, O servant, verily we have sent down to you tablets and scriptures, which none knows except Allah, and in them is that which will suffice you from all that has been created in the process of creation, and from what is in the heavens and the earths, but we have not sent it to you because we have found no fragrance of the Most High in this Arab boy who is evident to all. Say, by Allah, what you have will vanish and nothing will remain except what is with your Lord, behind the veil of a mighty fortress. Leave this world to its people, and then cut off from what has been created therein, and then turn your face to your Lord, the Most Gracious, the Ancient. Say, verily this is Ali, who has appeared in truth once again in this Most Holy, Most Pure, and Most Luminescent Beauty and who speaks with the authority of the Almighty in the realm of everlastingness and the kingdom of the supreme, if you are among the listeners.

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11 Say, you who are masters of eloquence, the spirit of clarification will not speak in your hearts except after you love me, and this is from the essence of religion if you are among the believers.

12 Say, O people of the Criterion, by Allah, the truth has come to you, and it distinguishes between religions and separates the truth from falsehood. Fear Allah and do not be among those who turn away.

13 Say, O people of the churches, do not strike the bells, for the greatest bell has appeared in this chime that has appeared on the temple of signs between the earth and the heavens, and it is true in this name, the shining, the apparent, the radiant. Say that He is the one who has sent down the signs by His command and inscribed all the tablets by His permission, and what is emanating from this musk that has flowed from the eye of camphor by this ancient pen bears witness to that. Say, it speaks at all times with verses that the minds of the wise and the knowledge of the learned and the hearts of the mature cannot comprehend. Say, this is what you were promised in the books of God if you are among the knowledgeable, and this is what the truth has established in the eternity of the past and will establish it until the eternity of the eternities.

Enter the Fortress of the Almighty Lord

14 O Muhammad, close your eyes to everything in the heavens and the earth so that you may enter the fortress of your Most Generous, Almighty Lord. Kindle from this fire in the trees of possibilities so that all will speak with what the fire expressed in the form of light during its manifestation. Thus, the beauty of eternity will bless you and command you over the matter, so that you may cut yourself off from everything and cling to a powerful and fortified support. The spirit, greatness, and glory be upon you and those who hear your words in this great news.

Part VII.

Writings Revealed in the Year 1867

Súriy-i-Ra'ís (Surah to the Chief)

In the name of the Most Glorious

1) Indeed, O Chief (Mehmed Emin Âli Pasha, Grand Vizier of the Ottoman Empire), hear the call of God, the Sovereign, the Dominant, the Self-Subsisting. Indeed, He calls between the earth and the sky, and invites all to the most glorious vision. Not obstructed by your veils, nor by the barking around you, nor by the armies of the worlds. The world has ignited from the word of your most glorious Lord, and it is gentler than the breeze of dawn. It has appeared in the form of a human, and through it, God has enlivened His servants who are oriented towards Him. In its essence is a water with which God has purified the hearts of those who turn to Him and are heedless of the mention of anything other than Him. He has drawn them near to the vision of His great Name, and we have sprinkled from it upon the graves, and they are standing, observing the beauty of God, the luminous, the radiant.

Prophecy of Loss

2) Indeed, O Chief, you have committed what would cause Muhammad, the Messenger of God, to lament in the highest Paradise. The world has deceived you, therefore you have turned away from the face whose light illuminates the highest assembly. You will find yourself in clear loss. You have allied with the Chief of the Persians to your detriment, after what has come to you from the horizon of greatness and majesty, by whose command the eyes of those drawn near are delighted.

3) By God, this is a day on which fire speaks in all things; the Beloved of the worlds has come, and at every instance from all things, the Speaker of the command stands to listen to the word of your Lord, the Mighty, the Knowing.

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Indeed, were we to shed the garment we have donned due to your weakness, those in the heavens and the earth would offer themselves in ransom for my soul, and your Lord bears witness to this. None will hear it except those who have severed themselves from all existence, out of love for God, the Mighty, the Powerful.

4) Do you think you can extinguish the fire that God has ignited on the horizons? No, by His True Essence, if you are among the knowing. Rather, by what you have done, its flames and ignition have increased. Thus will it encompass the earth and those upon it. So has the matter been decreed, and none shall stand with Him in judgment, neither in the heavens nor in the two earths.

5) Thus will the land of mystery and what lies beneath it be transformed, and it will escape from the hand of the King. The earthquake will manifest, the wailing will rise, and corruption will appear in the lands. Affairs will differ due to the secrets inflicted upon these by the troops of the unjust. The rule will change and the matter will intensify so much that the dunes will lament in the plateaus, the trees will weep in the mountains, blood will flow from all things, and you will see people in great turmoil.

The Reason for the Loss

6) Indeed, O Leader, we have manifested ourselves to you once at the Mount of Fig and once at the Olive, and in this blessed spot. You did not perceive [the significance] because you followed your own desires and were among the heedless. So look and then remember: when Muhammad came with clear signs from an All-Powerful, All-Knowing [source], the people wished to stone him in the watchtowers and the marketplaces. They disbelieved the signs of Allah, your Lord and the Lord of your early forefathers. The scholars denied him, then those who followed them among the factions, and behind them, the kings of the earth, as you have heard from the stories of the ancients. Among them was Chosroes, to whom he sent a noble letter, inviting him to God and forbidding him from polytheism. Surely, your Lord is All-Knowing about all things. Indeed, he was arrogant towards God and tore the tablet,

The Night Military Advisors Were Ordered To Do Evil

following his own soul and desires, except that he is among the companions of the Blaze.

7) Did Pharaoh manage to prevent God from His authority when he transgressed upon the earth and was among the tyrants? Indeed, we made the Speaker [Moses] appear from his own house despite his nose. Indeed, we were capable. And remember when Nimrod ignited the fire of polytheism to burn Abraham, we saved him with the truth and seized Nimrod with manifest authority. Say, the king of Persia killed the Beloved of the Worlds to extinguish with that the Light of God among all else and to prevent people from the path of life in the days of God, the Mighty, the Generous.

8) We have indeed manifested the matter in the lands, and elevated His remembrance among the monotheists. Say, the youth has come to enliven the world and to unify all that is upon the earth. What God wills shall prevail, and you will see the entire earth as the Most Glorious Garden. Thus it is inscribed from the pen of the Matter upon a straight tablet.

9) Leave mention of the leader, then recall the companion who found solace in the love of God and cut himself off from those who associated others with Him and were among the losers. He tore through the veils such that the people of Paradise heard the sound of its tearing. Exalted is God, the Sovereign, the All-Powerful, the All-Knowing, the Wise.

The Night Military Advisors Were Ordered To Do Evil

10) O scribes, listen to the call of the Most Glorious on this night in which the military officers have gathered against us, and we are in great joy. How I wish that our blood be spilled upon the face of the earth in the path of God, and that we be laid upon the ground. This is my desire and the desire of those who seek me, ascending to my wondrous, marvelous kingdom.

11) Know that one day we woke up to find the lovers of God at the mercy of the adversaries. The authorities took over all the gates and prevented the servants from entering and exiting, and they were among the wrongdoers. The lovers of God and their Lord were left without sustenance on the first night. Thus, it was decreed upon those for whom the world and whatever

Súriy-i-Ra'ís (Surah to the Chief)

is in it were created for themselves. Woe unto them and those who ordered them to do evil; God will surely burn their livers with fire, and He is the most severe of avengers.

12) The people crawled around the House, and both Islam and Christianity wept for us. The wailing of cries rose between the earth and the sky due to what the hands of the wrongdoers had earned. Indeed, we found that the followers of the Son wept more intensely than other communities, and in that are signs for those who ponder. One of the lovers offered his life for mine and slit his own throat out of love for God. This is something we have not heard of from the earlier generations.

God's Proof Against All Creation

13) This is what God has specifically bestowed upon this Manifestation to display His power. Indeed, He is the All-Powerful, the Omnipotent. And the one who slit his throat in Iraq, he is indeed the beloved of the martyrs and their leader. What emerged from him was God's proof against all creation. Those are the ones upon whom the word of God had its effect; they tasted the sweetness of remembrance and were taken by the breezes of union, so much so that they severed themselves from everyone on the entire earth and turned toward the face with a luminous countenance. And if anything not permitted by God had appeared from them, He would nonetheless have forgiven them as a grace from Himself. Indeed, He is the Most-Forgiving, the Merciful. They were drawn by the irresistible pull of the Almighty, so much so that the reins of choice were taken from their hands, until they ascended to the station of direct encounter and presence before God, the Mighty, the All-Knowing.

14) Say, the youth has departed from these abodes and has placed under every tree and stone a trust that God will reveal in truth. Thus has the judgement come and the matter been decreed by a Wise Planner. The armies of the heavens and the earths cannot stand against His command, and all the kings and sovereigns cannot prevent Him from what He wills. Say, calamities are the oil for this lamp, and by them its light increases, if you are among the knowing. Say, turning away is from every averter, the herald of this matter,

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and through it the command of God and His appearance have spread among the worlds.

15) Blessed are you for what you have migrated from your homelands, and traversed countries and lands out of love for God, your Sustainer, the Mighty, the Ancient. Until you entered the land of the secret on the day when the fire of oppression blazed and the raven of discord croaked. You are partners in my tribulations, for you were with us on the night when the hearts of the monotheists were agitated. You entered out of love for us and departed by our command. By God, it is fitting that the earth should boast over the heaven because of you. Oh, how excellent is this sublime grace, the Mighty, the Impenetrable. Indeed, O birds of eternity, you were prevented from nests in the path of your Chosen Lord. Indeed, your refuge is under the wing of the grace of your Merciful Lord. Blessed are the discerning.

16) Indeed, O my sacrificed spirits, for you and for whoever finds solace in you, gains insights from you, and hears from you what purifies the hearts of the seekers. I express gratitude to God for you having reached the shores of the Greatest Ocean. Then listen to the call of every atom: this is the Beloved of the world. Yet, the people of the world wrong Him and do not recognize the One they invoke at all times. Those who are heedless of Him and turn away from what they should rightfully devote their souls to, in the path of His loved ones, have surely lost. How luminous is His radiant beauty!

17) Indeed, even if your heart melts in separation from God, remain patient. Verily, you have a great station with Him. You will stand facing the Divine and converse with you in the tongue of power and strength, not withheld from the ears of the devoted. Say, were He to speak a word, it would be sweeter than all the words of the worlds.

The Day of the Desired of the Messengers

18) This is a day that if Muhammad, the Messenger of God, had perceived, he would have said, "We have recognized You, O the Desired of the Messengers." If Abraham the Friend had perceived it, he would have laid his face upon the soil in submission to God, your Lord, and said, "My heart is content, O God, Lord of the dominions of the heavens and the earths, I witness the dominion

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of Your command and the might of Your power, and with Your emergence, the hearts of the seekers are at peace.” If Moses the Speaker had perceived it, he would have said, “Praise be to You for showing me Your beauty and making me among the visitors.”

19) Consider the people and their affairs, and what has emerged from their mouths and what their hands have acquired in this blessed, holy, and wondrous day. Indeed, those who have squandered the matter and turned towards Satan, upon them is the curse of all things, and they are the companions of the Blaze. Indeed, the one who hears my call is not influenced by the call of the worlds, and the one who is influenced by the words of others has certainly not heard my call. By God, he is deprived of my dominion and the realms of my grandeur and power, and he is among the losers.

20) Do not grieve over what has befallen you, for you have borne in my love what most servants cannot bear. Indeed, your Lord is All-Knowing and Aware, and has been with you in gatherings and assemblies, and has heard what has flowed from the fountain of your heart, the path of wisdom and expression in the remembrance of your Merciful Lord. Indeed, this is a clear favor.

Prophecy: A King Will Aid God's Allies

21) God will indeed raise among the kings those who will aid His allies. He is, assuredly, all-encompassing over all things, and He will cast into the hearts love for His allies. This is a certainty from the presence of the Mighty, the Beautiful.

The Family of God Will Glorify This King

22) We ask God to open the hearts of His servants to your call, and to make you a beacon of guidance in His lands, and to aid the oppressed through you. Pay no heed to the squawking of those who squawk; suffice yourself with your Lord, the Forgiving, the Generous. So, narrate to my loved ones the tales of the young man from what you have known and seen, then cast upon them what We have cast upon you. Verily, your Lord supports you in

all circumstances, and He is indeed watchful over you. The highest assembly will send blessings upon you, and the family of God and its people, among the floating leaves around the tree, will glorify you with a unique mention.

23) Indeed, O Pen of Revelation, remind the one who stood in the presence of His Book directly in the dark night, traversed through lands until he entered the city and sought sanctuary in the mercy of his Mighty, Impregnable Lord. There, he spent the evening in anticipation of his Lord's grace, and at the break of dawn, he left by God's command. Because of this, the young man was filled with sorrow, and God is a witness to what I say.

24) Blessed are you for having drawn the essence of eloquence from the balm of the Merciful, and for having been scented by the Beloved to such an extent that you detached from your own comfort and were among those who hastened towards the higher realms of Paradise, a radiant beacon of your Mighty, Unique Lord's verses. O soul that drank the intoxicating essence of meanings from the Fountainhead of his Lord and was intoxicated by the droplets of this wine, by God, with it the monotheists soar to the heavens of grandeur and majesty, and doubt is replaced by certainty.

Establish the Pillars of the House

25) Do not be saddened by what has come your way; put your trust in God, the Omnipotent, the All-Knowing, the Wise. Establish the pillars of the House with the bricks of eloquence, then remember your Lord, for He is sufficient for you against all the worlds.

26) Verily, God has inscribed your mention on the Tablet that contains the numerals of the secrets of what was. The monotheists will remember your migration, your arrival, and your departure in the path of God. He chooses whoever chooses Him, and He is the guardian of the sincere. By God, the Supreme Concourse gazes upon you and points toward you with their fingers. Thus, the grace of your Lord has enveloped you. If only the people knew what they have overlooked in the days of God, the Mighty, the Praised.

27) Indeed, give thanks to God for strengthening you in recognizing Him and admitting you into His sanctuary on the day when the polytheists besieged the people of God and His allies. They unjustly expelled them from their

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homes and sought to divide us at the seashore. Verily, your Lord is knowledgeable about what is in the hearts of the polytheists. Say, even if you sever our foundations, the love of God will not leave our hearts. We were created for sacrifice, and in that, we take pride over the worlds. 28) Then know, O you who are ablaze with the fire of God, your book has arrived before us and we have recognized what is in it. We ask God to grant you success in His love and satisfaction, to support you in conveying His command, and to make you among the helpers.

The Soul

29) As for what you asked about the soul, know that people have various statements and various stations concerning it, including the celestial soul, the imperial soul, the divine soul, the godly soul, the holy soul, the content soul, the satisfied soul, the pleasing soul, the inspired soul, the self-reproaching soul, and the commanding soul. Each group has its own explanations. We do not wish to mention what has been said before, and with your Lord is the knowledge of the first and the last.

30) If only you were present near the Throne and heard what is intended from the Tongue of Grandeur, and reached the pinnacle of knowledge from the Wise and Knowing. However, the polytheists have come between us and you. Beware of being saddened by this; be content with what has transpired as part of predestined fate and be among the patient.

31) Know that the soul, in which all creatures partake, comes into being after the amalgamation of elements and their reaching maturity, as you see in the sperm. Once it ascends to the station preordained for it, God manifests through it its own essence that was concealed within it. Indeed, your Lord does as He wills and decrees as He wishes. 32) The intended soul is one that is summoned from the Word of God, and it is the one that, if ignited with the fire of the love of its Lord, cannot be extinguished by the waters of indifference nor by the oceans of the worlds. Indeed, it is the blazing, inflamed fire in the Lote Tree of humanity, declaring that there is no deity but He. Whoever hears its call is among the successful. And when it departs

the body, God resurrects it in the best of forms and admits it into a lofty Paradise. Indeed, your Lord has power over all things.

33) Then know that the life of a human is from the spirit, and the direction of the spirit toward one orientation over others is from the soul. Contemplate what we have imparted to you so that you may recognize the soul of God that has come from the East of Grace with manifest authority.

34) Then know that the soul has two wings; if it soars in the air of love and contentment, it is attributed to the Compassionate. If it flies in the air of whim, it is attributed to Satan. May God protect us and you from it, O assembly of the knowledgeable. When it is ignited by the fire of the love of God, it is called “the contented” and “the pleased.” If it is ignited by the fire of whim, it is called “the commanding.” Thus, we have detailed it for you so that you may be among the discerning.

35) Indeed, O Supreme Pen, mention to the one who turns to your Most Glorious Lord what will suffice him over the mention of the worlds. Say, the spirit, the intellect, the soul, the hearing, and the sight are one; they differ due to differing causes. As in a human being, you observe what the person understands, moves, speaks, hears, and sees—all of it is from the sign of their Lord within them, and they are one in their essence. However, they differ due to differing causes; indeed, this is a known truth. For example, when oriented towards the causes of hearing, the judgment of hearing and its name appear. Similarly, when oriented towards the causes of sight, another effect and another name appear. Contemplate to reach the essence of the intended purpose, and you will find yourself free from what people mention and be among those who are certain. Also, when it is directed toward the brain, the head, and other causes, the judgments of the intellect and the soul appear. Indeed, your Lord has the power over what He wills.

Look At Prior Tablets For a More Detailed Explanation

36) Indeed, We have clarified all that We have mentioned in the Tablets that We have revealed in response to one who asked about the isolated letters in the Qur'an. Therefore, look therein to become acquainted with what has descended from the Might of God, the Mighty, the Praiseworthy. For this

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reason, We have abbreviated in this Tablet, and We ask God to acquaint you through this abbreviation with that which is endless in remembrances, and to give you to drink from this cup what is in the oceans. Indeed, your Lord is the Most Generous, the Mighty, the Strong.

To the Pen of Eternity

37) Indeed, O Pen of Eternity, remind the Exalted One who was with you in Iraq until he emerged illuminating the horizons, then migrated until he was present face-to-face at a time when we were captives in the hands of those deprived of the breezes of the Merciful. Do not grieve over what has befallen us and you in the path of God. Be assured, then stand firm. Indeed, He aids those He loves, and He is capable over all things. The one who turned to Him, from him the faces of the celestial hosts were illuminated, and God is a witness to what I say.

To the People

38) Say, O people, do you consider faith to be for yourselves, after you have turned away from the One through whom religions have appeared in the worlds? By God, you are among the dwellers of the Fire. Thus has the matter been inscribed from the Pen of God upon the Tablets. Say, with the barking of a dog, you will not prevent the leaves from their melodies. Reflect so that you may find a path to the Truth.

39) Say, "Glory be to You, O God, my Lord. I ask You by the tears of the lovers in Your air, and the cries of the yearning in their separation from You, and by Your Beloved who has been tried before the hands of Your adversaries, to assist those who have sought refuge under the shadow of the wing of Your generosity and Your grace, and have taken no lord for themselves other than You."

To the Lord

40) O Lord, we have left our homelands, yearning for Your presence and seeking Your union. We have crossed land and sea to stand before You and to listen to Your verses. But when we reached the sea, we were prevented from it, and the idolaters stood between us and the lights of Your countenance.

41) O Lord, the thunder of the heavens has seized us, and with You is the abundance of everlasting life. Verily, You are capable of whatever You will. Do not deprive us of what we desire; then write for us the reward of those who are close among Your servants and sincere among Your creation. Then guide us to steadfastness in Your love, in a manner that nothing less than You prevents us from You, and nothing besides You diverts us from Your love. Verily, You are capable of whatever You will, and indeed, You are the Mighty, the Generous.

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Súriy-i-Mulúk (Surih of the Kings)

He is the Almighty.

1 This is a Book from this servant, who has been named Husayn in the Kingdom of Names, to all the kings of the earth collectively, so that they may look upon it with an eye of compassion and delve into its contents to discover the mysteries of destiny and be among those who know. And perhaps they will detach themselves from what they possess and turn towards the sanctified realms, drawing nearer to God, the Almighty, the Beautiful.

O Kings of the Earth!

2 O kings of the earth! Hearken to the call of God from this fruit-bearing, exalted tree which has sprung up on the soil of the crimson dune, the wilderness of the Holy Land, and proclaim that there is no god but Him, the Almighty, the Omnipotent, the Wise. This is the spot which God has blessed for its visitors, and from it the call of God is heard from the lofty, sacred Lote-Tree. Fear God, O assembly of kings, and do not deprive yourselves of this greatest bounty. Cast aside what you hold in your hands, and cling to the handle of God, the Most High, the Supreme. Turn your hearts towards the countenance of God, then abandon what your desires have commanded you to do, and be not among the losers.

The Story of Ali

3 O servant, recount to them the story of Ali, who came to them with the truth and a book of honor and wisdom. He held the proof of God, His evidence, and noble signs in his hands. You, O kings, did not remember the

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remembrance of God in His days, nor were you guided by the lights that appeared and shone from the horizon of an illuminating sky. You did not investigate His affair after what had happened. That would have been better for you than what the sun shines upon if you were among the knowledgeable.

4 You were in heedlessness of this until the scholars of the foreigners issued a fatwa against him and killed him unjustly, these wrongdoers. His soul ascended to God, and the eyes of the inhabitants of paradise wept for this injustice, followed by the angels of the near ones. Beware, do not neglect as you have neglected before. Return to God, your creator, and be not among the heedless.

5 Say, the sun of guardianship has risen, and the point of knowledge and wisdom has been distinguished. The proof of God, the Almighty, the Wise, has appeared. Say, the moon of eternity has shone in the pole of the sky, and from it, the people of the high assembly have been illuminated. The face has appeared from behind the veils, and from it, all in the heavens and the earths have been illuminated. Yet you, O kings, have not turned towards Him after what you were created for.

6 Follow my word, then listen to it with your hearts, and be not among those who turn away. Your pride is not in your sovereignty but in your nearness to God and your following of His command in what was revealed on the guarded Tablets. Even if one of you ruled the entire earth and all that is on it - its seas, lands, mountains, and plains - it would not benefit him in the sight of God if you were among the knowledgeable.

7 Know that the honor of a servant is in his proximity to God, and nothing else will benefit him, even if he rules over all creation. Say, the breezes of God have blown upon you from the direction of paradise, and you are heedless of it and were among the heedless. Guidance has come to you from God, yet you have not been guided by it and were among those who turn away.

8 The lamp of God has been lit in the niche of the command, yet you have not been enlightened by it, nor have you approached it, and you were on the bed of heedlessness among those who are asleep. Thus, stand up with the leg of uprightness, make up for what you have missed, then turn towards the holy court on the shore of a great sea so that the pearls of knowledge and

O Kings of the Earth!

wisdom, which God has stored in the luminous chest, may appear to you. This is the best advice for you, so make it a merchandise for yourselves that you may be among the guided.

9 Beware, do not deprive your hearts of the breath of God, by which the hearts of those who turn towards Him live. Listen to what we have advised you in this Tablet, so that God may hear of you and open the doors of mercy upon your faces. Indeed, He is the Merciful, the Compassionate. Fear God, O kings, and do not transgress the limits of God. Then follow what you have been commanded in the Book, and be not among the transgressors.

The Path of Justice for Kings

10 Beware, do not wrong anyone, even to the extent of a mustard seed, and follow the path of justice, for it is a straight path. Then, reconcile among yourselves and reduce your armies, so that your expenses decrease, and you may be among those at ease. If you resolve your differences among yourselves, you will not need large armies, except to the extent necessary to protect your lands and kingdoms. Fear God, and do not be extravagant in anything, and be not among the extravagant.

11 We know that you increase your expenses every day and impose them on the subjects, and this is beyond their capacity, and indeed, this is a great injustice. Be just, O kings, among the people, and be manifestations of justice on the earth. This befits you and is appropriate for your status if you are among the fair. Beware, do not wrong those who have migrated to you and sought refuge under your protection. Fear God, and be among the God-fearing.

12 Do not be reassured by your power, your armies, and your treasures, but be reassured by God, your creator. Then seek help from Him in your affairs, for victory comes only from Him. He gives victory to whom He wills with the armies of the heavens and the earths. Then know that the poor are the trusts of God among you. Beware, do not betray His trusts, do not wrong them, and be not among the treacherous.

13 You will be asked about His trust on the day when the balance of justice is set up, and every possessor of rights is given his due, and all actions of

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every rich and poor are weighed. If you do not heed what we have advised you in this Book with a clear, expressive language, you will be seized by a punishment from all sides, and God will come to you with His justice, and then you will not be able to stand against Him and will be among the incapable. Have mercy on yourselves and the souls of the servants, then judge among them with what God has decreed in the impregnable Tablet of Holiness, in which the measures of all things were determined, detailed for everything, and a reminder for His assured servants.

14 Then perceive our matter and discern in what has been revealed to us, then judge between us and our enemies with justice, and be among the just. If you do not prevent the oppressor from his oppression and do not secure the rights of the oppressed, with what then will you take pride among the servants and be among the proud? Is your pride in eating and drinking, gathering ornaments in your treasures, or adorning yourselves with red and yellow stones or precious white pearls? If pride were in these perishable things, then the earth should take pride over you, for it provides and spends all that upon you from the Determiner, the Powerful. God has decreed all that in its belly and brings forth for you from His grace. Therefore, look at your condition and what you take pride in if you are among those who see.

15 By He in Whose hand is the dominion of all possibilities, your pride should be only in following the ways of God within yourselves and not abandoning the judgments of God among you, left unheeded, and be among the guided.

O Kings of Christianity!

16 O kings of Christianity, have you not heard what the Spirit has spoken, that 'I am going and will come'? So when He came in shades of clouds, why did you not draw near to Him to rejoice in meeting Him and be among the successful? Elsewhere it says, 'When the Spirit of Truth comes, He will guide you.' Yet, when He came to you with the truth, why did you not turn towards Him, and instead, you were preoccupied with your own amusements, among the playful?

17 You did not welcome Him, nor did you present yourselves before Him to hear the verses of God from His tongue and to witness the wisdom of God,

O Ambassador of the King of Paris

the Almighty, the Wise. Thus, the breezes of God were withheld from your hearts, and the fragrances of God from your spirits, and you remained in the valley of desires, among those deeply immersed. By God, you and what you possess will perish, and you will be returned to God and questioned about what you have earned during your days, in the gathering place where all creation is assembled.

18 Have you not heard what is mentioned in the Gospel, that those who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, meaning they emerged from the power of God? This establishes that it is possible in creation for one who is truly from God, the Omnipotent, the All-Knowing, the Wise, to appear. So, how then, when you heard Our command, did you not seek clarification from Us, to distinguish the truth from falsehood, to understand what We were upon, and to recognize what befell Us from a people of loss and degradation?

O Ambassador of the King of Paris

19 O ambassador of the King of Paris, have you forgotten the decree of the Word and its manifestations, as inscribed in the Gospel attributed to John, and neglected what the Spirit has enjoined upon you regarding the manifestations of the Word, being among the heedless? If this is not the case, how then did you agree with the ambassador of the Persians regarding Our affair, leading to what has befallen Us, which has scorched the livers of the knowing, caused tears to flow on the cheeks of the inhabitants of eternity, and made the hearts of the near ones cry out? You did this without inquiring into Our matter to be among those who see clearly after what behooved you to examine this affair, to be aware of what has come upon Us, to judge with justice, and to be among the just.

20 Your days will pass, your ambassadorship will perish, and all that you have will come to an end. You will be questioned about what your hands have earned in the presence of a great Sovereign. How many ambassadors before you have walked the earth, who were greater in status, higher in position, and wealthier than you, yet they returned to dust, leaving no name or trace on the face of the earth, then they were in great regret. Among them were

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those who transgressed against God, followed their desires, and walked in the paths of tyranny and indecency. And among them were those who followed the signs of God, judged justly because they were preceded by guidance from God, and were among those who entered the mercy of their Lord.

21 I advise you and those like you: beware of doing to anyone what you have done to Us. Do not follow the footsteps of Satan within yourselves, and be not among the wrongdoers. Take from the world only as much as is sufficient, leave what is excessive, then be fair in matters, do not deviate from the rule of justice, and be among the just.

O Kings!

22 O kings, twenty years have passed, and in each day thereof, we have faced a new affliction. We have endured what no one before us has endured, if you are among those who listen. Wherein they killed us, shed our blood, seized our wealth, violated our sanctity, and you have heard most of it yet did not prevent it. It behooved you to stop the oppressor from his oppression and to judge among the people with justice, so that your justice would be apparent to all creation. Indeed, God has entrusted you with the reins of creation, to rule among them with truth and to secure the rights of the oppressed from these oppressors. If you do not act according to what you have been commanded in the Book of God, your names will not be mentioned with justice in His presence, and indeed, this is a great loss.

23 Do you follow your own laws and abandon the decree of God, the Most High, the Exalted, the Capable, the All-Powerful? Leave what you have and take what God has commanded you, then seek grace from Him, for this is the straight path. Then turn to us, who have been touched by adversity and hardship, and do not neglect us for even a moment. Then judge between us and our enemies with justice, for this is clearly the better way.

24 Thus, we relate to you our stories and what has been decreed upon us, so that you may unveil the adversity we face. Let whoever wishes uncover it, and whoever does not, indeed, my Lord is the best of helpers and supporters.

O Servant! (Baha'u'llah)

25 O servant, remind the servants of what We have revealed to you, and fear not anyone, nor be among the doubters. For God will surely elevate His cause, and His proof will rise between the heavens and the earth. Rely in all matters upon your Lord, turn towards Him, and then disregard the deniers. Take God, your Lord, as your helper and supporter. We have written upon Ourselves to aid you in sovereignty and the elevation of Our cause, even if none of the sovereigns turn towards you.

26 Then remember the time when you entered the city, and the agents of the Sultan thought you would not know their origins and would be among the ignorant. Say, "By my Lord, I know not a letter except what God has taught me in His generosity, and we acknowledge this and are among those who admit it." Say, "If your origins are from yourselves, we will never follow them, for so I have been commanded by the All-Wise, the All-Aware. So it was before, and so it shall be thereafter, by the power and strength of God. Indeed, this is a path of truth and straightness."

27 If it is from God, then bring forth your proof if you are among the truthful. Say, "We have affirmed all that they have suspected and done to you in a book in which not a letter of the deeds of the doers will be omitted."

O Agents!

28 Say, O agents, it behooves you to follow the principles of God within yourselves and to abandon your own principles, and thus be among the guided. This is better for you than what you currently hold, if you are among those who know. If you do not follow God in His command, your deeds will not be accepted, even to the amount of a speck or a thin strand. You will find what you have earned in the false life, and you will be recompensed for what you did therein, and indeed, this is a certain truth.

29 How many servants have acted as you have and were greater than you, yet they all returned to dust, and what was decreed for them was executed. If you are contemplating the command of God, you will follow them and enter

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a house where you will find neither a helper nor a friend for yourselves. You will be questioned about what you did in your days, how you neglected the command of God, and how you were arrogant towards His friends, after what they brought to you with clear truth. And you consulted among yourselves about their affair, followed your own judgment, and abandoned the judgment of God, the Guardian, the Capable.

30 Say, do you follow your own principles and put aside the principles of God, casting them behind your backs? Indeed, this is an injustice to yourselves and to the servants, if only you were among those who know. Say, if your principles are just, how do you follow what your desires incline towards and abandon what opposes your selves? How can you then be among the rulers? Was it among your principles to punish those who came to you with your command, to let them down, and to harm them every day, when they did not disobey you for even a moment? Everyone in Iraq and beyond, every knowledgeable person, can testify to this.

31 O agents, be fair to yourselves: for what crime did you expel us, and for what guilt did you expel us after we sought your protection and you did not grant it? By God, this is a great injustice that cannot be compared with any injustice on earth, and God is a witness to what I say. Have I ever opposed your command or the governors who ruled in Iraq? Ask about them to be enlightened about us and to be among the knowledgeable. Has anyone complained about us, or has anyone heard from us anything other than what God has revealed in the Book? Bring it forth so we may acknowledge your actions and be among those who concede.

32 If you are to treat us according to your principles, then you ought to respect us and honor those who heard your command and followed what appeared from you. Then pay the debts we incurred in Iraq and spent in this path. Listen to our demands and all that has befallen us, and judge justly as you would judge yourselves. You would not be pleased for us what you would not be pleased for yourselves, and be among the benefactors. By God, you have not treated us with your principles or with the principles of any people but according to what your selves and desires inclined you towards, O assembly of the averters and the arrogant.

O Bird of Holiness!

33 Say, O Bird of Holiness, fly in the expanse of intimacy and then remind the servants of what We showed you in the depths of eternity, behind the Mountain of Might. And fear not anyone; place your trust in God, the Almighty, the Beautiful. Indeed, We shall protect you from those who wronged you without any clear proof from God or an enlightening scripture.

34 Swear by God, O assembly of the heedless, we did not come to you to cause corruption in your land, nor to be among the corrupters. Rather, we came to follow the command of the Sultan, to elevate your status, to teach you wisdom, and to remind you of what you have forgotten in His true words. So remind, for indeed, the reminder benefits the believers. And you have not heard the melodies of the Spirit, but have heard differently from our enemies, who speak only to satisfy their desires, and Satan has adorned their deeds for them, and they are among the fabricators.

35 Have you not heard what was revealed in the clear Book of Glory, that if a wicked person brings you news, verify it, so why have you discarded God's judgment and followed the paths of the corrupt? We have heard that among the fabricators are those who said that this servant engaged in usury in Iraq and gathered ornaments for himself. Say, how do you judge without knowledge and fabricate against the servants, thinking the thoughts of devils?

36 How could this be, after God forbade it to His servants in the guarded Book that was revealed to Muhammad, the Messenger of God and the Seal of the Prophets, and made it an enduring proof from Him, a guidance, and a remembrance for the worlds? This is one of the issues wherein we have differed from the scholars of Persia, and we have forbidden the servants from it by the judgment of the Book, and God is a witness to what I say. I do not absolve myself; indeed, the self is inclined to evil, but we present the truth to you so that you may be aware of it and be among the God-fearing.

37 Beware of listening to those whose words reek of malice and hypocrisy. Do not turn to these people, and be among those who renounce. Know that the world, its adornment, and its allure will perish, and sovereignty will remain with God, the King, the Guardian, the Almighty, the Capable. Your days

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will pass, and all that you are occupied with and boast about to people will end. The angels of the command will attend you at the place where the foundations of creation tremble, and the skins of the wrongdoers shudder. You will be questioned about what you have earned in the false life and will be recompensed for what you have done. This is from the day that will come to you and the Hour which cannot be averted, testified by a tongue of truthful knowledge.

O Assembly of the City!

38 O assembly of the city, fear God and do not cause corruption on the earth, and do not follow Satan. Then follow the truth in these few days. Your days will pass just as those before you have passed, and you will return to dust as your forefathers have returned, being among those who return. Then know that we fear none but God alone, and my trust is in Him alone, and my clinging is only to Him. We desire only what He has willed for us, and indeed, this is the desired outcome if you are among those who know. I have devoted my soul and body to God, Lord of the worlds. Whoever knows God will not know anything less, and whoever fears God will not fear anyone else, even if all those on earth were to gather against him. And we say nothing but what we have been commanded, and we follow only the truth with the help of God and His strength, and indeed, He rewards the truthful.

39 Then, O servant, remember what you saw in the city when you arrived, so that its memory remains on the earth and serves as a reminder for the believers. When we arrived in the city, we found its leaders like children who gather around clay to play with it. We found none among them mature enough to teach what God had taught me and to impart unto them words of impregnable wisdom. Therefore, we wept for them with the eyes of the secret, lamenting their indulgence in what they were forbidden and their obliviousness to their purpose of creation. This is what we witnessed in the city, and we have recorded it in the Book as a reminder for them and others.

40 Say, if you seek the world and its adornment, it would have been better for you to seek it in the days when you were in your mothers' wombs. For in

O Assembly of the City!

those days, you approached the world and distanced from it if you are among those who understand. But when you were born and reached maturity, you distanced from the world and drew nearer to dust. So why are you eager to gather ornaments for yourselves after the time has passed and the opportunity has gone? Wake up, O assembly of the heedless. Listen to what this servant advises you for the sake of God, seeking nothing from you, content with what God has decreed, and be among the contented.

41 O people, most of your days have passed, and only a few remain. So abandon what you have taken for yourselves and take hold of God's commands with strength, so that you may reach what God has willed for you and be among the rightly guided. Do not rejoice in what you have been given of the earth's adornment, and do not rely on it. Rely instead on the remembrance of God, the Most High, the Great. God will destroy what you have; fear God and do not forget God's covenant within yourselves, and do not be among those who are veiled.

42 Beware of being arrogant towards God and His beloved ones, then lower your wings to the believers who believe in God and His signs, and whose hearts testify to His unity and tongues to His singularity, and who speak only after His permission. Thus, we advise you with justice and remind you of the truth, that you may be among those who remember. Do not impose on others what you cannot bear yourselves, and do not be pleased for others what you would not be pleased for yourselves. This is the best advice if you are among those who listen.

43 Then respect the scholars among you who act according to their knowledge, follow the limits set by God, and judge according to what God has decreed in the Book. Know that they are the lamps of guidance between the heavens and the earth. Those who do not regard the scholars among them with any status or value have altered God's favor upon themselves. Wait then until God changes your condition, for nothing escapes His knowledge; He knows the unseen of the heavens and the earth, and He is knowledgeable of everything.

44 Do not rejoice in what you have done or will do, or in what you have imposed on us, for by doing so, your status will not increase if you look at your actions with certainty. Likewise, nothing will decrease from us; rather, God will increase our reward for our patience in tribulations, and He increases

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the reward of the patient. Know that tribulations and trials have always been entrusted to God's chosen ones and His beloved, then to His servants who are not distracted by trade or sale from the remembrance of God and do not precede Him in speech, and they are among those who act upon His command. Thus, God's tradition has always been and will continue to be. Blessed are the patient who endure hardship and adversity and do not despair of anything, and who follow the paths of patience.

45 What befell us was not the first calamity in Islam, nor was this the first plot against God's beloved ones by these schemers. What happened to us was similar to what happened to Husayn before us. When the messengers from the schemers, whose hearts were filled with malice and hatred, sought him out from the city, and when he came to them with his family, they rose against him with what was in their hearts until they killed him, his sons, his brothers, and took his family as captives. Thus, it was decreed before, and God is a witness to what I say. None of his descendants remained, neither small nor great, except he who was named Ali al-Awsat and was known as Zain al-Abidin.

46 Look, O assembly of the heedless, at how the fire of love for God burned in Husayn's heart before, if you are among those who perceive. This fire grew until longing and yearning took hold of him, and the pull of the Almighty led him to the station where he devoted his soul, his self, and all he had and was with to God, Lord of the worlds. By God, this station is sweeter than the sovereignty of the heavens and the earth, for the lover wants nothing but his beloved, the seeker his sought, the friend his friend, and their longing for the meeting is like the body's longing for the soul, or even more, if you are among those who know.

47 Say, then, the fire ignited in my heart, and it wants to sacrifice itself for Husayn, just as Husayn sacrificed himself in hope of this exalted and great station. This is the station of the servant's annihilation in himself and his survival by God, the Almighty, the Most High, the Great. If I were to reveal to you the secrets that God has placed in this station, you would sacrifice yourselves in the path of God and detach yourselves from your wealth and all you have to reach this noble and exalted station. But God has placed veils over your hearts and coverings over your eyes, so you do not recognize the secrets of God and are not among those who see.

O Assembly of the City!

48 Say, the longing of the sincere for the vicinity of God is like the infant's longing for its mother's breast, or even more, if you are among those who know. Or like the thirsty for the stream of care, or the sinner for forgiveness. Thus, we explain to you the mysteries of the matter and cast upon you what suffices you from what you are preoccupied with, that you may turn to the side of holiness in this pleasure, and be among those who enter. By God, whoever enters it will not leave, and whoever turns to it will not turn his face away from it, even if he is struck by the swords of the deniers and the polytheists. Thus, we have cast upon you what was decreed for Husayn, and we ask God to decree for us as He decreed for him, for He is Generous and Noble.

49 By God, the fragrances of holiness have wafted from His action upon the worlds, and God's argument has been completed, and His proof has appeared to all creation. God then raised a people who avenged him, killed his enemies, and wept for him every morning and evening. Say, God has decreed in the Book to seize the wrongdoers for their wrongs and to cut off the path of the corrupt. Know that actions like these have an impact in sovereignty, and no one will recognize it except for those whose eyes God has opened and whose hearts He has unveiled, making them among the rightly guided. God will raise a people who will remember our days and all that befell us and seek our right from those who wronged us without any clear crime or sin, and behind them, God will stand, witnessing what they do and seizing them for their sin, for He is the most severe of avengers.

50 Thus, we relate to you from the stories of the truth and cast upon you what God decreed before, that you may repent to Him within yourselves, return to Him, and be among those who return. And you become aware of your actions, wake up from your sleep and heedlessness, and catch up with what you have missed, and be among the benefactors. Whoever wishes, let him accept my word, and whoever wishes, let him turn away, and my duty is only to remind you of what you have neglected in the command of God, that you may be among those who remember. Then listen to my word, return to God, and repent to Him so that God may have mercy on you by His grace, forgive your sins, and overlook your wrongdoings. His mercy precedes His wrath, and His favor encompasses everyone who has entered the garment of existence, from the first to the last.

O Assembly of Agents!

51 O assembly of agents, did you think within yourselves that we came to you to take what you possess of the world's ornaments and its pleasures? No, by the One in whose hand is my soul, rather it is for you to know that we do not oppose the Sultan in his command, and we are not among the disobedient. Know and be certain that all the treasures of the earth, of gold and silver, and all the precious jewels upon it, are in the sight of God, His allies, and His beloved, nothing more than a handful of clay. For everything on it will perish, and the sovereignty will remain with God, the Almighty, the Beautiful. What perishes will not benefit us or you if you are among those who think.

52 By God, we do not lie in speech, and we speak only what we have been commanded, and this book itself testifies to that if you are among those who remember what is mentioned in it. Do not follow your desires or what Satan has cast into your souls. Follow the command of God in both your outward and inward actions, and do not be among the heedless. This is better for you than everything you have gathered in your homes and seek every morning and evening. The world will perish, and what you rejoice in your hearts and boast about among all creation will also perish.

53 Purify the mirror of your hearts from the world and what is in it, so that the lights of God's manifestation may be imprinted in it. This will suffice you from all but God and bring you into the pleasure of God, the Generous, the All-Knowing, the Wise. We have cast upon you what will benefit you in religion and the world and guide you to the paths of salvation if you are among those who turn towards it.

O Sultan!

54 O Sultan, listen to the words of one who speaks the truth and seeks no reward from you for what Allah has granted you, and who is on a straight and just balance. He calls you to Allah, your Lord, and guides you to the paths of righteousness and prosperity, so that you may be among the successful. Beware, O King, of gathering around you those agents who follow only

their desires, abandoning their trusts and engaging in clear betrayal. Show kindness to your subjects as Allah has shown kindness to you, and do not leave their affairs in the hands of these treacherous agents. Fear Allah and be among the righteous.

55 Gather around you agents who exude the scent of faith and justice, consult with them in matters, and choose the best actions. Be among those who do good. Know and be certain that those who lack religion also lack honesty and trustworthiness; indeed, this is a certain truth. Whoever betrays Allah will also betray the ruler and will not refrain from anything, nor will they act piously in matters concerning the people, for they are not among the righteous. Ensure that you do not relinquish control of your affairs to others and do not become complacent; be not among the heedless.

56 Those whose hearts are inclined towards others besides you should be treated with caution; do not trust them with your affairs or the affairs of the Muslims. Do not appoint the wolf as the shepherd of Allah's sheep and do not leave His lovers under the control of His haters. Those who betray Allah in His command cannot be trusted with honesty or piety. Avoid them and be vigilant, lest their plots and harm affect you. Turn away from them and then turn to Allah, your Lord, the Mighty and Noble. Those who are for Allah, He is for them; those who rely on Him, He indeed protects them from all harm and from the deceit of contemptible schemers.

57 If you listen to my words and heed my advice, Allah will elevate you to a position where the hands of all on earth cannot reach you. O King, follow the laws of Allah in your own self and your domains, and do not follow the ways of the oppressors. Take control of your command and investigate all matters yourself; do not neglect anything, for there is great good in this. Be thankful to Allah, your Lord, for choosing you among His creation and making you a ruler of the Muslims. Recognize the wonders of His generosity and kindness, and thank Him at all times. Your gratitude to your Lord is manifested in your love for His beloved, in protecting His servants from these traitors, ensuring that no one oppresses them, and in implementing Allah's law among them so that you are firmly established in His command.

58 If you administer justice among your subjects like flowing rivers, Allah will support you with the armies of the unseen and the visible and strengthen you in your command. There is no deity but Him; to Him belongs the command

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and the creation, and to Him returns the work of the sincere. Do not be content with your treasures; rely on the bounty of Allah, your Lord, and trust in Him for your affairs, being among those who rely on Him. Seek help from Allah, then be independent with His wealth, for He owns the treasures of the heavens and the earth, giving to whom He wills and withholding from whom He wills. There is no deity but Him, the Rich, the Praiseworthy. Everyone is needy at the door of His mercy, weak in the face of His power, and everyone seeks from His bounty.

59 Do not neglect matters; treat your servants justly and spend on them according to their needs, not according to what they hoard and use for adornment. Be fair to them equally, so that none of them is in need or hoarding, for this is clear justice. Do not place the honorable under the control of the ignoble, nor the superior under the inferior, as we have witnessed in the city. When we entered the city, we found some in abundance and others in clear poverty and humiliation, which is not fitting for your kingdom or appropriate for your status. Listen to my advice, then be just among the people so that Allah may elevate your name with justice among the worlds.

60 Beware of favoring these agents and oppressing the people. Fear the outcry of the poor and the righteous at dawn and be to them as a compassionate ruler, for they are your treasure on earth. It befits you to protect your treasure from these thieves. Investigate their affairs and conditions every year, indeed every month, and be not among the heedless. Set up the scale of Allah before your eyes, place yourself as if you see Him, then weigh your actions by it every day, indeed every moment. Hold yourself accountable before you are held accountable on the day when no one's foot will remain firm for fear of Allah, and the hearts of the heedless will tremble. It befits the ruler to be like the sun, nourishing everything, giving everyone their due right, not from himself but by what has been decreed by an Almighty, Capable One. His mercy should be like the clouds, bestowing upon the servants as the clouds shower mercy's rain on every land by the command of an Omniscient Arranger.

61 Beware of being reassured by anyone in your matter, and no one should be to you like yourself. Thus, we elucidate to you words of wisdom and cast upon you what turns you from the left of injustice to the right of justice and guides you to a bright, near shore. All this is from the practices of the kings

who preceded you in the kingdom and who were just among the people and followed the straight paths of justice. You are the shadow of Allah on earth, so do what befits this exalted and great status. If you deviate from what we have cast upon you and taught you, you will depart from this noble and exalted status.

62 Return to Allah with your heart, then purify it from the world and its adornments, and do not let the love of others enter it. For if you let in the love of others, the lights of Allah's manifestation will not shine upon it, for Allah has not given anyone two hearts. Since He has made it one, you should not let two loves enter it. So, hold on to the love of Allah and turn away from the love of others, that Allah may immerse you in the ocean of His Oneness and make you among the monotheists. By Allah, my purpose in what we have cast upon you is only to purify you from perishable things and immerse you in the dominion of the eternal, so that you may be among the rulers by Allah's permission.

63 For indeed, God has not given any individual two hearts within their body, and this is a fact revealed in an ancient scripture. Given that God has created the heart singularly, it is proper for your eminence to not allow two loves to reside within it. Hence, cling to the love of God and disregard the love of all else, that God may immerse you in the profound depths of His Unique Essence, making you amongst those who affirm His Oneness. Truly, by God, my sole purpose in all that I have conveyed to you is but to purify you from the ephemeral things and to usher you into the realm of the everlasting, that you may be therein, by God's will, among the rulers.

64 Have you heard, O King, of what has befallen us at the hands of your deputies and what they have perpetrated against us, or are you amongst the oblivious? If you have heard and are aware, then why did you not forbid them from their deeds, and how could you approve of actions from those who responded to your command and obeyed you, actions that no sovereign would tolerate for his subjects? And if you are uninformed, this ignorance is even more alarming, especially if you consider yourself among the God-fearing. Therefore, I remind you to become cognizant of the wrongs these tyrants have inflicted upon us.

65 Be aware that we came to you by your command, entering your city with manifest honor, and yet they expelled us from it with a disgrace unparalleled

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on Earth, should you be among those who are informed. They banished us to a city reserved only for those who defied your orders and were disobedient. This occurred despite us not having disobeyed you in the least; as soon as we heard your command, we complied and were among the obedient. They showed no regard for the rights of God over us, nor for His judgment, nor for what was revealed to the prophets and messengers. They showed no mercy towards us, treating us in ways unheard of between Muslims, or even between believers and non-believers. God is a witness to what I say and is All-Knowing.

66 When they expelled us from your city, they transported us on camels used by people to carry their burdens and sins – such was their treatment of us, if your eminence is to be informed. They took us to the town of the disobedient, as they claimed. Upon arrival, we found no home to dwell in, thus we settled in a place where only those in dire need and strangers would enter. We stayed there for a limited number of days, suffering due to the constriction of space. Therefore, we rented houses abandoned by their occupants due to their extreme cold, left empty by those who vacated them. No one would reside in these houses except during summer, yet in the winter we dwelled therein. Neither my family nor those with me had adequate clothing to protect them from the severe cold.

67 Oh, if only these deputies had treated us according to the principles they held among themselves. By God, they did not treat us according to God's judgment, nor the principles they claim to uphold, nor the norms established among people, nor even the customs of the widows of the land when a traveler visits them. Such was the treatment we received from these people, which I have recounted to you in a language of impregnable truth. All this befell me after I had complied with their command, never deviating from their ruling, for their ruling is ultimately linked to your presence. Thus, we responded to their commands and were among those who answered.

68 It seems they have forgotten God's commandment to themselves, His true word: 'Lower your wing [in humility] to the believers.' It appears they sought nothing but their own comfort, indifferent to the cries of the impoverished or the pleas of the oppressed. They presumed in their hearts that they were made of light and others of dirt – a terrible assumption indeed. We are all created from a contemptible fluid.

O Sultan!

69 O King, by God, my intention is not to complain about them in your presence. Rather, I complain of my anguish and sorrow to God, who created us and them, and who is a witness and guardian over us and them. Rather, I wish to remind them of their deeds, that perhaps they will not do to others as they have done to us, and perhaps they will be among those who take heed. Our tribulations, our distress, and the severe conditions that have surrounded us from all sides will pass, as will their ease and comfort in which they have been. This is a truth that none in the world can deny. Our tranquility will end on this dust in humiliation, and their sitting on the throne of honor, and God will judge between us and them, for He is the best of judges. We thank God for all that has befallen us, and we remain patient in what has been and will be decreed, and upon Him, I rely and to Him, I entrust my affairs. He will surely reward the patient and those who rely on Him. To Him belongs the command and creation; He honors whom He wills and humiliates whom He wills, and He is not to be questioned about what He wills. Indeed, He is the Mighty, the Capable.

70 Hear, O Sultan, what we have cast upon your presence, then prevent the oppressors from their oppression, and sever their hands from the heads of the Muslims. By God, what has befallen us is such that the pen weeps in its recording, and ears of the monotheists cannot bear to hear. Our plight has reached a point where even our enemies' eyes wept for us, and beyond them, every discerning eye. After directing ourselves to your presence and instructing the people to enter under your protection, to be a fortress for the monotheists, have I opposed you, O Sultan, in anything, disobeyed you in any matter, or with your ministers who governed Iraq by your permission? No, by the Lord of the Worlds, we have not disobeyed you or them in the slightest, nor will I disobey you henceforth, God willing and desiring, even if greater than what has befallen us should occur. We call upon you by night and day, every morning and evening, that God may grant you success in obeying Him, in enacting His judgment, and protect you from the forces of demons. Therefore, do as you wish and as befits your eminence and is appropriate for your sovereignty, and do not forget God's judgment in all that you intend or wish to do, and say, 'Praise be to God, Lord of the Worlds.'

O Ambassador of the Persians In the City!

71 O ambassador of the Persians in the city, you presumed that the matter was in my hands or that the command of God could be altered by my imprisonment and humiliation, or by my loss and annihilation. How wretched is the thought you have conceived in your mind, and you are among those who assume. Indeed, there is no god but He; His command becomes manifest, His proof ascends, He confirms what He wills and elevates it to a station beyond the reach of your hands and those who turn away. Do you think that you can incapacitate Him in anything, prevent His decree and dominion, or that anyone in the heavens and the earth can stand against His command? By His true self, nothing can incapacitate Him from what He has created. So, abandon your assumptions, for assumption avails not against the truth at all, and be among those who turn back to God who created you, provided for you, and made you the ambassador of the Muslims.

72 Then know that He created everyone in the heavens and the earth by the word of His command, and what was created by His decree, how can it stand with Him? So exalted is God above what you assume, O assembly of the haters. If this matter is true from God, no one can prevent it. And if it is not from Him, your scholars and those who follow their desires and turn away are sufficient. Have you not heard what the believer of the family of Pharaoh said before and what God narrated about him to His Prophet, whom He chose among His creation and sent as a mercy to the worlds? He said, and his saying is the truth: "Do you kill a man because he says, 'My Lord is Allah,' and he has come to you with clear signs, and if he is lying, then upon him is his lie, and if he is truthful, some of what he promises you will befall you." This is what God revealed to His beloved in His wise book. And you have not heard God's command and decree, nor have you heeded the advice revealed in the book, and you have been among the heedless.

73 How many servants have you killed in all the months and years, and how much injustice have you committed in your days that the eye of innovation has not seen, and no historian can recount? How many infants have remained without a mother and father, and how many fathers have had their sons killed by your injustice, O assembly of the wrongdoers? How many sisters have wailed at the separation of their brothers, and how many women have been

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left without a husband and supporter? You have ascended in oppression to a level where you killed the one whose face never turned away from the face of the Almighty, the Great God. Would that you had killed him as people kill each other, but you killed him in a manner that human eyes have never seen, and for which the heavens wept and the hearts of those near [to God] agonized.

74 Was he not the son of your Prophet, and was his kinship to the Prophet not well known among you? Then how did you do to him what none of the predecessors did? By God, the existence has not witnessed the likes of you killing the son of your Prophet and then rejoicing on your thrones and being among the joyful. And you curse those who came before and did the same as you did, yet you are heedless of yourselves. Then be just to yourself; those whom you curse and revile, did they do anything other than what you did? They killed the son of their Prophet, just as you killed the son of your Prophet, and what happened from you happened from them. So, what is the difference between you, O assembly of the corrupt?

75 When you killed him, one of his loved ones rose for retribution, and no one knew him, and his affair was hidden from every living soul, and what was decreed happened. So, you should not blame anyone for that, but blame yourselves for what you did if you are among the just. Has anyone on earth done what you have done? By the Lord of the worlds, no. All kings and sultans honor the offspring of their prophet and messenger if you are among the witnesses. And you have done what no one else has done and committed what has set the hearts of the knowers ablaze. And yet, you have not become aware in yourselves and have not felt your deeds, until you rose against us without any clear crime or sin.

76 Do you not fear God who created you, fashioned you, brought your strength to its peak, and made you among the Muslims? How long will you not become aware in yourselves, not understand in your beings, and not rise from your sleep and heedlessness, and not be among the aware? And you, think in yourself with all that you have done and acted; have you been able to extinguish the fire of God or put out the lights of His Theophany that have illuminated the people of the seas of permanence and attracted the hearts of the monotheists? Have you not heard that the hand of God is above your hands, and His decree is above your planning, and that He is the

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Compeller over His servants and the Victor over His affair, doing what He wills and not being questioned about what He wills, and He rules what He desires and He is the Powerful, the Capable?

77 If you are certain of that, why do you not cease your deeds and not be among those who are at rest? And every day you renew your oppression, as you rose against me in those days when my soul had not entered into these matters, and I was not contrary to you or opposed to your command until you made me a prisoner in this distant land. But know and be certain that this will not change the command of God and His ways, as it did not change before from all that your hands and the hands of the polytheists have earned. Then know, O assembly of the Persians, that if you kill me, someone will rise for God in my place, and this is from the way of God that has passed before, and you will find no change or alteration in His way. Do you wish to extinguish the light of God on His earth? God refuses but to complete His light, even though you dislike it in yourselves and be among the haters.

78 And you, O ambassador, think in yourself for less than a moment, then be fair in your own cause; with what crime did you accuse us before these deputies, following your desire, turning away from the truth, and being among the fabricators? After that, you never lived with me, nor did I live with you, nor did you see me except in your father's house during the days of mourning the calamities of Husayn, and in those gatherings no one had the opportunity to open his tongue and engage in speech until his demands or beliefs were known. And you would believe me in that if you were among the truthful. And in other than those gatherings, I never entered for you to see me, or for anyone else to see me. Despite that, how did you testify against me what you did not hear from me?

79 Have you not heard what the Almighty and Majestic said: "Do not say to one who offers you peace, 'You are not a believer,'" and do not drive away those who call upon their Lord in the morning and the evening, seeking His face. Yet you have opposed the decree of the Book, even though you consider yourself among the believers. Despite this, by God, there is no hatred in my heart for you or anyone among the people, even if you inflict upon us what no one among the monotheists can bear. My command is only by God, and my trust is only upon Him. Soon your days and the days of those who are today in clear delusion will pass, and you will be gathered in the presence of

O Ambassador of the Persians In the City!

God and asked about what your hands have earned and be recompensed for it. What a terrible abode for the wrongdoers! By God, if you were aware of what you have done, you would weep over yourself, flee to God, and cry in your days until God forgives you, and indeed, He is Generous and Noble. But you will not be granted success in this because you are preoccupied with yourself, your soul, and your body with the adornments of the world until the soul departs from you. Then you will recognize what we have presented to you and find your deeds in the book in which not an atom of the deeds of all creation is left out.

80 So heed my advice, then listen to my words with the ears of your heart and do not be heedless of my words nor be among those who turn away. Do not boast about what you have been given; look at what has been revealed in the Book of God, the Guardian, the Mighty. When they forgot what they were reminded of, We opened to them the doors of everything, just as the doors of the world and its adornments have been opened for you and your likes. So wait for what was revealed at the end of this blessed verse, and this is a promise not to be denied from a Capable, Wise One. And I do not know by which path you are established and upon which you walk, O assembly of the haters. We call you to God, remind you of His days, give you glad tidings of meeting Him, bring you closer to Him, and present to you from the wonders of His wisdom, but you drive us away and disbelieve in us because of what your lying tongues have described, and you are among those who turn back.

81 When we reveal among you what God has given us by His generosity, you say, "This is nothing but clear magic," as nations like you said before, if you are among the poets. Therefore, you have deprived yourselves of the bounty of God and His grace, and you will not find it again until God judges between us and you, and He is the Best of Judges. Among you are those who said, "This is the one who claimed in himself what he claimed." By God, this is a great slander. I am but a servant who believes in God, His signs, His messengers, and His angels, and my tongue, heart, outward and inward testify that He is God, there is no god but He, and besides Him, everything is created by His command and determined by His will. There is no god but He, the Creator, the Reviver, the Life-Giver, the Bringer of Death. But I have narrated the favor which God has bestowed upon me by His generosity, and if this is my crime, then I am the first of the criminals.

82 And I stand before you with my family, so do what you will, and do not be among the patient. Perhaps I will return to God, my Lord, in a place where your faces are absent. This is the extent of my hope and desire, and God is sufficient for me as a Knower and Informer. O ambassador, then make your presence before God, for though you do not see Him, He sees you. Then be just in our matter, for what crime did you rise against us and fabricate against us among the people if you are among the just? I left Tehran by the king's command and headed to Iraq by his permission until we entered it, and we were among those who entered. If I was negligent, why were we released, and if I was not negligent, why did you inflict upon us what no one has inflicted on anyone among the Muslims?

83 And after my arrival in Iraq, did anything appear from me that would corrupt the state's affair, and did anyone from us witness anything contrary? Then ask its people to be among those who seek the truth. And we were in it for eleven years until your envoy came, whom the pen would not like to write his name, and he used to drink wine, commit lewdness and indecency, corrupt himself and Iraq, and most of the people of Baghdad testify to this if you ask them and seek information. He used to take people's money unjustly, abandoned all that God commanded him, and committed all that He forbade him until he rose against us, following his soul and desires, and followed the path of the wrongdoers. He wrote to you what he wrote about us, and you accepted it from him and followed his desire without any clear evidence or proof. You did not clarify, investigate, or probe to make the truth apparent from falsehood and right from wrong, and to be guided by an enlightening insight. So ask about him from the envoys who were in Iraq and behind them from the governor of the city and his advisor to make the truth clear to you and be among those who are informed.

84 By God, we did not oppose him in anything, nor anyone else, and we followed God's decrees in every matter and were not among the corrupt. He himself testifies to this, but he wants to take us and return us to Persia to elevate his name, just as you committed this sin for that reason, and you and he are equal in the sight of God, the All-Knowing King. This mention from me to you is not to uncover my harm or mediate for me with anyone, by the Lord of the worlds. But we detailed the matters for you, perhaps you become aware in your actions and do not return to anyone what you have returned to us, and you become among those who repent to God who created

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you and everything, and be guided thereafter, and this is better for you than what you have and your embassy in these few days.

85 Beware that you do not close your eyes at the places of justice and turn your heart towards the direction of justice, and do not change the command of God and be among those who consider what has been revealed in the Book. Do not follow your desire in any matter and follow the decree of God, your Lord, the Benevolent, the Ancient. You will return to the dust, and neither your soul nor what you are pleased with in your days will remain. This is what has appeared from a truthful, impregnable tongue. Have you not remembered the remembrance of God before to be among those who remember? He said, and His saying is the truth: "From it (the earth) We created you, and into it We shall return you, and from it We shall bring you forth once again." And this is what God has decreed for everyone on earth, whether noble or humble.

86 Those who were created from dust and will be returned to it and brought forth from it should not be arrogant towards God and His allies, nor should they boast over them and be in great delusion. Rather, you and your likes should humble yourselves to the manifestations of monotheism and lower the wing of humility to the believers who are in need of God and have cut off from everything that preoccupies the souls of the servants and distances them from the path of God, the Mighty, the Praiseworthy. Thus, we present to you what benefits you and those who rely on their Lord. O scholars of the city, we have come to you with the truth, and you were in heedlessness of it as if you were dead in the illusions of your souls. And you have not attended before us after that which was better for you than all that you do.

87 So know that the sun of guardianship has risen with the truth, and you are turning away from it, and the moon of guidance has risen in the pole of the sky, and you are veiling yourselves from it, and the star of care has appeared on the horizon of sanctity, and you are distancing yourselves from it. Know that your scholars, to whom you attribute yourselves, then boast and mention them day and night, and follow their traces, if they were in those days, would have circled around me and would not have left me in every evening and morning. And you have not faced me for less than a moment and have been arrogant or heedless of this oppressed one who is tried among the people so that they do with him as they wish, and you have

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not investigated my situation or inquired about what has befallen me. Thus, you have deprived yourselves of the breezes of sanctity and the breezes of grace from this radiant, witnessed direction.

88 As if you have clung to the apparent and forgotten the rule of the inner and say what you do not do. And you love the names as if you have secluded yourselves with them. Therefore, you mention the names of your scholars, and if someone like them or above them comes to you, then you flee from him. You have made their names a source of pride and positions for yourselves, then you live and enjoy by them. If all your scholars come to you, you will not let go of your leadership positions and will not turn to them or face them. Indeed, we have found you, as we have found most people, worshippers of names, mentioning them in their days and preoccupied with them. And when their named entities appear, then they turn away and turn on their heels. Thus, we have recognized you and have recorded your deeds and witnessed all that you are doing today. So know that God will not accept your contemplation, remembrance, direction, seals, or vigilance today, except that you renew with this servant if you perceive.

89 By God, the tree of guardianship has been planted, the point of knowledge has been detailed, and the guardianship of God, the Guardian, the Sustainer, has appeared. Fear God and do not follow your desires, and follow God's decree in your days, and renew what you are upon from the manners of the path to be guided by the lights of guidance and be among those who hasten to the paths of truth.

O Wise Men of the City and Philosophers of the Earth!

90 O wise men of the city and philosophers of the earth, let not the wisdom of God, the Guardian, the Sustainer, deceive you. Know that wisdom is the fear of God, recognition of Him, and recognition of the manifestations of His essence. This wisdom is attained only by those who have detached themselves from the world and walk in the pleasure of God. Are you greater in wisdom, or He who made the moon, which used to rise from a well and set in another pit, and from which light shone for three leagues of the earth, but God erased its traces and returned it to dust? And you have heard its story

O Wise Men of the City and Philosophers of the Earth!

or are you listening now? How many wise men were like it or above it, and like you or above you? Among them were those who believed and those who turned away and associated others with God, and those who associated are in the fire, destined to enter it. Those who believed are destined to return to the mercy of God. Indeed, God will not ask you about your craft but about your faith and your deeds.

91 Are you greater in wisdom, or He who created you, the heavens and what is in them, and the earth and who is upon it? Glory be to God, there is no wise but He, to Him belongs creation and command. He grants wisdom to whom He wills of His creation and withholds wisdom from whom He wills of His creatures. Indeed, He is the Giver, the Withholder, the Generous, the Wise. And you, O assembly of the wise, have not attended with us to hear the melodies of the spirit and to know what God has given me by His grace, and this has eluded you, if you know. Had you attended before us, we would have taught you of wisdom by which you would be enriched beyond anything else, but you did not attend, and the matter is decided, and I am forbidden to reveal it anymore, for they attribute us to magic if you are listening. Thus, they said before, and their fate passed, and they are now screaming in the fire. And the fate of these will pass, and this is a decree from the Mighty, the Sustainer.

92 I advise you in my last words not to transgress the limits of God and not to turn to the foundations of the people and their customs, for they neither nourish nor enrich you. Rather, look to the Sunnah of God. And whoever wishes, let him take this advice as a path to God, and whoever wishes, let him return to his desires. My Lord is indeed rich beyond everyone in the heavens and the earth and beyond everything they say or do. And I conclude my words with what God, the Exalted and the Mighty, said: "Do not say to one who offers you peace, 'You are not a believer,'" and peace be upon you, O assembly of the Muslims, and all praise is due to God, the Lord of the worlds.

Súriy-i-Mulúk (Surih of the Kings)

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

He is the Answerer

Sarraj's Question to Baha'u'llah

The letter of that esteemed person is present in the presence of the Throne and has reached the place where "None can be known besides Him," and what is in it is noted in the gaze of God. The question posed concerned how the Letters of 'Ilīyyīn could transform into the Letters of Sijjīn, how affirmation could revert to negation, how the fruit of paradise could be barred from refinement, or how the mirror could be deprived of the illuminating rays of the sun of meanings.

Thou hast asked well, and thou art among those who question with sincere intention. Thy question is praiseworthy, for in this day it is imperative that anyone unable to grasp the mysteries of divine questions seek and aspire from the shore of divine knowledge and the ocean of the wisdom of the Eternal, hoping that a droplet from it might satiate him, that he might rest in the abode of calm and certitude.

We beseech God to raise thee to the station where thou canst witness the beauty of the Ancient with thine own sight, separate from the vision of others. That thou might hear His melodies with thine own ears, away from the hearts of those in the heavens and the earth. That He may purify thee from the filth of the world and its distractions so that wherever thou passest, thou hearest the proclamation, "There is none other God but Him!" The Radiant Countenance, in its splendor, is among the Hosts on high. Its brilliance shines between the earth and the heavens, and its grandeur is evident to those in

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

the Kingdom of command and creation. Every being utters thus if thou art among those who listen.

Today it is incumbent upon every soul, from God, to observe with their eyes, ears, and hearts His Cause, to reflect, and to be enlightened and blessed by the radiant bounty of the Most Merciful and the grace of the Sublime One through the effulgence of the sun of meanings.

Why People Are Unable to Attain the Presence of God

The cause that has deprived all people of attaining the presence of God and preoccupied them with what is other than Him is that they have sufficed with mere illusions, content with what they have heard from others. They have walked the deadly paths of imitation and have been deprived of the avenues of detachment.

The Cause of God has been like the bright morning light. If some remain veiled from understanding it, it is because they have polluted their ears and hearts with the impurities of the words of men. Otherwise, if one looks at the true measure of divine knowledge, they will never be deprived of the path of guidance.

Now, esteemed one, consider: the matter has two aspects. Either the people of the Bayán acknowledge the power of God, or they do not. If they do not acknowledge it, then we have nothing to say to such souls, as they are among the former religions who consider “the hand of God is chained.” As the Lord of Majesty has informed us in His words:

Reason 1: The Hand of God is Chained

“The hand of God is chained.” If they acknowledge the wondrous power of the Divine Lord, then being bound to such trivial matters would be futile and void, for helplessness is inherent to created beings while the Everlasting Essence remains ever upon the Throne of power and might. Should He so will, with a single word He could raise all the inhabitants of the earth to the heavens of His Cause or by another word lower them to the lowest state. No

Why People Are Unable to Attain the Presence of God

one can question His actions, and whoever does so denies God, turns away from His power, and fights against His authority.

In His holy scriptures, He also possesses the ability to raise any manifestation of His self among people whenever He wills. In the moment of His appearance, one should seek proof and evidence only from Him. If He provides the proof that has always been the means of confirming God's religion and establishing His Cause among humanity, then any delay would be fruitless. If all the inhabitants of the heavens and the earth were to linger, even for an instant, in acknowledging this Cause, they would be among those who have turned away from God and be considered among those denied.

He elevates whom He wills and brings low whom He wills. "He is not to be questioned about what He does."

Reflect with fairness. If a soul manifests the entirety of divine power and further provides the proof that has always established God's religion and His Cause, yet a person turns away from this divine appearance and not only does this but actively seeks to slay Him, what should be the judgment against such a soul? Say: God's judgment is that He passes as He wishes, and He rules with justice, though people do not perceive it.

Reason 2: The Appearance of God Should Not Occur

At no time or in any religion has such an act been permissible. God is the Most Merciful, the Most Compassionate. Should they claim that this appearance should not occur, as the idolaters claimed, this would make God's power dependent on people's will. "Exalted is He above this, by a great elevation!"

During the manifestation sixty, all people, learned and unlearned, deprived themselves of the Truth through baseless and empty words and have thus changed the exalted station of everlasting existence into the lowest degradation of non-existence. They imagine themselves to be securely seated at the highest station of faith. "Wretched is what they have thought to themselves!"

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

Now, lift thine eyes above everything else and gaze upon the truth to behold what appears from Him. All besides Him is nothingness and shall remain so. If, today, all who are in the heavens and on the earth were to embody the Letters of the Bayán—a hundred thousand times greater than the Letters of the Qur'án—yet were to linger in this Cause, they would still be counted among those who have turned away from God. God, the Exalted and Almighty, is not likened, connected, or comparable to anyone. He remains sanctified above all others.

The radiance of the Sun of Grace shines equally upon all things, and all in creation are gathered before His grace, standing in a single plane. Not one particle has superiority over another, except in their priority of knowing and attaining God. Blessed are those who know Him by themselves and sever themselves from all besides Him.

O 'Alí, listen to the call of God and enter into His court, which is ever sanctified from names so that thou mayest not be deprived of the Countenance of His beauty or the sovereignty of the one who, by His will, created the Kingdom of names.

By God, besides whom there is no other, our intent with these words is to enable thee and a few others to tear away the veil and enter the sacred pavilion of the Beloved, sanctified from the suspicions and imaginations of humankind. Otherwise, He is exalted above their acceptance or rejection, and is independent of the world.

Reason 3: The Sun Causes Stars to Lose Their Light

When the sun shines, is it fitting for someone to ask how the stars lose their light, while observing that the light of the sun has rendered their illumination void? Yet, the stars prefer the darkness of night, avoiding the light of day, for their brightness is visible only at night. They vanish under the rays of the sun.

Glorified is He beyond all comparisons. His Sun of Beauty has always shone forth, with none beside Him. All besides Him are created upon this earthly plane and return to Him. He is ever-exalted, above all, and will ever remain so.

Reason 4: Bewilderment By the Changes of Names

It is astonishing that people are bewildered by the changes of the names, despite seeing, with their own eyes, the changes in the manifestations and dawning-places of these divine names and attributes. They remain veiled by illusions and false words, unaware of the truths they see before their very eyes.

O questioner, do not imagine the names and attributes of God. Know that everything between the earth and the heavens are manifestations of His names and dawning-places of His attributes. Humanity was created with a higher rank than everything else.

Reflect on all these manifestations of divine names, trees, branches, blossoms, fruits, flowers, and everything adorning the face of the earth. In the beginning, they appear in full freshness and beauty. After some time, they all return to the earth. Many delectable fruits change so that their very scent becomes unbearable.

However, all change and elevation are exceptions for the comprehensive manifestations of God, who remain eternally present. The Sun of Meanings testifies that God speaks according to the understanding of the people.

Listen, if you wish, to these words and cast away the wings of imitation. Instead, with the wings of detachment, soar in the air of this holy unity. Listen attentively to the words of the All-Merciful, so that the heart may be purified from the dusty illusions that have beset all of creation. Thus will one return to the greatest vision.

When reaching this sacred and pure station, one will see that what is meant by the Bayán, which descended from the heaven of the previous manifestation, is this very appearance. "By Him in whose grasp is the soul of Husayn," nothing greater than this Cause has been revealed in the Bayán. Consider this with clear and penetrating vision so that thou mayest comprehend the intent of the sacred divine words. In all writings and tablets, He has advised all people and taken a covenant from them that, upon the appearance of the Manifestation, they should not cling to that which is created and become veiled from the Manifestation itself. "For on that day, nothing will benefit except by His permission."

The Sovereignty of God and His Manifestations

An Excerpt From the Bayan

“And wait for the one who reminds you of God through his countenance. For you were created only for meeting Him, and He is the one who has connected everything to His command. Beware, beware in the days of His appearance lest you be veiled by the singularity of the Bayán, for that singularity is a created thing in His sight. Beware, beware lest you be veiled by the words revealed in the Bayán, for they are the words of His own self in the structure of His previous appearance.

Now, reflect on these words of the Sovereign of Names and Attributes. Do these firm verses and perfect words leave any room for anyone to turn away? “By Him who has caused the spirit to speak within my breast,” except for those who fully turn away from the Truth. The Bayán is the initial creation, and all beneath them were created in their shadow.

Vahíd Akbar also states, ‘And perhaps the one for whom you asked, regarding the exaltation of his name and the elevation of his Cause, will come to you. Those in the Bayán will read those words and will not turn to his appearance or believe in the God who created them in His previous manifestation. They slumber still.’”

Sole Intention is Establishment of Their Own Power

As is evident now, everyone reads the Book of God and writes about it day and night, yet no one has truly sensed even a single letter from it. Their sole intention in promoting the Book is the establishment of authority and proving their own leadership. The Tongue of God, the Mighty, the All-Knowing bears witness to this.

He says: “From the beginning of that matter until before the completion of nine created realities, nothing was revealed. From the sperm to that which We clothed with flesh, then be patient until you witness another creation.” Say, “Blessed be God, the best of creators!”

In another verse, He says: "This is what We promised you before. Be patient until the Bayán fulfills nine." If so, say, "Blessed be God, the best of innovators!" He further declares: "Be observant of the distinction between the Qá'im and the Qayyúm. In the ninth year, all good things will be attained."

The Distinction Between the Qa'im and the Qayyum

Now, reflect on these words and on the distinction between the Qá'im and the Qayyúm. I cannot explain these divine words due to the sorrows that have befallen me. By God, besides whom there is no other, I was compelled to write this tablet for the proclamation of God's Cause, hoping that a few lamps might be illuminated and stand firm in aiding this wronged one by God's power. "Everything weeps over my affliction and the injustice brought upon me by those who were created by My Word."

Despite all this, I must still provide proofs for a Cause that has always been sanctified from requiring evidence, so that a few might ascend to the heavens of recognition. No greater injustice exists than to require the Ancient Beauty to prove His own legitimacy after His appearance is already clear as the noonday sun.

Soon will those who have wronged the Self of God realize the end to which they shall return. The calamities have reached such an extent that none but God can recount them. At every moment, the spears of enmity from adversaries pierce the eternal frame.

"The manifestations of the Self of God came to me this morning, weeping and wailing. They said, 'Alas, for Joseph of God, the Mighty, the Everlasting! His servants have cast Him into the pit, and they rejoice within themselves.' Say: 'O people of the Bayán, do you kill the First Point while you read His verses morning and evening?' By God, you have done what no nation has done before, and honored servants bear witness to this. Do you kill God with the swords of self and desire, yet continue to remember Him from your pulpits and use His verses to prove your point?"

Thus has every nation treated God when He appeared in the manifestation of His Self. They have done and will continue to do so.

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

Say: "Today, the Pen of God, the Mighty, the Qayyúm, will not move on behalf of these names. The eye of God will not return to them, nor will the breaths of the Beloved's holiness touch them."

If the servants turn away from these divine verses and manifestations of the All-Sufficing, by what proof will they establish their religion? Say: "O people of the Bayán, observe with the sight of truth the greatest vision, for with any lesser sight, it cannot be seen."

The Previous Manifestation said: "Beware! Look upon Him with His own eye. Whoever looks upon Him with another's eye will never recognize Him." After innumerable counsels, He tells His servants in this Cause: "O my God, You know that I have not withheld my counsel from these people nor failed to lead them to God, their Lord, and to faith in God, their Creator."

The Soul of Baha'u'llah Was the Bab's Sacrifice

My soul is His sacrifice. By the beauty of the Eternal, these words from the Pen of the All-Merciful have set the hearts of all things ablaze, and anyone with vision will lament and grieve the manifestation of the Names and Attributes. But the wrongdoers gain only delusion and loss.

O 'Alí, open the ears of your heart and listen to the words of the All-Merciful revealed in the Qayyúm of Names. He says: "O Light of My Eye, do not fully open your hand over the Cause, for people are drunk on the mystery. Yet, your return will occur after this cycle through the Greater Truth. Then, reveal a mystery according to the eye of a needle in the Greater Mount, so that those of the Mount will perish in the Sinai at the rising of a drop from that crimson light."

In this verse, He shows that the people of the Mount will die and be nothing. How then can one marvel when the fruit of the Tree of Bliss turns bitter, just as was asked about the transformation of the realities of 'Illiyín to Sijjín?

The Cause of God is not and will not be confined. If the mirrors of creation stand before the sun of the Ancient Heaven at the time of its rising, the rays of the sun will appear, imprint, and manifest in them all. But if they turn

away, they will be left deprived. “Gaze upon the sun and then at the mirrors to find the path to that which the spirit brings.”

Verses by Ibn Nabil

Ibn Nabil has written proofs of God’s Cause based on what God has placed in his heart. He began by citing the verse that descended from the will of the previous Manifestation: “Say: ‘O God, You are the God of gods. You bestow divinity upon whom You will and strip it from whom You will.’” And: “Say: ‘O God, You are the Lord of the heavens and the earth. You bestow lordship upon whom You will and remove it from whom You will.’”

Even though the Sovereign of existence clearly declared that divinity and lordship are bestowed upon anyone He wills, and taken from anyone He wishes, is not God, who can grant or remove the highest stations of divinity and lordship, able to take His own name from a form or transform something sweet into bitter? “Exalted is God above what the people imagine about His power!”

Look and see where the bird of power and majesty flies, and where people have made their abode. How do they interpret the verse, ‘He is capable of all things,’ and understand the phrase, ‘He does as He wills and is not questioned’?

O servants, detach yourselves from the flimsiest of houses and seek the dawn of divine knowledge. I wish the people of the Bayán would reflect on the blessed verse mentioned by Ibn Nabil. Perhaps they would abandon paths of illusion and tread the path of certainty.

O ‘Alí, drink from this sweet, life-giving water hidden in the dark expressions of the Sovereign of Names and Attributes, so that you may purify yourself from the defilements of the days, illusions of the people, hints of the heedless, and arguments of the fanatical. Then, the infinite doors of divine knowledge will open to your heart. You will become assured that the Sovereign of Eternity is capable of honoring all beings in an instant with the robes of divine names and stripping them of it in another instant.

“I complain to God about these people, for they look upon me based on what they have rather than what I have. They compare the Self of God to their selves and His words to their words.”

By Him in whose grasp is my soul, if today everyone in the heavens and on earth were to turn to God, He would teach them from the wonders of His knowledge and enrich them from everything besides Him.

In this year of trials, some servants have asked such questions. I wrote firm, clear, and sufficient answers, but it seems that you have not seen them. Some have spread doubts here, attempting to veil holy souls with words from previous revelations. However, they forget that a soul soaring in the vast air of divine holiness and reaping from the fields of infinite divine knowledge is not veiled by imaginary doubts.

“Say: ‘Whoever arrives at the greatest sea will not turn to the mirage of a desert or drink from the boiling waters.’” Although it is not fitting for the Supreme Pen to mention the words of those who harbor enmity or to respond, I am compelled to fulfill the messages of the Lord, hoping that an ignorant one may reach the sea of knowledge or that a wanderer lost in the valleys of heedlessness may be guided by the grace of the All-Merciful. “Indeed, He guides whom He wills to the path of glory.”

This mention and explanation are only for those truly seeking the path of guidance. Otherwise, the contaminated spring cannot purify a heart filled with hatred.

Most of the people of the Bayán have seen and heard all the divine manifestations of power and revealed verses, yet they arise in hatred to such an extent that one cannot mention it. “Except for the one whom God has opened his vision and aided in His Cause.”

Transformation from Belief to Disbelief

Disbelievers Cling to Matters Never Mentioned by God

They cling to matters that were never mentioned before God and are so heedless that they prostrate themselves before a stone while turning away

from the greatest vision and the most luminous, pure beauty.

“By the Lord worshipped by His servants, a hair from a true worshipper is better than them.”

O 'Alí, say today: “You and your objects of worship are equal before God. Whoever among you believes has been saved from the great terror, and whoever turns away has strayed from the path of God. This is the truth, and after the truth is only error.”

“Beware, beware, O people of the Bayán, do not deny God or fight against the Manifestation of His Self. Do not dispute with the one who came from the dawn of the Cause with clear authority.”

Do you believe that God's Cause will be hindered by those who reject it, or that the lights of the eternal sun will be veiled by the clouds of dark souls? By Him who spoke within me, nothing can prevent His Cause, and He sent me with the truth to the people.

Some idolaters have spread the false idea that gold cannot turn to copper. Say: “By my Lord, we have knowledge of this and teach whom we wish through our own knowledge. Whoever is in doubt should ask God to witness it and be among the convinced.”

If copper is able to reach the station of gold, it is clear proof that gold can return to its original state if people understood. All metals share similarities in weight, shape, and matter, but knowledge of this remains hidden within the Book.

The knowledge of those who reject this Cause has not reached the station that allows them to comprehend that gold can turn into copper, nor have they grasped that all metals can become dust. Every person of understanding knows that all things emerge from dust and return to dust, which is cheaper than copper. Dust is an element, while copper is a substance.

Had the people been receptive and mature, some of these hidden divine sciences would have been revealed. However, fate has been decreed.

It is clear to every discerning soul that God, exalted be His mention, has been and will continue to be capable of all things. He can turn gold into

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

copper by His mere will. Weakness is present in the created, yet He is the All-Powerful, Mighty, Praised One.

Purify your gaze and focus on the greatest vision. Detach yourself from barren trees that neither enrich nor bear fruit. This is among the wondrous commands of God. "Whoever wishes may accept, and whoever wishes may turn away. Whoever accepts does so for himself, and whoever turns away harms only himself."

"He is sanctified above all people."

The Transformation of Satan

Consider Satan, who was the teacher of the spiritual realms and was known in the assemblies of the exalted names by the Most Beautiful Names. However, after turning away from the Most High, he took his place in the lowest earthly realm. Thus, your Lord does what He wills if you are of those who believe.

Furthermore, consider the Ancient House (Kaaba), the sacred shrine of all creation, which was circumambulated by the manifestations of the Names and Attributes. Why was it deprived of this supreme bounty? Reflect, O people of insight.

All things are in the grasp of the divine power, and at every moment, He can bring forth whatever He wishes. His encompassing might is never taken from the manifestations of existence. His hidden mysteries cannot be understood by every ear, nor can His intellectual maidens be observed by every eye.

Half the World Worships Idols

How many forms of tyranny have been clothed in the garb of justice, and how many just truths have been wrongly known in garments of oppression? Look at the idols before whom half the people of the earth now prostrate themselves and take as gods other than God. They have been afflicted with this ailment because they relied on imagination and imitation while turning away from the Sovereign of Unity.

Transformation from Belief to Disbelief

Today, the manifestations of all Names and Attributes are evident in one station, except for those who ascend to God. Thus do We reveal to you so that you may cleanse yourself from the words of the people and hear the melodies of the Spirit on the branches of this tree that surrounds all who are in the heavens and the earth.

Say, O people of the Bayán, by God, the True One, this has not come from Myself but from what God spoke within My heart. What has appeared from My authority and what has flowed from My pen are My proof and My argument if you are just.

Say, by what proof did you believe in 'Alí before, when He appeared with the truth and came to you with clear authority? By what evidence did you confirm His verses, submit to His proof, and humble yourselves at the appearances of His mighty, exalted, and illuminating Cause?

If you say, "We believed in Him by Himself and sufficed with His own proof," then say: "By God, He now stands before humanity, appearing with the authority of His name, the Almighty, the Exalted, the Great."

If you say, "We believed in what was revealed to Him from the verses of God, the Almighty, the All-Powerful," then those verses have filled the earth from east to west.

Listen to what is revealed from the holy direction, where one hears its breeze as did the Beloved on the Ascension of Holiness, the Spirit in the Heavens of the Cause, and Moses on the Mount of Might, when the Tree of God, the Speaking, Mighty, Wise One, called out.

Disbelief by the Leaders of the Bayan

Say to the leaders of the Bayán: Where were you when the souls of humanity were disturbed, and the feet faltered, and terror covered the hearts of the steadfast? People of various sects rose against all humanity, and I sought help from no one but God, who raised and sent me to the worlds.

By God, they hid behind the veils of women. When the Cause appeared with its authority, they were reassured and came out of hiding. But their

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

first action was to turn away from the One by whom their faith was confirmed. Thus was the matter, and you are a witness.

If you do not believe Me after what you have seen with your eyes, then all things will testify to Me, followed by the Tongue of God, the Truthful, Trustworthy One.

O Glory of Majesty, change the melody for those of creation. Sing on the branches of eternity in a mighty, non-Arabic tone to reveal the secrets of the Cause through what has been written by this firm, unyielding pen. Not all people are familiar with the Arabic tongue, and understanding Persian is easier for them.

Transformation from Illiyim to Sijjin

O questioner, all the names you see in the Book of God, such as the Tree of Bliss, the Lote-Tree of the Limit, the Ultimate Tree, and its leaves and fruits, are not imaginary. They signify those who believe in God and will continue to do so. As long as the believer resides under the shade of the Divine Tree, they are counted among the Tree of Bliss and 'Illyiyyín before God.

However, after turning away from the Tree, they are mentioned among the fires of Sijjín. While faithful, their branches, leaves, and fruits are evident as signs of affirmation. But after turning away, they are all regarded as symbols of negation.

There is a soul that is rooted in the Tree of Eternity during the evening but remains by the lowest tree of annihilation at dawn. Conversely, the opposite is true if you understand. Observe a believer in the state of devotion to God like a well-adorned paradise, filled with what you have heard about in paradise: branches of knowledge, fruits of divine insight, streams of eloquence, and flowers of wisdom. Above all this, according to God's will, everything will be found in it.

The same soul, after turning away, becomes the self of hell, along with all that was connected to it. Thus does God transform light into darkness and darkness into light if you comprehend.

“Have you not heard that the previous Manifestation established this law on the earth? He declared that any land where no believer resides is counted as an inferno. Now, the throne of the earth has been placed upon a land that was previously unknown. However, those who hate the Beauty of the Lord of the Worlds have deprived themselves of the heights of ‘Ilīyyīn and have settled in the depths of Sijjīn, thinking themselves to be in the highest place in paradise. Previous religions were also occupied with these illusions.

“The Pen of the Cause gives them the good news of the torment of an inauspicious day. These people are content to take calves other than God and prostrate themselves before them, but they are not worthy of soaring in the holy air of the Eternal or returning to the heavens of divine glory. The one whose nature has turned to clay is always drawn to it.

“God presents this as an example so that people may comprehend.”

Have you not heard that He says, “Many a tree of affirmation becomes a tree of denial in the next Manifestation”? Today, any soul that does not sever itself from all that is seen among people and recognize it as mere clay will never be able to soar in this atmosphere or ascend to the abode of the sovereign glory of holiness.

Believers Have Always Been Rare

Believers have always been fewer than the rare red sulfur. The suns of meanings have shone from the horizons of the divine finger. The fruit does not exist in itself but is lifted from the earthly realm by divine assistance, reaching this station where it may become fruitful. That One who granted this station by His power can, in less than a moment, cause it and a hundred thousand like it to descend from the highest station of permanence to the lowest station of extinction, and vice versa. This has always been and will always be His way.

His encompassing power and predestined decrees have forever prevailed over all things. His appearances are never hindered by the weakest of illusions. “Glorified is God above what those who imagine think.”

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

Many pearls of mystery are hidden within the shells of the seas of the Lord, the Concealer's names. Their revelation would lead to the stumbling of those not on the straight path.

Today, a bounty has appeared such that if He wills, He can raise the primal and ultimate letters from a handful of clay. Yet, it is a great pity if a person in this day, when the Beauty of the All-Merciful has fully manifested, occupies themselves with anything but Him.

"Leave all who are in the heavens and on the earth to their own, then immerse yourself in the depths of this ocean, where nothing is found but the pearls of the remembrance of your Lord, the Exalted, the All-Powerful, the Great."

This is the wondrous appearance of the Sun of the All-Merciful's Cause shining from the horizon of the King of the Possible's finger. Blessed are the people of the world!

Beyond that, "your Lord is free from all people."

Many souls today are drowning in the seas of fire without realizing it, yet believe themselves to be among the people of paradise. The previous communities have also rejoiced in such illusions.

"By the Sun of Glory of the Sanctified," this appearance is too great to need proof or depend on arguments. "Say: Its proof is its appearance, its argument is itself, and its existence is its affirmation. Its argument is its establishment between the heavens and the earth during the days when all those in the Kingdom of command and creation were disturbed."

If you cannot recognize it based on what has been explained to you, then recognize it by what has been revealed from Him. "Thus has been given to you a bounty from Him. He is the Generous, the Ancient."

"The Supreme Pen says: 'O 'Alí, step once upon the Mount of Holiness with a pure heart and tongue. Say, "O Lord, show me," so that you may forever witness and hear the One beyond compare and attain to the Presence of the Glorious One. That is, meeting the Manifestation of His Self, so that a single ray of the lights of His grace will cause the trees of existence to sing from the seen and unseen with what the Lote Tree of the Mount has proclaimed.' Thus has the grace of the Sovereign encompassed, and people are in a great illusion and thick veil."

Disbelievers Pride Themselves on the Word Yet Turn Away From His Self

This is the state of those who always pride themselves on the Word of Truth yet turn away from His Self. They circumambulate a stone and travel the difficult paths from far places, giving up their wealth and lives to visit it. But they turn away from the Sovereign by whose Word hundreds of thousands of these stones are created.

In the sixtieth year, and again in these days, they veil the clear sight with a hundred thousand veils of illusion and veils of self. Then they cry out that the shining sun of eternal glory has not risen. If they understand, they ask how such a star can be erased or extinguished, yet forget that the sun's light removes the stars' light. In the daytime, the stars' light is obliterated and unseen.

“Soon, the divine hand of encompassing power will create souls that will tear all veils and enter the sacred sanctuary of the Lord of Lords without any cover or screen.”

They will not be quenched by any water or falter before any fire on the path of the Beloved. They will regard all besides the Worshipped One as non-existent and see everything but their Goal as void. At all times, they will drag the people of creation to the Most Merciful's garden with chains of explanation.

“By the Sun of Meanings, the light of these souls will illuminate the hosts on high, just as the sun shines upon the people of the earth.

‘O 'Alí, leave what you have and take what God commands you. This will suffice you over all people, and anything else neither satisfies nor enriches.’

Hold fast to the strongest handle and leave what desire commands you. “By God, the True One, this is the firm rope between the earth and the sky. Whoever holds to it will be saved, and whoever turns away will perish.”

If any soul seeks the exalted Truth besides Him, it is like a blind person seeking guidance on the path. “This will never happen. His proof is His verses and His authority is His affirmation.”

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

'O 'Alí, listen to the divine words in the beautiful Persian language. If you do not listen, God's encompassing power will create souls to hear His call and rise to aid His Cause. "This is not difficult for God."

If you return from the north of illusion to the right of certainty and are nourished by the fountain of knowledge of the All-Merciful's Beauty that flows in the paradise of meanings, say, "O people of the Bayán, what religion are you practicing, and upon which path do you stand?"

If they say, "We are devoted to the Point of the Bayán," ask them what proof or evidence led them to be certain of and confess to that Sovereign. If they say, "We know Him by Himself," then this is an open lie because they have not yet known themselves, let alone the Self of God that stands over all things.

And if this saying is heard from them, why then do they not acknowledge the manifest Self of God, who is as radiant as the sun? If they say they believe in the revealed verses, why have they rejected the verses that are like a pouring downpour descending continuously from the unseen sky?

"Say, do you believe in part of the Book and deny the other part? Woe unto you, you people of injustice!"

Beyond these two stations, there are the manifestations of power and the aspects of divinity that encompass the world so thoroughly that no one can deny them except by completely rejecting God, His prophets, His chosen ones, and His friends.

Nearly twenty years have passed without this servant ever resting peacefully, and at all times, He has worked to raise the Cause of God. "By the Sovereign that none know, since the beginning of creation until now, no such power has appeared that a single soul has raised the banners of greatness and majesty.

Even so, the idolaters have done to the Manifest Beauty of the Lord of the Worlds what now causes the Holy Spirit to lament and wail in the heavenly forms of 'Illiyín. If they say these wondrous verses did not descend from the divine nature, just as the idolaters have said about the suns of truth, say, "the tablets that have been revealed from the clouds..."

Signs of the Manifestation of God

The Exalted Lord of the Worlds' glory was revealed in the sixtieth year, and these wondrous verses have descended from the highest realm of sanctity and are present. They are recited before a number of pure-hearted souls with sharp vision, virtuous spirits, and attentive ears. From the words, one can sense the melodies of God and the sacred fragrances wafting from His unique utterances. By the truth of God, the scent of one of these words carries the fragrance of God, the Protector, the Everlasting. Yet all people are afflicted with spiritual illness, and none can perceive this unless the Beloved, Almighty Lord, wills it.

Despite the rejection by those who oppose and slander, which has reached the point where both the pen and speech fall silent, we still nourish the people from the divine, eternal, and sacred table of knowledge for God's sake. We desire neither reward nor gratitude from them. By Him who spoke within my breast, none of the previous religions are cloaked with the veils of the people of the Bayán. In all prior scriptures, the mention of the manifestations of the One God was recorded indirectly. For instance, in the Torah, it was stated in some places that if a person claims to be a prophet, they are a liar, for there is no god but the God of Moses, and no messenger but Moses will be sent. The divine laws are only as revealed in the Torah.

In some instances, the Torah alluded indirectly to a future revelation, but it was expressed in such obscure terms that most people have been unable to grasp it. If His followers are veiled from the dawns of the One and the divine manifestations, they could find some excuse to claim they could not comprehend the divine words and were thus deprived of the fountain of divine knowledge.

Similarly, in the Gospel, the Holy Spirit has alluded to the signs of the Manifestation in such veiled language that only those detached from all else can understand it. These references were recorded by the firm Pen in the Persian epistles. Study them to find the truth. In this case, if these people say that their minds couldn't grasp the mysterious and challenging words, some people may accept this excuse.

In the Qur'an, you have seen the challenging expressions used to describe the

signs of the Manifestation. For example: “On the day when God comes in the shadows of the clouds,” “On the day when the sky brings forth a clear smoke,” “When the sky is torn asunder,” “When the earth is split apart,” “When mountains are crumbled to dust,” “When the seas overflow,” “When the dead rise from their graves,” “When the trumpet is blown,” “When the sun rises from the west,” “When a cry is heard between the heavens and the earth,” and similar expressions.

All these words, including the explicit phrase “Seal of the Prophets,” are considered the decisive words of the Qur'an. With such challenging and intricate terms, if people are veiled from the divine law and knowledge of His Self in the next life, it could be argued that they have not understood the divine words and were unaware of the meanings of the divine words.

Although this may not be near to people's understanding, none of these excuses are acceptable at the time of the Manifestation because the Manifestation itself and what is revealed from Him serve as the proof that is evident to all creation. Every soul must purify the mirror of their heart from everything people possess. After purification and turning toward Him, the light of the Manifestation's sun will undoubtedly shine upon their hearts.

If God's proof isn't sufficient at the time of the Manifestation, no one would be held accountable. For example, among the people of the Qur'an, any soul that did not purify its heart from the insinuations of words did not attain the recognition of the Point of the Bayán, because the mention of finality is one of the decisive words of the Qur'an. With this concept affirmed and the apparent meaning in people's hearts, it would never allow them to admit that a prophet has always been and will always be present, as stated in the Bayán: “Purify your hearts from what you have witnessed so that you may witness what no one in the world has seen.”

During the Manifestation, one must turn away from all things and focus on God alone, for without this, no one will ever attain God, the Exalted, the Great.

O servants of desire, listen to the sacred melodies of eternity and hasten to the place of “Know God by God” and sever yourselves from all else.

The Bab's Explanations Are Clear

The Point of the Bayán—may the souls of all names be sacrificed for Him—raised all these statements and tore away the veils, explaining all these challenging words by His Manifestation and what He revealed. He mentioned this appearance of divine glory in a way that left no room for hesitation, let alone rejection. He connected the entire Bayán and all it contains to knowing that everlasting sun of divine glory.

“Do not cling to the Bayán in the moment of His Manifestation and be veiled by its words, thus being deprived of the sovereignty of the One.”

He particularly addresses the letters and mirrors: “You have used my words as proof. Beware that in the hour of His appearance, you do not act arrogantly toward the chosen Beauty.”

While He promises the rising of the sun of truth in the “Most-Invoked,” He declares that if it appears at another hour, no one has the right to ask why or how. The Sovereign of the possible has always been and will always be free to choose. Whoever claims otherwise denies the Exalted One's freedom. We seek refuge in the True One from such false assumptions.

He has removed all limits and veils from this station. That Eternal Beauty is forever sanctified from all limits and allusion, and none have ever and will ever know the nature of His appearance. “None can encompass His knowledge, and He knows all things.”

He says, “From the moment the sun of glory rises until it sets, it is better in God's Book than the whole night. Do you understand? Nothing was created except for that day, when all work to attain God's presence and pleasure.”

And He says, “Noontime is near, and you are the day itself without realizing it. Whoever seeks meeting Me, his meeting is like meeting My own Self. Do not be content with anything for him that I would not accept for Myself.”

O ear of existence, whose hearing is not evident! Listen to the decisive words of the Lord, which explicitly and without interpretation foretold that during those days, the sun will rise and soon shine fully at its zenith. But you, O people of the Bayán, will not recognize that radiant divine Beauty on that day. He also made clear reference to this name with the words, “From the

moment the sun of glory rises until it sets, it is better in God's Book than the whole night," to ensure that no one doubts and interprets anything apart from what God has decreed.

Despite this, all remain veiled by their own selves and desires and cannot perceive the sun of glory, instead clinging to what Satan has commanded. Would that they only remained veiled! But some have gone further, distorting these words that reflect the Names and Attributes. This is an injustice that has never been surpassed since the beginning of creation. Woe to the unjust from the torment of a tremendous day!

Some Mirrors Have Claimed the Station of the Sun

After the appearance of this sun of eternal majesty, some mirrors have imagined themselves and claimed the station of the sun. But they are heedless of the fact that the Persian Bayán explicitly states that if a mirror claims to be the sun, the sun knows it is merely a shadow speaking.

It is also said that mirrors have no independent existence of their own. Elsewhere, it is declared, "Say: O suns of the mirrors, you are looking toward the sun of truth, and your existence depends on it if you perceive. You all move like fish in the ocean yet remain veiled from the water and ask about that which sustains you."

Consider that He speaks to the suns of the mirrors, which are the primary mirrors, saying that they should look toward the sun of truth, as their existence and manifestation have always been by its grace. He likens these suns of the mirrors to fish in water, moving in the ocean but veiled from the sea and its water. Similarly, today we see that the mirrors of the people swim in the ocean of divine verses, affirming themselves through the mighty verses of the Eternal, revealed in the previous manifestation. Their movement and expression come from the verses of God, yet they remain entirely veiled from the essence of the verses and their source in these days. They swim in the sea while being oblivious to the lord of the ocean.

This statement is made concerning the suns of the mirrors in the Kingdom of Eternity, let alone those mirrors that are below these suns. He says, "On the day of His appearance, the highest among creation is like the lowest, and the

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nearest to you will believe in Him. There is no kinship or superiority among you except by your faith in Him.”

Thus, today we witness that the highest of creation is mentioned alongside the lowest before God. How many manifestations of 'Ilīyyīn have returned to Sijjīn, and how many dawning-places of “No” have entered the station of the manifestation of “Yes.”

He also says to the honorable Áqá Sayyid Jawád: “I will be grateful to you, O mirror, for abandoning all other mirrors. Let them all, in their different forms, look toward Me.”

Observe that He complains about all the mirrors, yet this Beauty gives thanks to the one renowned as a mirror because he looks toward Me with what he has, not with what I possess.

In this passage, it's emphasized that even if all mirrors are known by names of divinity, lordship, or even the Self of God in the Bayán, it isn't enough unless they recognize the sacred manifestation of this divine appearance and the concealed mystery of the Eternal. Otherwise, in God's eyes, they are mere nothingness and utter void.

Don't Let the Bayan Be A Veil

As was recorded at the beginning of these tablets by the Pen of God, it was said, “Beware, beware, on the day of His appearance, that you do not become veiled by the Unity of the Bayán, for that Unity is a creation in His sight. And beware, beware, that you do not become veiled by the words revealed in the Bayán, for they are His own words in the structure of His previous appearance.”

This warns that, at the time of the Manifestation, do not let the Unity of the Bayán obscure you from the Manifestation of the Cause. This Unity refers to those souls who were not preceded by anyone after the Point of the Bayán. Nonetheless, He advises not to be veiled by these souls from the Truth. It is implied that some of these letters will remain in the subsequent Manifestation.

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He also cautions not to become veiled by what has been revealed in the Bayán from the Truth.

Be just, O people of the Bayán. Can anyone today contend with the Manifestation Himself, claiming that someone named in the Bayán as the Name of God cannot be stripped of their rank today? No, by Him who strengthened the spirit with My soul, these names, mentions, and descriptions are, at best, mere words inscribed in the Bayán. One of the eternal Sovereign's counsels is not to be veiled from the Manifestation of God by what was revealed in the Bayán.

Moreover, by the sun of majestic glory shining forth from the sacred horizon, He declares that the mention of the Eternal Sovereign sees no distinction between the created in the Bayán, whether under lordship or servitude. Even in a stone, which is inanimate, He indicated three of the greatest divine names within its three letters, to remind people to recognize these names in it so that through the created, they can see the signs of the Creator. The one who gave such ranks to a stone is rightfully able to remove them, and no one has the right to object to God's matter. "By God, none shall object to God's matter but the wicked and the sinful."

The Revival of Names

If people understood the revival of the names, they would never object to the Sovereign who does as He wills. Some are raised by the names and known in the kingdom of names, but their essence has never risen from the depths of self and desire. There is wisdom unknown but to God and renown without foundation.

Some are raised by their essence without the name. You have heard the story of Khidr, whose lofty station was known to none but God. Even Moses, despite his high station, was unaware of him until he came into his presence and was addressed:

"Indeed, you will never be able to bear with me," was the address to him. Although he is mentioned in the book by the name of Khidr, no one truly knew him except God, and with us is his knowledge in a clear book.

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Some are raised by their essence, being, self, spirit, and name. Bear witness and say, "Glory be to God, the best of creators!" If the stages of resurrection are fully explained, it would become evident what station and rank those who boast of the names hold. Nevertheless, we hold the pen until God wills, and He clarifies all matters in a clear book.

Furthermore, all things are repositories of divine names and stores of mysteries of craftsmanship. In every era, He brings forth from each thing whatever He wills and takes away whatever He wishes.

It is surprising that today, the Beauty of the Eternal and the sun of the Greatest Name shines brightly at its zenith, yet people are deprived of the light of beauty and knowledge of the incomparable Countenance of the Lord because of a mere name. Say: By the truth of God, by the will of His pen, the oceans and realms of names were created if you comprehend. If He were to take a handful of dust today and raise from it any name, He could do so, for He is the Sovereign, the Mighty, the Powerful.

By God, the eyes of prophets and messengers weep for Me in the highest companionship. They mourn within themselves and cry out in their very beings, but people are in a deep state of heedlessness.

The people of the Bayán have declined to the extent that the Tongue of the All-Merciful had to utter such words, yet they still refuse to accept. This is the state of these people. Today, any soul that does not ascend beyond the kingdom of names will never attain this greatest bounty.

This is why the Point of the Bayán says that the embryo of the next Manifestation will be stronger than all the people of the Bayán. Reflect on this, O people of insight. By Him who stands by Himself, if people consider this single word, they would see themselves as independent of all besides God. They would not need to prove or question this wondrous Cause.

"God speaks the truth, yet people do not listen."

Qualities and Attributes of Mirrors

He also says, "His likeness is like the sun. If countless mirrors face it, all will reflect the light of the sun within their own limits. But if none face it, the

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sun rises and sets, and the veil is upon the mirrors.”

Consider from this sacred statement that the sun can rise and set while the mirrors remain veiled. Even after the Sun of Suns rises and countless suns orbit around it, unknown in number to any but God, the All-Knowing, how can a mirror be deprived of the sun’s light and radiance?

It is clear that the mirrors do not have their own existence; they shine only by the presence of the sun. Today, if all the mirrors of creation face the majestic sun of the Eternal, all will reflect its light. But if they deviate, they become nothing and vanish.

Observe a physical mirror: as long as it faces the sun, the reflection is evident, but if it turns away, the reflection disappears. He also says that He is that sovereign who, if He acts, by a single utterance creates whatever He desires, whether a prophet, saint, or truthful one.

Is it fitting to turn away from such a powerful sovereign, by whose word prophets and saints are created, and instead cling to a name, phrase, or mirror? This is a great injustice. By God, they have committed a deed that none have done before: after the sun appeared at its zenith, there should be no hesitation for any soul.

If a person cannot directly recognize Him and finds themselves incapable of perceiving the Eternal Beauty, let them seek evidence as all servants did, to confirm their faith. If the Sun reveals the proof from the oceans of its generosity and grace, how can any remain doubtful unless they wholly reject the Truth and find refuge in Sijjīn and the fire of denial?

Many souls today believe themselves secure on the high seat of faith and the throne of certainty but are utterly estranged from the Truth, drowning in the sea of disbelief and continuously suffering torment, unaware of it. If only rejection and denial sufficed!

Mirza Yahya’s Actions Against Baha’u’llah

By Him who causes Me to praise Himself, this is never enough. A soul that was raised and taught by Me with the words of the All-Merciful has risen

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against Me, fought with Me, turned away from My Beauty, disputed God's verses, and endeavored to cut down the tree of divinity.

When his actions were revealed, he conspired so cunningly that no one but God, the Mighty, the Powerful, can count them all. He fabricated accusations and spread them far and wide. The pen cannot record them all. He attributed to the Self of God all the evils that have ever been, yet remains firmly in his position, confident in the ignorance of people who walk the paths of illusion and swim in the sea of imitation.

By Him in whose grasp My soul rests, if he had the slightest vision, he would not have done such things. But soon, from behind the veil of divine protection, souls will appear with eyes that can distinguish truth from falsehood, the sun from its shadow. No obstacle will prevent them from the straight path, nor any barrier deprive them of the mighty news.

Would that one with insight looks upon their words, which reveal their selves and beings, to recognize them and be among those who know.

By the Greatest Sovereign, if one examines the words of the rejectors with clear vision, they would understand the rank and station of these illusory souls. Today, the leaders of the Bayán argue with the same proofs that the lowest among the people of the Qur'an use to defend their own reality, unaware of it.

Guardianship Was Entirely Removed From The Book

For instance, the principle of guardianship (Imamate) was entirely removed from the Book by the previous Manifestation. All are aware that nothing but letters and mirrors descended from the Pen of the All-Merciful in the Bayán. The mirrors were not limited either, as the invocations state: "O my God, send continually pure and clear mirrors to reflect You and guide people to You." All tablets reveal: "Whoever wills, let them observe and be among those who know."

The people of the Qur'an have made a final seal of the prophets and remain veiled from the sender and the message. Similarly, these companions intend to establish a final seal of guardianship for themselves. They cast into the pit

of hatred the One who created hundreds of thousands of saints by His Word and at all times cast the stones of suspicion from every direction upon His blessed being. Within themselves, they cry out and claim to be oppressed, trying to instill the chains of God in the weak.

Such is the state of the mirrors that have appeared. Say: "If God decrees that the most despised of names among people is your Lord, or vice versa, none can ask why or how, for He decrees what He wills and is not to be questioned. He is the powerful, mighty one."

These days, they have written and circulated letters refuting the Truth with hands of idolatry. By the Sun of Meanings, their words are like the meaningless babble of children, utterly insignificant if you recognize.

Compare the writings and letters of this group with those from the servants of this house, and be just that you may not be deprived of the ocean of meanings that encompasses all things. Truth has descended to the extent that people from all around ask about matters of the Qur'an and demand written answers.

How A Mirror Descends From the Station of Mirrorness

For instance, one considers a mirror as a ruby and then asks how the ruby can change its station and how it changes after attaining this station. The mirror might change before reaching the station of mirrorness, but after reaching it, how can it descend?

First, say, "O questioner, we ask God to grant you success and enable you to recognize each thing in its station, to be detached from all illusions, and see only the manifestation of the lights that encompass all the world. Remove from your heart all other mentions and focus on praising your mighty, chosen Lord."

"In a day like this, it is not fitting for anyone to pay attention to anything between the heavens and the earth. Should a person, after the sun has shone at its zenith, be preoccupied with the stars or inquire about a lamp even if it shines brightly? No, look toward the radiant, sacred, exalted, and luminous face of God. Leave all other mentions behind and hold to this word that

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appeared with truth and speaks in everything: 'There is none but I, the mighty, the wise.'

If you cannot succeed in what has been revealed in these verses from the heaven of the One and still seek the answer to your question, listen to the call of the Most Glorious from the horizon of the Highest Majesty. First, know that all things change into other things and that knowledge of this is recorded in the Book of your Lord, who never errs nor forgets.

Second, if someone asks whether God can change a ruby, what will you answer? Inability has always been a trait of the created, while the Exalted One stands in the zenith of power and can, by a single word, make all on earth into pieces of pure ruby or reduce all to stone.

"Exalted is He above what you have imagined of His power!"

Put a ruby in the fire and see what happens, so that you may be certain of the transformation of all things in God's sight. Similarly, the ruby of the heart that falls into the fire of ego and desire will certainly lose its clarity and beauty.

Today, many pieces of ruby have turned to stone, unaware of it. Conversely, the opposite can occur if you understand.

Detachment To Be Free and Independent

O people, listen to the call of the bird of eternity from the highest paradise and drink the purest nectar from the sacred fingers of glory. Detach yourselves from all besides God to be free and independent, that the oceans of divine knowledge and wisdom may flow from your heart and tongue, and you may be sanctified and above such matters.

Do not stain your heart, the deposit of the chosen Beauty, with the impurity of the words of the immoral and the doubts of the evil, for today they appear with every trick and deceit. They cast doubt into the heart however they can.

Beyond all these statements, if there is anything in the world that does not transform or change, what relevance does this have to the concerns of these

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people? For instance, if the ruby does not change, what relevance does this have to one who turns toward the truth and one who turns away, or the difference between a monotheist and a polytheist?

In some things, the Sovereign of Names has allowed transformation, while in others, He has not. For example, copper can become gold, but dust cannot. This was previously noted by scholars, so this servant did not wish to go into detail.

However, in humans, the potential for knowledge, ignorance, acceptance, rejection, belief, and disbelief is evident and apparent. If the questioner refers to gold and ruby in the mineral realm, that is far removed from the intended purpose, for even if gold does not become copper and ruby does not turn to ash, this cannot be used to generalize all other created things.

This is clear to those who see with the greatest vision. If it concerns humanity, gold and ruby symbolize the believer and their faith in God, and this has always transformed. Many servants have attained faith when the Beauty of the All-Merciful appeared but later turned away.

All Things Constantly Transform in God's Sight

If you rise from the realm of illusion and purify your heart from allusions, you will see all things constantly transforming in God's sight.

Whoever has been granted this vision is among those with insight before the mighty, chosen one. The essence of the Point of Mercy is that the Cause of God has always been sanctified above mention, description, and limitation.

Whoever seeks to comprehend the Sovereign of All within these veils will never succeed. By the power of the Sovereign of Eternity, tear through the veils of the names and beyond, and enter the city that is mightier, more secure, more exalted, and more holy.

"The hour has drawn near, and the moon is split." If anyone asks about this verse, say, "O you who examine words, leave the numbers aside and consider the verse itself. Today, if all those in the heavens and on earth reflect on this blessed verse and ponder its hidden meanings, it will suffice for all."

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Today, the inner sun has risen from the visible horizon of the verse, serving as a sharp sword against those who have taken protectors other than God. The meaning of this verse did not become evident until this lofty Manifestation, for in the appearance of the First Point, there was no guardian by people's assumptions to be split, but there were scholars. Scholars were likened to stars, the guardian to the moon, and the prophet to the sun.

In this Manifestation, the sun has risen from the horizon of God, and the moon of illusion has been split. Say, "Blessed be God, the most capable of all!"

Reflect upon this revealed verse and be just. "Do not be among those who recognize the bounty of God and then deny it."

If only these people understood the guardian and mirror they have taken other than God! By the sun of majestic glory, what they heard about the mirror was never as they thought. Anyone who claims knowledge against the Lord of Eternity is lying. What this servant has disclosed due to God's wisdom has become known among the people, but no one has fully comprehended the intent of the words of the First Point. For His own wise purpose, this servant has concealed the essence of the matter from all.

"By God, He created what He made in the world with a breath from Himself in a way no one else ever has."

If people observed any one of the wondrous tablets that have descended from the heaven of eternal glory with the sight of God, they would not be veiled from the truth and would regard everything else as nothing. They would be assured that everything besides Him is unmentioned and always will be, let alone those who turn away.

Infallibility

Today, some have claimed the infallibility of others apart from God, much like the people of the Qur'an spoke without understanding. They never grasped the meaning of infallibility. True infallibility is evident today: any soul who, after hearing the words of God and His call, affirms with "Yes!" is considered among the infallible, and those who do not are excluded from infallibility.

The Point of the Bayán—may all besides Him be a sacrifice for Him—says, addressing the Great One, “The Cause has transcended limits. You have purified servants who, when God revealed Himself to them, recognized God, their Creator. They did not waver and never doubted, so I made them like those I had made before: prophets, successors, martyrs, and the nearest.

By my life, if you attend in numbers like all things, I will make them, and nothing will diminish or increase God’s dominion. However, you see that the highest degree requires supreme infallibility, and infallibility is not what people think—it’s not about their caution in religion.

“When they heard the call, ‘Am I not your Lord?’ they did not respond ‘Yes!’ And God did not address anyone except through the Manifestation of His Self in every Manifestation.”

After this statement, which is the clearest of all words revealed by the Pen of God, who else can establish their infallibility except through acceptance of this greatest, most exalted Cause? Today, all people, regardless of their rank, are outside infallibility except those souls who have accepted this sacred, eternal Manifestation.

O servants of God, listen to the call of God and let your ears be freed from the words of the people of the Qur’an so that you may perceive the wondrous language of the All-Merciful in the Bayán. Reflect upon this: in what statement have these groups been truthful?

Muslims Relied on False Traditions

For 1,260 years, they insisted on the seal of prophethood, claimed that the Qa’im would appear in a specific form in a particular land, and cited thousands of signs of his appearance. They relied on these traditions to such an extent that anyone denying them was considered an infidel. However, in the appearance of the Point of the Bayán—exalted be His mention—it became clear that they were all mistaken, and the Manifestations of the Sovereign Majesty have always risen and will continue to do so.

In other statements, too, these misleading forms were all illusions and will remain so. Their deity is their own desire, and their object of worship is their

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illusions, if you understand. Even though all the people of the Bayán have seen that everything in the hands of this group was false, they still rely on the words of the people of the Qur'an for arguments.

Just now, this group is using the concept of guardianship to try to prevent people from accessing the heavenly Euphrates and the sacred path of the eternal Majesty. By the beauty of God, the exalted, the sublime, even if a thousand Manifestations were present during the appearance of the Point of the Bayán, and if one of them hesitated for a moment in their affirmation of the Sovereign King, they would be counted among the people of the fire.

Tear through the veils of illusion and return to the exalted heaven of Glory. If you want the truth to be evident to all, let a few fair-minded people come to this city, observe the works and words of God, and compare them with the claims of the adversaries who are also present in this land. Inquire with precision so that the evidence of truth becomes clear, and everyone will realize that everything besides Him is poor at His gate, powerless in His presence, and lost before the appearance of His lights.

Those Named in the Bayan

In the Persian Bayán, the divine tongue said: "He has made every effort so that, on the day of the Manifestation of Truth, His words cannot be used against Him, for all the Bayán is the word of His previous Manifestation. He is more knowledgeable than all He revealed to creation because the spirit of all is in His grasp and not in anyone else's."

Consider this statement of the Beauty of the All-Merciful. Despite having clearly prohibited all from arguing against that Essence of existence, the pure Beloved, and explicitly stating not to use the words of the Bayán against its Manifestation in the next appearance, today we see that many are rising in opposition. They argue that certain individuals were named in the Bayán with beautiful titles and ask how they can be demoted from their position.

Furthermore, He says: "Recognize Him by His verses, and do not be cautious in your recognition of Him, for by such caution you will end up in the fire."

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In light of these decisive words, all those who are cautious in this sacred, exalted Cause are surely in the fire; there is no doubt about this.

And He says: "If you look between yourself and God, you will find His likeness in your hearts. Do not be veiled from Him by His own self and recognize the One for whose recognition you were created."

He also says: "At every Manifestation of the Tree of Truth, the believers in His Book and Himself become veiled from His previous Manifestation and His subsequent Book, leaving none but the pure believers, who are more precious than the philosopher's stone."

Today, all have been tested, and most people have turned away from the Sovereign of Oneness. They say that certain individuals were named in the Bayán with the name of God, and with such statements, they have been deprived of the Eternal Glory, failing to realize the impact of their own actions. Even if one accepts these claims, they remain unaware that all names are united at that sacred horizon, where He grants as He wills and takes as He pleases.

He declares, "Who knows the manifestation except God? Whenever He appears, all must accept the Point of Truth and thank God."

Yet, some have opposed this near Manifestation, just as the previous nations were also occupied with opposition. Say: "Woe to you! How swiftly you have exchanged God's bounty and trodden the path of illusion and error."

It is not long since the Manifestation appeared, yet they have already returned to their old ways. Nevertheless, the Truth has always been free to choose and will remain so, appearing however He desires. He is the Sovereign, while all else is in His grasp.

By Him in whose hand my soul rests, there is no greater injustice today than the One who speaks in everything, "I am God; there is no God but Me," having to prove to His servants that He can change a name of His own. The Kingdom of Names bows to His authority, the might of attributes trembles in fear of Him, and the divinity of mysteries submits to His presence, created by His will. It began by His command and returns to Him.

Such is the state of these immature and unprepared souls. The Mighty One, by whose will all names were created and all attributes revealed, around

whom the people of the Most Exalted Realm circle, should not need to prove that He can take away a name from someone. They remain ignorant of this name, yet they doubt the power of the Sovereign who does as He wills. They have considered the hand of this wondrous and supreme Manifestation to be chained, even if they do not explicitly admit this.

His chosen Tongue bears witness against them, even as they deny it. He says: "To the people, these are but words, for they never understood Your intention, which is why they remain veiled today from Your Manifestation."

Aqa Sayyid Husayn Was Ignored

Today, everyone has remained veiled from the Manifestation by the words of the Bayán, despite not understanding or ever comprehending God's purpose. That Eternal Beauty instructed the leaders of the Bayán to ask the "Living Letter" directly about God's purpose in His words because they could not discern God's intention on their own. The "Living Letter" was Áqá Sayyid Husayn, who gave his life for God, his Lord. No one attained his presence to inquire about the meanings of the divine words.

The purpose of this statement, as the Tongue of the All-Merciful has said, is for the leaders to recognize that they were never and are not now aware of the meanings of God's words. As the Manifestation was near, Sayyid Husayn ascended to the highest station. Reflect upon this, O people of insight.

He says, "Everything I have mentioned to you as evidence is but a drop from the vast ocean of the apparent. If you desire the heart's mystery through the authority of the inner Countenance, no allusion can point to it, nor can any veil obscure it to its furthest limit. None requires a reason to know it, for it is the Manifestation itself and the essence of the hidden. Exalted is God above what they ascribe."

The Hatred Towards God

The Beauty of that Countenance declares that no path can lead to the sacred realm of the Eternal Glory, as a mark of reverence for His presence and a

reflection of the purity of His essence and the subtlety of His being. Yet, after revealing the sun of His own Beauty from the horizon of Eternity in all divine manifestations and every attribute of oneness, they have cast arrows of hatred from every direction at the clear Beauty of the Lord of all creation.

“The first one to attack Me was the one I sheltered beneath the wings of My bounty. I nurtured him under My robe and taught him in My days. He was the one who killed Me with the sword of rejection, shed My blood, and desecrated the sanctity of God within Me. He denied My verses after he had humbled himself before just one of them and was created by a breath of it. He rejected God’s right in My right, fought against God’s Self in My Self, and issued a verdict for My death outwardly. When God prevented him by His authority and revealed the secrets of his heart to those who had migrated in God’s path, he then resorted to fabrications and attributed his actions and cruelty to My wronged Self, confident in those who followed him.”

“By God, the heavens of the Cause were rent asunder by his actions, the lands of holiness were split by his cruelty, and the veils of the Kingdom were torn by his words. The inhabitants of the cities of Eternity wept at his injustice, while he laughed within himself as if he had committed nothing in the kingdom. By God, everything weeps, yet he remains unaware. Soon he will learn when death approaches, and his eyes will spin from the force of the wrath. He will say, ‘Can I return to seek forgiveness for what I have done?’ Then, the clay of perdition will be sealed upon his mouth, and thus it is decreed for the arrogant against God, the Mighty, the Powerful.”

“Exalted are You, O my God. If You declare that You have forgiven the Bayán and those within it, then all are in Your pardon and good pleasure. But if You say otherwise, then I grasp the hem of Your bounty and intercede with You by Your very Self.”

Undoubtedly, the Eternal Essence only speaks through the tongue of the Manifestation of His Self. Observe in those statements the depth of humility exhibited by the Beloved of all creation, as He ties the entire Bayán and everything in it to the favors of the Eternal Sovereign in the next Manifestation.

Now, the Sovereign of the unseen and seen is manifest to all. He has been so afflicted that even if all the oceans of the unseen and seen became ink, every

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being in the kingdom became pens, and everyone in the heavens and on earth became scribes, they would still fail to describe it. If only they had counted themselves among the faithful. "The curse of God be upon the wrongdoers and the idolaters!"

Yet they continue to read and transcribe the Bayán. How many recite the Bayán while the Bayán curses them! How many act according to it, while their deeds reject them! How many mention it while its words flee from them!

"May God protect us and you, O people of the monotheists, from these individuals and their evil, deception, and cunning."

In the prayer, "O Sovereign of Names and Attributes," it is stated:

"I ask You, O my God, by Your independence from all things, to accept the Bayán and all who are within it. I have named everything that appeared from Me after that name and made it all a book and a leaf of the gardens toward You. If You accept it, my Beloved, that is from the appearance of Your grace and mercy. If You reject it, my Beloved, that is from the appearance of Your justice and the independence of Your Lordship."

Disbelief In Any Manifestation is Disbelief In All

Considering that all declarations were bound by that Sublime Essence and Radiant Mercy, they are now preoccupied with the most inferior of creation and deprived of His beauty. Woe unto them, and again woe unto them. By God, these people do not pass by anything without it seeking refuge with God from them, disassociating itself, and in the voice of its inner truth, it says, "O heedless idolater, by what argument did you believe in the manifestation of 'Ali before Nabil, and by what proof did you disbelieve in Hussein before 'Ali? No, you accursed one, by God, you never truly believed in any of God's messengers before, and if you had believed in that time of belief, it would not have been a true belief, but only a semblance. If it had been genuine, you would not have disbelieved in Him who fulfilled the message of every messenger and the sending of every prophet, and the faith of all in the heavens and on earth."

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

These forceful words are translated into the purest contemporary Persian for the sake of God, hoping that souls might be purified from the impurities of self and desire, and ascend to the heaven of divine recognition, where God guides whom He wills to His sacred and luminous beauty. Today, anyone who turns away from the true countenance of God does not pass by anything without that thing, in the voice of its inner truth, saying: "O idolater, by what proof and argument have you believed in the Beauty of the Merciful in the previous manifestation, and by what evidence have you disbelieved in the Sovereign Path in this manifestation?"

By the sanctity of the eternal Sun, you have always been a disbeliever and idolater. If you professed faith in any era, it was not out of sincerity but merely a shadow within you. In this manifestation, faith has been seized, and the devil has returned to its place in the lowest of the hell. If your faith had been real, you would not have disbelieved in the one with whom the sending of all messengers and the faith of everything in the heavens and on earth has been affirmed.

Baha'u'llah Doubts Sarraj Will Believe

O servants of God, with a pure heart and a gaze of fairness, consider the divine matter, lest you be deprived of the holy sanctuary and barred from the Kaaba of divine recognition. O 'Ali, although you are the questioner and the answers are inscribed in your name, it seems very difficult that today you will concede to the truth and be mindful of all that is written in the tablet, for your heart has been veiled by thick veils, and your sight obscured by infinite waves. Yet, the glance of God and His moments are secretly directed at other hearts in these words, and soon, by His power, they will appear, making everything other than God visible in its shadow. However, the mention of your name has descended by the precedence of divine mercy and the encompassing of divine grace, perhaps to catch you in the breezes of the days of God and sever you from the peoples. This statement, lofty and solid, has been inscribed by the pen of grace, lest you throw stones of suspicion at the divine Lote-Tree and not deprive the servants of the law of the Lord of creation in these severe days.

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They say all mirrors and narrators reflect the sun according to their rank and the degree of the sun's manifestation in that mirror at that time, and it is by this that everyone existing and evident by the sun argues. If the sign of the sun's manifestation, which has been made apparent in the mirror by the mirror itself, is removed, nothing remains in the mirror to indicate its creator and illuminator. And with these solid, unambiguous, lofty words, the people of declaration have doubted how a mirror can be deprived of the manifestation of the sun's lights and have paused at this rank, the mention of which is not possible. And on any individual who objects after the sun of beauty has dawned at the zenith of decline, saying, "What is the light and proof of this?" O uninformed ones, rise from the sleep of neglect and observe His lights which have encompassed the world. Some say it has dawned too soon; O visionless ones, whether it is near or far, now that it has dawned, observe whether this dawn is indeed true. The rest is in your hands, and this servant has never been and will never be divine wisdom hidden from the view of creation, necessitating such.

Baha'u'llah Revealed Himself Not By His Will

O people, accept what God has pleased for you and decreed for you. By God, if the matter were in my hands, I would never reveal myself. O those who harbor malice, I swear by the sun of eternal existence that if the matter were up to this servant, I would never make myself known, for the name mentioned is disgraced by the mention of these impure, deceitful tongues. And whenever I have been still and chosen silence, the Holy Spirit has spoken from my right, the Greatest Spirit from before my face, the Trusted Spirit above my head, and the Spirit of Glory in my breast, and if you listen with a subtle ear, from all my members, viscera, veins, and even my nails, you would hear the call of God, even from my hairs, that there is no god but He, and that this beauty is for His beauty in the heavens and on earth.

If this were my sin, by God, it is not from me but from Him who sent me and commissioned me with the truth and made me a lamp for the worlds. O people, the scent of truth is very clear and distinguishable from falsehood. Do not impose on the truth what you would not accept for yourselves. Reflect a bit on what this servant's purpose has been in these last days in this great

prison. Reflect, O people of inattention. O people, be ashamed before God and do not complain about His matter and do not ask for proof of the sun and its shining, for its proof is its light and its rays, and you should not doubt its appearance, for it has shone, and there is no denying it. Rather, ask God to open your sight to perceive its lights that have encompassed the two worlds.

Say by God, the pen of holiness has inscribed on my white forehead with the most splendid line, "O people of the earth and the heavens, this is indeed the Beloved who has never been seen by the eye of creation nor resembled by the eye of invention, and He is indeed the one by whose beauty the eye of God, the King, the Powerful, the Beautiful, has been gratified."

This is an old story, that a page of the Torah was in the hands of one of the companions of the Messenger of God. The Presence asked, "What do you have in your hand?" He presented the Torah, and the Presence said, "Put it down. If the owner thereof had obeyed me, now consider the book of God that the matter of all, from the prophet to the letters and the mirrors and the pillars, has been affirmed and confirmed. Taking it and reading it should not be forbidden, but rather, changing one of the mirrors, as you suppose, that has been realized by the letters, that these letters have been established and confirmed by the book, should not be permissible."

Woe unto you who say what you do not perceive and think yourselves guided as the religions before you thought and thereby rejoiced. By God, there is no protector for anyone from the matter of God except by severing himself from everything in the heavens and on earth and turning to God, the Sustainer, the Everlasting. Make your sight pure so that today you may see all things in one place and observe the lights of the sanctified sun from the horizon of the shirt with both the outward and inward sight, and beyond all these proofs.

Guidance and Praise for Mirza Asadullah

In Mirza Asadullah, to whom the First Point addressed, saying, "O Manifestation of Oneness, what do you say?" Now give justice, how can one who is the place of appearance of the sovereign Oneness be called the father of evils,

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and if you say, "This status has been denied by a mirror," assuming that it is permissible, then if a soul accepts the point of the shirt from a mirror among mirrors, what intentions does that ancient beauty have, and if you say, how is it established that this point is visible and that the comprehensive word in its claim is truthful, we say with the same argument and proof that you have accepted everything that appeared from Him and descended from Him in the previous appearance.

Now look with the same argument and proof and do not disbelieve in God who created you by His command if you are among the fair-minded, and likewise, to Mirza Asadullah, it is said, "O third letter, the believer in whom God reveals," and in the Jafariyah epistle, which specifically descended from the names of His essence at the beginning of the epistle, it is written, "This is the form of what descended for the Presence of the Lion, the Unique, the Eastern Radiant with the Light of the Absolute, the name of God, the Just Judge, the One for God, the One relied upon," and after it is said, "O name of the Just Judge, this hidden, stored knowledge we have entrusted to you and given you dignity from Us, for the eye of your heart is subtle, knows its value, and is honored by its glory," and after it is said, "O name of the most noble, do not look at that truth except like sheep that its shepherd takes wherever he wishes."

And beyond what is mentioned, the words of the Absolute Sanctuary that have descended in his description in the book are present, look at it, and this servant has not mentioned it in detail. O blind of existence, open your sight and consider your own illusion, for it is the same act you commit and by which you are currently perplexed and bewildered. As you call the Judge worldly and the Unique Father of Evils, who was among the greatest of God's names, and despite that, you do not consider it permissible to change the divine power like your own power, and you consider the highest pen idle. I swear by my oppression that the pen of power is always busy erasing and affirming, and only those who are severed understand this, thus does the Merciful erase what He wishes and affirms, and with Him is the Mother of the Book.

It is strange from these souls that boast with these names and have turned away from the truth. Indeed, these mentions and descriptions are present in every soul as long as they have not exited the fortress of God's command,

otherwise they have no value with God to the extent of the pupil of a dead ant's eye. Beyond this, all things have been the mention of God in the worlds and will be, for all things by their existence have been the name of God. His name, may His glory be exalted, has been His mention among the servants, and it has always been so and will always be so, by He who chirps with glory and beauty. If it were not that the sight of God had seen creation as insufficient, I would certainly have opened in every atom of creation doors of knowledge that all creation would see themselves as incapable and deficient in recognizing it. Since others exist, secrets are hidden, thus has it been decreed by the Omnipotent, the Powerful.

Say, O people of declaration, you were created for My encounter after I was independent of you. You were promised by My soul and its recognition after I was independent of recognizing you. You were informed of My beauty after I was exalted above you and above what was created between the heavens and the earth, yet with the weakest of names today you cling, far and oblivious from the sovereign of names. If you look at the words, equivalent declarations from the sky of the Merciful have descended and appeared in a status that no one has the opportunity to turn away except the polytheists whose heart disease has prevented them from recognition and perception.

Beyond this, the words of the souls that today revolve around the matter of God, measure them with the words you have taken from God for yourselves as protectors, to be informed of the greatness of the matter, lest you hastily bring harm to the beauty of the ancient with mere illusion. I swear by the truth that the people of any nation from previous nations if they justify their veiling from the remaining manifestations of glory with inappropriate excuses, perhaps, but for the people of declaration, no excuse or justification remains, for the sovereign Oneness has stated the appearance after with the most explicit declaration and the clearest explanation, in a manner that binds all declaration. What has descended therein by His word, as it was written before by the pen of the ancient. Blessed are the knowers.

Among them in the denial of truth and the assertion of falsehood, turning away by God, they have clung to these words. Because it was not appropriate that their words be mentioned exactly, thus the pen of God did not move upon them. The content thereof is that it emanates from the pen of glory,

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your beloved was the owner of sight or not, if it is denied, the judgment of sight from the greater view is injustice upon God.

If that ancient sovereign was the owner of sight and knowledge, how can it be that a soul he described and mentioned with the most beautiful of names descends from its status and is counted among the deniers? Firstly, the proponent of this opinion did not know the right. May His glory be exalted, He does what He wills. They denied the encompassing divine power, and such a soul was and will be the farthest of servants.

By the text of the Point of Declaration, as previously mentioned, say, "O God, indeed You are the God of gods, that You give divinity to whom You will and indeed remove divinity from whom You will, to the end that You are capable of everything." Say, "O God, indeed You are the Lord of the heavens and the earth, that You give lordship to whom You will and indeed remove lordship from whom You will to the end of what has descended."

Now we say in this comprehensive word that has flowed from the innate nature of the sovereign Oneness, what do you say? If you have established the right, may His glory and majesty be exalted, the sovereign Omnipotent who is capable of granting divinity and lordship, the highest of statuses, to any soul He wills. Likewise, to take it from any soul He wishes, He is indeed capable of removing the garment of description from a soul. This mention is what everyone has said, without specifying anyone. If you look at the specification and consider the hand of God tied and deny the encompassing power, then what do you say about Mirza Asadullah, who is explicitly stated about him, "O third letter, the believer in whom God reveals." This is very clear that the third letter whom God reveals, may His glory be glorified, is by a hundred thousand ranks higher than the letters of declaration and the mirrors thereof with God.

For the Point of Declaration itself, may my soul be sacrificed for Him, says, "the one-year-old seed of whom God reveals is stronger than all in the declaration." Now give justice, was the Point of Declaration the owner of insight or not? If you consider him truthful and the owner of sight, why do you call a soul that has been exalted in the denial and ascension in the original book the father of evils and order his killing? O one-eyed, you have seen the faults of people and neglected what is in yourself. You say he turned away from the right, therefore this judgment was enacted upon him, assuming it is

submitted, we say the third letter whom God reveals, which is more glorious and higher than the creation of the declaration with God by the text of the command pen. It is permissible that it be considered a denier, disbeliever, and polytheist, then why do you not consider it permissible that a mirror from the countless mirrors turn away from the right? So the one who disbelieved was confused, by God, no one is informed of the essence of this matter. If they were informed, they would recognize.

Christians Who Believe

In the signature of the Greatest Single and the leaf of permanence, He sang in the most beautiful tunes: "O spirit for whom hears and is among those who reflect on the signs of God." His statement, may His statement be glorified, by He who created the grain and originated the breath, He declares, "By the Almighty who cleaved the core of hearts and created humans, had I been certain that you would not believe in the next manifestation—the radiant sunrise of truth—I would surely have removed from you the decree of faith in this manifestation. You were created only to recognize that Sun of the sky of certitude. Should I know that one of the Christians would succeed in recognizing that beauty of the Merciful and believe in Him, I would indeed turn him into the apple of my eyes and decree his faith in this manifestation without needing to consider anything from him."

Now, O people of insight, observe how much more delicate and finer is the matter of God, and how His expansive divine mercy has enveloped all existence. Regarding a person among the Christians who is currently an infidel and polytheist, merely through faith in the next manifestation, that divine sycamore has attributed him with gentleness and delicacy to His blessed limbs. These lowly people of the earth are unaware of what rank and observation they stand. Woe unto you, O people of heedlessness, for He who has made His own decree and sovereignty the proof of what flows from His enlightening pen. If all in the discourse today turn away, and one Christian believes, surely all names from the Preserved Tablet will be erased, and the name of the Christian will be affirmed. God erases what He wills and affirms, and with Him is the Mother of the Book.

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Have they not heard the story of Balaam, hidden in the divine scriptures, who was one of the successors of the prophets before? All people of the world considered serving him a duty and his obedience as obedience to God. His name was renowned throughout the lands. But when the beauty of Moses appeared from the horizon of surrender, he stood in opposition to that divine beauty. Likewise, Judas Iscariot, who was one of the twelve apostles of the Gospel, handed over the Spirit to the Jews.

Blessings for the Steadfast

Beware of divine trials and temptations; do not be complacent. Always seek refuge in the Almighty so that perhaps today you do not deviate from the clear path and slip. Blessed are those who remain steadfast, for the trial is for all and none are beyond His noose unless your Lord wills. If the breeze of His justice passes, you would see hundreds of thousands of jewels of light in the darkness of self and desire. If the breeze of His grace blows, you would see hundreds of thousands of ephemeral forms in the abode of the eternal throne.

By God, O people, you are not aware, and you move merely on illusion. Listen to the divine counsel and do not rush in the matter of God. Do not torment yourselves with endless torment, and do not occupy yourselves with the mirage of your own making while content with the shadow of the transient in place of the enduring glory of truth. Listen to the truth from the tongue of the Merciful. No one today is informed about the discourse and what is treasured within it, and its knowledge is with us if you are among the knowing. Do not be veiled by the shirt of names from the sovereign named, for all names are like shirts worn over whoever He wills out of His bounty and removed from whom He wills out of His justice. He is not questioned about what He does, and indeed, He is the Almighty, the All-Powerful.

Today, most people of the discourse are mentioned as the servants of names before God, as if they were aware of the first point for themselves. By God, they would not have hesitated in this divine and majestic manifestation of the Merciful. Thus, it is evident that they were not aware of His glory and might, but knew Him by the shirt of His name. As days have not passed and they have appeared for themselves, they have not recognized Him, and they have

imposed on Him what the pen is shy to mention. This lack of recognition occurred only because they changed the shirt, meaning the Highest Name was changed for the Most Glorious Name, and no one recognized it except those who were cut off from everything in the kingdom and ascended to God completely until they entered the abode of noble honor.

Those are My allies under the shade of My providence, and tranquility descends on them from My presence, and they are settled on the thrones of independence. Those whom God has protected from being targeted by doubts, and they recline on the sides of sanctity, looking toward both ends, upon them at all times are My glory, then My mercy and My providence, then My bounty and My favor. And thus God has chosen them for Himself and made them among the believers. O servants, strive so that perhaps you may enter the shade of the dome of the sun of divine providence from the heat of self and desire, and remain safe. These are the counsels of the pen of command; whoever listens, it is for himself, and whoever turns away, it is against him, and indeed, He is sanctified above the worlds.

Would that the adherents of the discourse, as inscribed in the Persian writings from the pen of the Merciful, looked with discernment. Perhaps then, in this divine manifestation, they would not deprive themselves of the flowing divine providence and the sublime courtesy of the divine. Yet, doubts have infiltrated impure hearts to such an extent that they fail to recognize their origins. If a heart is purified from the everlasting river of the enduring Sultan, free from doubt, it is immediately stained anew by another doubt. Sublime is God. Despite this, the people of the discourse themselves admit that prophethood ended with the Messenger of God and that the first sixty years mark the appearance of God. Nevertheless, they still invoke guardianship and similar concepts. They attempt to obscure the lights of the sun of certainty, which has risen in the everlasting sky of divine majesty.

Behold the days of appearance, and the truth is apparent like the sun at midday, with no adornments of the world present in its holy realm that necessitate an executor to divide it. Those who claim that His cause needs an executor are committing aggression against the Almighty, the Ever-Living. The matter revolves around Him and will never be separate from Him. Beware of attributing to God a minister, a counterpart, an adversary, a peer, an executor, a companion, or an example.

Baha'u'llah's Purpose Is For Those In Desperate Times

In elucidating these titles and the limits you have set for yourselves, all have been erased. This is why the mention of mirrors was revealed in the discourse before the Merciful, and they have not been, nor will they be, limited. We hope that the drizzles from the heaven of sanctity may shower upon the dusty and clouded hearts, so that they may pay attention to the manifest indications of the Master of Names and Attributes.

By God, O people, the purpose of mentioning these firm proofs, solid evidence, and unambiguous words was not to assert myself. For every soul that has achieved the slightest spiritual insight will undoubtedly observe the lights of the Most Glorious Sun, which manifest in everything as “There is no god but I, the Almighty, the All-Wise.”

Rather, my intention concerns those who will come in desperate times. By God, my pen, my fingertips, my eyes, my heart, my liver, my veins, my blood, my bones, and my skin all weep over what these deniers of God have brought upon themselves. They have fought against His essence, argued with His signs, denied His grace, and issued decrees against Him after all signs, proofs, and evidences have been made manifest. By God, you have done what no prior community has done; you have torn the garment of patience from the body of majesty. Yet, you walk upon the earth as if you bear no sin. Woe unto you, O assembly of polytheists!

By God, O people, falsehood has its odors, and so does truth—if only you would purify your hearts and your names and inhale, you would detect the fragrance of the Almighty, the Ever-Living. My pen is bewildered about what to mention next, now that the matter has reached a stage where my naive soul, if it were to become the subject of the Most High's words, perceives itself as aggrieved. It should be preoccupied with the slightest of words, for how can a wolf become a shepherd?

Baha'u'llah's Wish for Sarraj and Azalis

Say, O impatient poor one, you have not recognized the shepherd, and for years wolves have been your shepherds, as you have realized after the divine

light appeared from the spiritual heavens. You followed a people who were a hundred thousand times more worthy in the sight of God than those wolves because by their decree, the manifestation of the Lord of Lords was martyred in complete injustice. God's curse be upon them and their followers. If you say that following those people was valid and acceptable to God before the appearance and that this people has since been counted among the fireside after the appearance, then apply the same rule now in this divine appearance.

Hear the divine counsel and purify your hearts from the hints of veiled words. Say, "O servants of passion, take a step towards God and soar from the land of suspicion to the air of certainty." Now, O ancient pen, cease what you intended to remind the servants of God. Then, remember your brother who fought against you and argued with the signs of God. This remembrance is for the worlds, hoping that it might open the eyes of those who sought the face in the dusk and dawn. Their feet have not slipped on this day when the shank meets the shank.

By Him in whose hand is my soul, twenty years of earnest efforts and formidable endeavors were spent on his education, nurturing, and protection. These efforts are too numerous to recount. After migrating and entering this land, Sayyid Muhammad Isfahani left the house of God and the fortress of the seed and settled elsewhere. My brother, by God, there is no deity but He, aimed to sever the divine Lote-Tree. God revealed his inner secrets, and his deceit became well-known among the emigrants. The outcry rose among all, men and women, young and old.

I have completely isolated myself from everyone, hoping the heat of envy would cool and the fire of malice would subside. I have blocked all doors of exit and entry, and all the people of the sanctuary are preoccupied with mourning and lamentation. By God, no one can mention what has befallen us, nor can any of the lovers hear it.

At the time of departure, three were designated for service; two were specifically for my mentioned brother and Kalim, and one for myself. The few dirhams that came from the government were divided among us. Everyone then dispersed and settled in various places. Alone in my house, I sat with

the door closed and the curtain drawn, never socializing with anyone, permanently sealing the door to encounters, and the beauty of permanence was hidden.

After Sayyid Muhammad's beauty was concealed, my brother joined him. Hatred for God became the cause of their union; they engaged in deceit and intrigue. They deceived someone with a few dirhams to go to the lands and falsely attribute their actions to the divine command.

Much more could be detailed, but I find it inappropriate to dwell on these recollections. You have heard enough to express the necessity, so that people may not slip from the true path into falsehood. The commissioned soul eventually regretted and detailed the matters to some. When they saw the correspondences that accompanied him, all were bewildered because the actions they had undertaken were aligned with the truth.

They also wrote a treatise rejecting God, which they spread far and wide. By God, there is no deity but He, they spoke as if they were less than children. If only you knew. What they wrote in rejection of God was, in every positive aspect, sublime. If only people could see with God's eyes in their words. How much slander they have attributed to the King of Names and Attributes, returning what was less than good to the essence of the divine tree.

I complain only of my grief and sadness to God. When the tongue of God speaks, it asks, "Is there any pure water to cleanse my surroundings from these deniers? Is there anyone of integrity to support me in these days surrounded by deniers? Is there anyone of detachment to recognize me with his own eyes and detach from all? Is there anyone with vision to look into my matter and what has come upon me from the armies of demons? Is there anyone with a tender, pure heart to weep with my weeping and over what has come upon me from these arrogant ones? Is there anyone with knowledge to fend off the hateful swords from the face of God, the King, the Almighty, the Beautiful?" O highest pen, say by God, the truth, I have not sought help from anyone when all religions fought with me, and God was witness and knowing to that. Whenever I sought help from anyone and commanded it to the servants, it was only to elevate them to the pinnacle of grace, and beyond that, indeed, God is rich and praiseworthy.

Many letters have been written in refutation of the Sultan of Ahadiyya (Possible reference by Azalis for Baha'u'llah). By God, their actions have rendered their efforts null and misguided their endeavors in this world and the hereafter, and they do not perceive it. They have attributed the cause and reason for people's rejection to this servant, including accusations of worldliness. It is evident to everyone of insight that this servant stood among the deniers like a shining sun. By the Beauty of Eternity, there was no morning where the night of comprehension could be perceived, nor any night where the dawn was expected to be seen. The polytheists, with utmost effort, attempted to cut the Divine Tree until the Sun of Power, the Hand of God above their hands, shone from the horizon of the Greatness's pocket. The polytheists were defeated, and the Beauty, verily He is the Overcomer of all things, rose in power and might and moved from Iraq with full honor.

Arrival to Istanbul

It was known that the intention was to set out alone to Istanbul. However, due to the many cries and laments, some were granted permission to leave, and some left without permission until we arrived at the well-known land. Never did we express any request to the exalted government, and any soul that presented themselves before us was met; otherwise, not. As everyone has heard in the great city, the divine intention was what it was until some weak souls, for the sake of their own safety and their women, became agitated and alarmed. Thus, out of mercy for their souls, the command was issued. Now, which of these matters was related to worldliness?

They have judged according to their own selves, as their tongues have fabricated lies for them, saying what they do not perceive. God, there is no god but He, will cause the Pen to record what they have done. If there were any vision among them, the position and status of the deniers would be evident from the letters of those who wrote with ignorance and hatred. Two years ago, Mr. Muhammad Ali and Mr. Salman asked about a poem, and my brother replied. Later, Sayyid Isfahani mentioned that Mirza Ali did not grasp the meaning of the poem, and it was not appropriate to give this letter to Salman. This servant remained silent. Later, Haji Mirza Ahmad and my brother mentioned it in the house of the Hakim. After some ineffective words,

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my brother excused himself, suggesting that the questioner might have written the original poem incorrectly. Upon examining the poem, it was found to be correctly written, and that letter remains with Salman, as all have seen. No one became aware, for all are veiled by delusional barriers.

Observe to understand the extent of the deniers, yet they object to the Source of divine knowledge. By Him who has established the kingdom of predestination at His threshold, everything they have written is in this manner and will continue to be so, but eyes are blinded by the veils of delusion and desire. Therefore, they do not turn except those whom God has made their vision pure from the veil, and they look with keen sight into everything.

O servants, consider that the harm has reached such a degree that the Supreme Pen has become occupied with these words. Weak and immature people are observed, lest they be led astray by the fabricated words of the deniers and become heedless of the Manifest Beauty. Otherwise, if there were any degree of awareness and vision, the mention of the deniers and what has appeared from them would never be written. For today, all are obligated to observe the essence of the matter and what is manifested from it. Whoever ascends to that position witnesses that it is the radiant, brilliant, shining one in the midst of the sky, who decrees as He wills and is not questioned about what He desires. He is the powerful, the chosen one.

A Charge of Oppression by Mirza Yahya Against Baha'u'llah

Among the accusations is the charge of oppression against this oppressed one. Reflect on this passage and be fair. All the people of the Bayan have met this servant and seen with their own eyes that I have never been pleased with harming anyone. By the Lord of the Throne, if you are just. The Breath of the Merciful has been in the mouth of the serpent for twenty years, yet it has never been revealed. Even now, if these fabricated writings had not been seen, they would never have been disclosed. This is testified by everyone who knows me and has clear insight. My brother was with this servant for twenty years, and no one was aware of him. Despite having power over him and knowing what was in his heart, utmost compassion was practiced towards him. This is testified by all things if you listen. However, because people

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

were found to be followers and without insight, they have intended to prevent this group from the Ocean of Oceans with such words.

It is clear to all the people of the Bayan and others that this servant has not associated with anyone in this land, nor during the arrival in the great city, except those who presented themselves. My tongue has only spoken what elevates them to the Realm of Command. Despite this, they have written that among the people of the Sunnah, we have been called Rafidhis.

By God, there is no god but He, these rejecting souls themselves have attributed lack of faith to the Tree of the Merciful among the non-Arabs and among the people of the Sunnah and the community they have called us Rafidhis. Let a sincere soul come forward to determine the truth and falsehood. We set the measure of truth and falsehood by this statement when the Tongue of Eternity from His Greatest Throne calls out and says: "God curse the first oppressor who wronged the First Point in His subsequent appearance, disbelieved in His signs, fought against Him, disputed His authority, associated with His essence, profaned His words, turned away from His beauty, and was among the polytheists." This is written in the Tablets of God from the Pen of Holiness.

By God, whenever it was mentioned in Ta, Ya, Iraq, or other places to take action against this group, my brother would travel from Iraq to the surrounding areas, as many have heard and know. This servant was alone among the enemies until the divine power raised the matter, and all were assured of their own souls, coming out from behind the veil. The first thing they did was to cut the Divine Tree. When they saw themselves disappointed and lost in what they intended, they wrote to the surrounding areas, attributing their will to God's will and purpose.

Victory For the Friends of God

This servant, who had abolished the decree of killing that was widely known among this group, and this has been written in most Tablets by the Pen of God, must have reached some. Among the questions asked was the meaning of the victory mentioned in the divine verses, and what has descended from the Throne in its answer is this, exactly as written:

“The intended victory mentioned in the exalted Tablets is understood to be the friends of God. God, exalted is His mention, is sanctified from the world and what is in it. The intended victory is not that anyone should fight or dispute with anyone else. The dominion of all lands, from land and sea, is in the hands of kings. They are the manifestations of God’s power according to their ranks. If they enter under the shadow of God, they are counted among the people of God, and otherwise, your Lord is knowing and wise. What God has desired for Himself are the hearts of His servants, which are the treasures of divine revelation and the repositories of divine love.

The eternal will of the Everlasting Sovereign has always been to purify the hearts from the hints of the world and what is in it and on it so that they may become receptive to the lights of the manifestations of the Sovereign of Names and Attributes. Therefore, no stranger should enter the city of the heart so that the friend may hasten to his abode, meaning the manifestation of His beauty, not His essence, for He has always been sanctified from ascent and descent. Thus, the victory of God’s Cause today is not by objecting to anyone, disputing with any soul, or fighting with anything. Rather, it is desired that the cities of hearts be conquered by the sword of the tongue and the wisdom of the speech, not by the sword of iron.

Therefore, whoever desires the victory of God should first conquer the city of his own heart with the sword of meanings and words, purify it from everything other than God, and then turn to the cities of hearts. This is the victory of God’s Cause that today has shone forth from the horizon of the Finger of the Sovereign of Names. Corruption has never been desired and never will be. Whatever has happened before was without God’s permission. Today, the friends of God must appear among the people in such a way that all, by their actions, guide them to the Paradise of the Lord of Glory.

By the Sun of the Dawn of Holiness, God and His friends, who are attributed to Him, have never and will never be concerned with the earth and its perishable riches. If the intention was to take possession of the earth, He was certainly capable and powerful, and with a word, He could have taken possession of the entire world. But sovereignty has been granted to kings, wisdom to the discerning, knowledge to the knowers, and the love of the hearts of His servants has been reserved for Himself alone. Without that, He has never been and never will be concerned.

This is also due to the supreme favor that perhaps mortal souls may be purified and sanctified from earthly matters and enter the everlasting station, which is the Paradise of the Majesty of Oneness. Otherwise, the Eternal Sovereign, by Himself for Himself, is independent of all. Neither the love of creatures brings any benefit to Him, nor does their harm cause Him any harm. All will appear from earthly places and return to Him. That Eternal Beauty, alone and single, is stationed at His seat, sanctified from place and time, mention and indication, description and height, and lowliness. Only those with discernment understand this.”

Nonetheless, they have attributed what they themselves have done to the Most High, though it is clear to all that God does what He wills and is capable of commanding anything. No one can object to Him. By Him in whose hand is my soul, if I had been pleased to harm any soul, the Pen of God would bear witness to it, if you bear witness.

Azalis Claim Baha’u’llah Had Acquired Knowledge

Among other things, they have written in their letters that this servant has studied and that these revealed words are the result of acquired knowledge. Such inappropriate statements have been made at the time of each Manifestation. They said the same about the previous Manifestation and, before that, about Muhammad, the Messenger of God: “A human teaches him.” The tongue to which they refer is foreign, yet this tongue is clear Arabic. Let anyone inquire about my life throughout Iran and Iraq to see the truth and falsehood. Woe to them for what they speak.

O foolish ones, the source of this knowledge is the Ancient Self, and the source of this judgment is the Self of the Greatest God, if you are among those who perceive. If you listen with the ear of innate disposition, you will hear the same objections from the learned and ignorant of the time at the appearance of the Primal Point. By God, O people, I am perplexed by my affair and what has befallen me. I wish I had not been born of my mother, and if born, had not been nursed, and had not grown up. But what appeared has appeared, the hosts of revelation have descended, and the matter has been decreed by God, the One, the Subduer.

Baha'u'llah's Purpose Is For Those In Desperate Times

O people, listen to my words and then tear away the veils, even if they be the veils of the heavens and the earth. Let nothing prevent you from the breezes of these days. By God, their value is unmatched by the treasures of creation and the treasures of invention. God is a witness and knowledgeable of this. By the sun of the eternal sphere, if this matter were in the hands of this servant, not a single verse would have been recited among these people, for they have entirely deviated from the original divine nature. But God has decreed what He wills and executed what He wishes. No one can turn back His will or alter His decree. He is wise in all things.

If it were not observed that the people of this land are agitated, permission would have been given for all to present themselves before God, to witness what no one in the world has witnessed. Among the writings, it is mentioned that the rank of the Sun is beneath the shadow of the Mirror, and this station is above all ranks. From this Mirror, suns rise. Praise be to God, to what extent have they assumed the ignorance of people, when it is clear and evident that the creation of the Mirror and its existence is for the purpose of reflecting images and likenesses. It is clear to every perceptive person that the manifestation of reflections and images in it does not inherently occur by itself.

This fact is apparent to any knowledgeable person, let alone one with insight. Yet, in their letters, they have written such statements, by God, that no ignorant person would utter. Their intention with these words is to deprive people of the Creator and Realizer of Names and Attributes. This is because they see people immersed in seas of delusion and desire, thinking that what they state will surely be accepted. Otherwise, they would not occupy themselves with such words whose falsehood is clearer than the sun at midday. They have clung to the fact that the Primal Point—may our souls be his sacrifice—called himself in one instance the Mirror of God, and therefore, mirrorhood is above the rank of sunhood.

By Him who caused me to speak the truth and shine forth from the horizon of holiness upon the worlds, if anyone contemplates this single statement, they will comprehend all the claims of this crowd of rabble. First, that Ancient Self has named itself with all Names and described itself with all Attributes, whether of the highest or lowest ranks of Names, as stated in the beginning of the Best of Stories: “Praise be to God who sent down the Book upon His

servant to be a shining lamp for the worlds.” Can anyone say that the rank of the lamp is above that of the sun? No, by God, none says this but one who speaks from desire and seeks to cast doubt into clear and luminous hearts. Wretched is what they do.

Certainly, it is known that in that sacred precinct, all Names are on the same level, for that Ancient Being, when saying, “I am the Lord of Lords and I am the earth and the dust,” in that supreme station, both are the same rank and will always be. This most delicate, refined, and pure explanation cannot be grasped by muddled hearts. As that Eternal Beauty states: “Say: I descended until I said, ‘Verily, I am a particle, and less than a particle,’ just as I said, ‘Verily, I am the Lord and the Master of every lord.’ I seek God’s forgiveness for both statements, and I turn to God, my Lord.”

They Have Not Pondered the Wisdom of God

Now, O wayfarers in the valley of ignorance and error, who have drunk the cup of boiling water and deemed the path of holiness sealed, you are burning in the fire of desire and consider yourselves among the people of the highest paradise. Alas, how regretful that you have not pondered, even for a moment, upon the wisdom of the All-Merciful and have not, even for an instant, turned your enlightened gaze upon the command of the Lord of Judgment.

You have so veiled the words of the All-Merciful, which have descended with utmost expansion and encompassment, without limits, behind the veil of your own selves, that the tongues of the world are powerless to describe it. Now, consider this statement that has flowed from the Pen of the divine Holiness: “I have descended to the station where I declare, ‘I am a particle and less than a particle,’ just as I have declared, ‘I am the Lord and the Lord of all lords.’ Indeed, I seek forgiveness for both of these utterances.”

Consider how that Eternal Beauty has named Himself with all Names. Can it then be said that a particle is above the sun, or dust above the Lord of Lords? Be just, if you are among the just. By Him who made me the manifestation of His essence and then His being, His might, and His glory, if you reflect upon these blessed divine words, the gates of limitless knowledge will open upon the hearts, such that you will no longer be disturbed by whether someone is

named with the Names of God, the Essence of God, or the Mirror of God. For all Names in that sacred precinct are equal, and there is no distinction among them. All these Names revolve around the manifestation of the Ancient Self, as if, at this moment, the Eternal Beauty were to name a tree with all the Most Beautiful Names and Loftiest Attributes, He is indeed capable of doing so, and no one can object to Him because He is the chosen one, and all else is within His grasp. There is no god but Him, the Mighty, the Compeller.

Moreover, all creation is named as delicate mirrors. It is stated that if these mirrors are touched by the attractions of divine love, they will attract, and if touched by anything other than love, dust will descend upon those mirrors, creating a barrier between the mirror and the recognition of the command of the All-Powerful, All-Knowing Lord. He says, "Indeed, creation is delicate mirrors; if touched by love, they attract, and if touched by anything other than love, dust descends upon them, creating a barrier between them and the command of their Lord."

The Station of Sayyid Jawad

Reflect, O heedless ones. This statement was made by the Primal Point, exalted be His greatness. If specifically addressed to Mr. Sayyid Jawad, He says, "You are the primal mirror that has always reflected the Truth and will always reflect it." He has also called him the primal cause. By God, this rank is above all Names, whether it be the Essence of God, the Being of God, the Mention of God, or the Mirror of God. In the past, whoever attributed this rank to the Messenger of God was judged as an infidel because they regarded the primal cause as the Truth.

It is also revealed in regard to him, "We have made you a prophet over the worlds." With all these ranks and descriptions, which have not been surpassed in the Bayan, if, God forbid, he turns away from the Truth, all those close to him will be removed. If you observe with enlightened vision, all things in the Bayan are named with all the Most Beautiful Names, but only the pure-hearted understand. These words are mentioned so that it is known that the attributes revealed in the Bayan are not exclusive to one person over another; rather, they are established for all as long as they remain under the shadow of God. After departing from this, all are deprived and forbidden.

The Station of Quddus

Likewise, regarding the rank of His Holiness Quddus, may the spirit of the worlds be his sacrifice, it is stated that eight units of the Mirror of God are in his noble self, and from the intensity of the fire of the love of God, no one has the power to draw near to him. Now, consider that eight units of the Mirror of God are mentioned in his noble self. Reflect, O people of thought. In this statement, treasures of knowledge are hidden. This servant did not mention it for fear of the Nimrod of oppression and the Pharaoh of ignorance.

Relationship of Suns and Mirrors

Similarly, in all stations, it is revealed by the Pen of Might that the Mirror does not inherently manifest itself except by its encounter with the sun, and the sun has always been and will always be one. No one has been named with this name except the Eternal Self in every Manifestation. Yet, it is written that the rank of the sun is beneath the rank of the mirror, and suns rise from the mirror. By God, O people, I do not speak from desire. If you reflect on this statement, you will surely witness that these words arise from sheer ignorance and pure hatred.

I adjure you, O people, by God who created and shaped you, to observe the first part of the Persian Bayan, where it is stated, "If the mirror says, 'The sun is in me,' it is evident to the sun that it is its image that speaks."

Subh-i-Azal's Claims To Be Above the Sun

Yet, it is written (by Subh-i-Azal) that the mirror is above the sun, and the suns are in the shadow of the mirror. If by these suns he means the suns of reality, this is far from the truth, for with a single manifestation of the true sun, a hundred thousand mirrors come into existence in less than an instant. The mirrors are created to reflect a manifestation of the sun if they are pure, otherwise, they are judged as stones. It is evident to everyone with vision that mirrors are created to capture the reflections of objects. And if by suns,

he means the suns of names and beyond, this is not specific to any self, as all these suns exist and appear at the time decreed by God.

Whoever opens the eyes of his heart will see in every atom a sun, and then in this sun, another sun, and in the sun of the sun, another sun, without end. But God's wisdom did not mention this station, lest the feet of the knowers slip. O people, woe unto you from the injustice that has befallen the Ancient Beauty from those who boast of standing before Him, but when His name became famous, they disbelieved in the Sovereign, the All-Knowing.

Since the previous manifestation, the world was aware that the mirror in the next manifestation would claim to be the sun, so this decree issued from the pen of the Exalted. He is so immersed in the sea of pride and arrogance that he has clung to the words of the previous manifestation to elevate his own status and has turned away from the source, the origin, and the manifestation, the creator, and the sender of those words. Woe unto the unjust people. He also called himself the great tree, but by God, all these words are because he finds people foolish. If he were considered a tree before God, he would be a tree that should fall and be cast into the fire unless he repents to God and seeks forgiveness for his actions and becomes one of the repentant.

It is clear to everyone, whether migrants of this land or those with keen insight, who observe things with God's vision, that these arrogant words have not flowed from a false, fabricated tongue except that when they saw this new, most exalted sun rising from the horizon of eternal dawn and proclaiming in the heavens and the earth, "I am the Living One in the Most Glorious Horizon," they hastened and spoke these words without realizing it, trying to establish a station for themselves higher than that of God. But this is impossible, for everything beneath it is created and moved by His will, and those above it are only His servants, creatures, and worshippers.

How can there be a station above that of God for someone to claim for himself, as if he stood by himself for himself in the highest position that has no above or below, no right or left, no front or back, and who created directions without direction by His will and things without example by His will, and who is the creator of every station and the revealer of every matter?

It is His right that no one below Him should boast for himself, for He does not boast of any of the beings, and He is the sanctified, pure, all-powerful,

and obeyed.

O people, listen to my call and do not bring upon my beauty what you have been forbidden in all tablets. By God, this is the outstretched hand of divine power that encompasses all who are in the heavens and the earth. This is the tongue of the divine truth singing on the highest lote-tree of the exalted oneness. This is the pen of the Ancient, from which the seas of divine mysteries and knowledge have flowed and will continue to flow in the days and nights.

This is the repository of the pearls of decisive wisdom and the source of divine sciences, which has always and will always bestow its favors. Beware that you do not deprive yourselves of its showers of grace and do not consider it obligatory to follow any blind soul.

In his treatise, he has also stated that by knowing a few important phrases and words, he made these claims, and his intention with these ornate words was this holy, sublime essence. By the One who is exalted in power and might, he has striven hard in teaching it, just as teachers teach children their alphabets.

Would that my people knew how insignificant and contemptible his station is and how great his arrogance and pride are. This is clear and evident to every discerning person and does not need further mention or detail. Among his statements is that this servant has spoken disrespectfully towards the First Point, whereas this servant proclaims between the heavens and the earth that he is nothing but his own self, essence, spirit, body, and glory.

How could I speak of that exalted essence and the pure, most glorious one, the spirit of all who dwell in the realms of everlasting life, without the pleasure of God? It is similar to what the people of the Qur'an attributed at the beginning of the dawn of the manifestation, that this group does not love, perhaps to keep the servants away from recognizing the self of God on the Day of Resurrection, as they have done and continue to do. Cursed be those who acknowledge this.

Although the wonderful traces have encompassed the entire world, all the people of the Bayan bear witness to this, and what has been revealed in the Bayan from this wondrous manifestation is the same. None of the people of the Bayan lack the trace of God, and beyond that, all that is present in this

land. The book has been incapable of recording it, and many remain illiterate. Yet, despite writing, he has made these claims with a mere understanding of phrases and a few words. Now, judge fairly a word whose falsehood is as bright and clear as the sun at midday.

Nonetheless, with what courage and audacity did he speak? By God, the One besides whom there is no other, this servant never intended to make what descended from the heaven of the divine will known to the lands, for very few pure sights are seen that are worthy of observing the traces of God. Therefore, I always kept them concealed. Many of the divine verses revealed in Iraq were cast into the river and erased.

Permission Was Not Granted To Compile Baha'u'llah's Writings into a Volume

Now, about one hundred thousand verses are present in this land and are yet to be written down, let alone bound into volumes. These matters pertain to self-display, which this servant has always been sanctified from and will remain so. Several times, some have sought to compile what exists into volumes and send them to the regions, but permission has not yet been granted. Just as the First Point, may the souls of all be his sacrifice, himself did not pay attention to these matters, stating that they should be organized in the best order later. He, exalted be His mention, says: "Blessed is he who looks at the order of Bahá'u'lláh and thanks his Lord, for it will manifest, and none can turn it back, from God, in the Bayan."

And similarly, after the ascension of the Messenger of God, the Qur'an was compiled into a book, and before it, the Gospel. Despite the verses of the Exalted Sacred One having encompassed the east and the west of the world, they have clung to these words and interpreted them with four words, just as the rituals of Hajj were issued from the exalted pen in previous years. Nevertheless, only one Surah, known as the Surah of Hajj, was sent. This servant has never spent time in making such matters known and never will. The revelation of the station is God's matter, and its dissemination is for the people, and He indeed is the promulgator of His cause by the hands of the spreaders from the angels of the near ones.

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

Behind the canopy of divine sanctity, spiritual servants must appear, collect the traces of God, and organize them with the best order. This is inevitable without doubt. Furthermore, they have written some phrases and attributed them to the Primal Point, may all souls be a sacrifice for Him. This is a blatant lie, and at that moment, the Primal Point disowns them and their words, and God bears witness to this if you do not bear witness. How much they boast of names, and by God, the One besides whom there is no other, such souls have never been seen in innovation.

They have spent day and night trying to find a word in the Book of God to interpret for themselves. When I was separated from my brother, I sent a box of scripts and circles and forms, written by the hand of the Primal Point, to my brother. I sent a message saying, "Since you are very keen to take pride in these traces after turning away from the truth, I am sending them to you so that you may send these forms to some people of various lands and show off your status, or distribute them to every soul that comes to you." Today, you are engaged in that very act, and perhaps you have added some fabricated words to these words in order to mislead the feet of the knowers.

O servants, turn away from these matters and sanctify your hearts, for today a grace has appeared that if a scribe can keep up, an equivalent to the Persian Bayan descends from the heaven of divine sanctity in one day and night. Similarly, in the matter of the verses in a new Arabic tongue, be present before the Throne to witness with your own eyes. Do not compare the words of God with the words of others and be enlightened with insight, O people. Bear witness to what God has testified and do not turn to anyone else, and do not be among the doubters. God has testified that there is no god but He, and that the Primal Point is His servant and His glory. Thus, it was revealed before from the Pen of God, the Exalted, the Great. If you had fully comprehended the meaning of this verse, you would never have been veiled from the greatest divine path. Today, most of the people of the Bayan bear witness, and when they reach this blessed name, their faces darken, their hearts tremble, and their feet slip, and they are among those who hesitate.

One Condition For Acts to Be Accepted by God

By the truth of God, no act is accepted before God unless it includes acknowledgment of this pure blessed name. Blessed are those who remember and those who are firm. Moreover, in his treatises, he boasted that Jinab-i-Táhirih and Jinab-i-Azim had submitted to him. Although this servant considers of such matters to be utterly void and non-existent, this is not out of arrogance or pride, for this servant has seen and will see no station for himself.

Proofs of Baha'u'llah's Station

But, with regard to the manifestation of God's station, it has been mentioned because the essences of letters, their origins, and their mysteries have always been and will continue to be sent forth. The truth does not need to prove its manifestation by anything other than itself and what appears from it, for every proof is firmly established by its relation to it, and every path is straight by its connection to it. However, since people are observed to be weak and not mature, this servant states that what has been revealed from the words of God specifically for this cause is beyond the comprehension of these souls. If people look with the eye of God, the statement of the Primal Point, "Indeed, I am the Living One in the Most Glorious Horizon," which is clear, apparent, and shining today, would suffice them all.

At that moment, everyone hears and sees everything that is said and committed by all creatures. Furthermore, the testimony mentioned in the tablets, commanding everyone to read it, is a clear proof for anyone who observes with the eye of God. His statement, "God has testified that there is no god but He and that the Primal Point is His servant and His glory," is a clear and conclusive proof. However, it only increases the misguided in loss, for the misguided interpret all the verses with delusion.

He also says, exalted be His mention, "Indeed, I am the Throne of Glory with the greater truth; I was above the rise of the flowing ruby atop the mount." The intended meaning of this blessed verse, if contemplated, reveals the highest, most exalted, and most sanctified manifestation. He also says,

exalted be His station, "God has created around that gate seas of the elixir water reddened with the oil of existence and life with the intended abundance, and God has decreed for it ships of fresh, red rubies, and none shall ride them except the people of glory by the permission of the Most High, for He is the Almighty, the Wise."

Now, the ships of fresh, red rubies sail and flow on the sea of greatness. O people of glory, detach from all else and enter the eternal ark of divine dignity. Whoever holds fast to this ark is, in the sight of God, among those who affirm, are saved, and are in the high and pleasing stations. Whoever falls behind is among the people of fire, ruin, and lowly and infernal states. Beware, do not sell your religion for a coin, and do not trade the Joseph of divine glory for the bounties of this world and the hereafter. Soon, you will see what is now visible become absent. Therefore, strive with utmost effort and haste to the shade of the Lord of creation, for there is no safe refuge except His shade, and there never will be.

His statement, exalted in His majesty, "As for the youth, he is from the fire of the green tree kindled from this yellow essence; we killed him in the visible form because God had decreed a portion for his parents in the Book, and we feared that he would oppress them with the fire in the beauty of glory, tyranny without knowledge," is very clear that everyone has oppressed this most pure, most luminous, most glorious beauty in a way that none but God knows. If only they had sufficed with oppression and arrogance, but they have always been engaged in the destruction of the house of God and His sanctuary and will continue to be so. However, their hearts will not rest until they drink my blood after we created and preserved them to elevate my cause and assist my beauty. When they found their strength and felt secure, they rose against me with great tyranny. When it reached that point, a caller called from behind the veil of eternity, "O exalted pen, do not limit your cause to mentioning less than it, say: By God, the Bayan was all revealed for my wondrous, supreme cause, and without you, not a letter of the Bayan would have been revealed, nor any pages of the exalted, honored one. Leave the dead, for those who do not believe in you are dead, not alive; they do not hear nor understand, even if words from the first and the last were cast upon them. But those whom God has revived through you, they have read all the books in your love and need nothing else but you, for your manifestation

itself has made you a proof for all worlds." When I heard the call, I sufficed with what was inscribed by the radiant, sanctified finger.

The verses of divine majesty in this name and appearance are more than can be counted. Nevertheless, these rabble have interpreted this blessed name as the land of Ta, whereas the Primal Point, may all souls be a sacrifice for Him, called it the land of glory. They did not understand that His intention was to foretell the appearance of the sacred beauty in that land, saying, "O land, upon you walks the glory, and in you resides this radiant, shining name." In every instance, this blessed name has been mentioned before all names, and similarly, in the previous prayer, the most ancient of names is mentioned with this blessed name, saying, "O my God, I ask you by your most glorious name." Similarly, the months, named with new names, the first of them is attributed to this name. In everything, if you observe, the best of it is mentioned with this name. Yet, see to what extent the animosity has reached that they interpreted this blessed name as a land, whereas a particle of its dust is better than them and their selves and their realities. Woe to them and to what their hearts contain of the fire of envy and hatred, with which they burn themselves every moment, and they are unaware.

And also His Holiness Quddús, may His glory be exalted, inscribed several Tablets in the land of Badasht and sent them. This servant has never disclosed them. Among them, He has clearly, without any allusion, mentioned the following about this new Cause: "When the Lord manifests a mystery from the horizon of splendor in a land or a place, that luminous countenance from the point of splendor becomes adorned. And when the heavens of attraction arise with the lines of the secret written, that is from Our command for the people of knowledge, it is evident."

These blessed Tablets are now present, and all of them explicitly bear witness and testimony to this Cause. By the Lord of the Throne and the firmament, modesty prevents the mention of these words, as this servant has never desired to assert any station for himself through previous words, for my station is His station, and it is evident in the midst of the sky of independence. And there is no one with sight but witnesses and sees, and for the blind, there is no portion.

Say: By God, my station is His station, my power is His power, my sovereignty is His sovereignty, His manifestation is my proof, and what flows

from His Pen is my testimony, just as my manifestation is my proof, and what flows from my Pen is my testimony. However, out of consideration for the preservation of Our servants, it is written explicitly. And among them is the point of attraction, His Holiness Tá, upon whom be the Most Glorious Beauty of God, who has been with this servant for a long time and would never exchange the meeting of this servant with the dominion of this world and the hereafter, and did not wish to part from me even for a moment. But what was destined, happened. And how many verses and poems He mentioned in this new Cause, among them in describing the Most High Countenance, He composed a ghazal, one verse of which is:

“If Splendor removes the veil from the face,
Hundreds of thousands like Azal will appear.”

The Primal Point Established His Cause With the Same Proof

And He has also praised this servant abundantly. Above all these statements is the Hidden Book of the Primal Point, may our souls be sacrificed for Him, which has been revealed entirely in this new Cause and has remained concealed from sight. Ask God to attain it. By the One in Whose hand is my soul, if the claimant of divine beauty today had not mentioned such proofs in his book and had not relied on them to mislead the people, this servant would never have used these proofs as an argument.

O servants, listen to the call of the Exalted One in His latter manifestation, and erase all these proofs from your hearts, for if you rely on words, hints, scriptures, and books in this wondrous, divine manifestation, you will never attain the essence of the knowledge of the Face of the Merciful and the Sovereign of existence. Rather, look to the same proof by which the Primal Point Himself, exalted be His glory, established His Cause, and likewise, before Him, Muhammad, the Messenger of God, and before Him, the Son of Mary, and before Him, Moses. By the One in Whose hand is my soul, one letter of the verses of God is more precious to this servant than all that is in the heavens and the earth.

It has been mentioned that during the time of manifestation, do not look to words, hints, proofs, names, and attributes. This is a command that the

Primal Point Himself, may our souls be sacrificed for Him, has given. The intention of that divine beauty is that, during the time of manifestation, the people of the Bayán should not cling to traditions and verses like the people of the Qur'án and object to the Manifestation, the Originator, and the Revealer of those.

Indeed, if you reflect a little on this most wondrous, most mighty manifestation, you will be informed of countless secrets and will observe that from the beginning of creation until now, no such manifestation has appeared, though, considering the lack of capacity among the servants, there are also reasons for prevention. To separate the essence from the accident and the spirit from the clay. By God, the Truth, today, if a particle of the essence were mixed with a hundred thousand measures of stone and hidden behind the seven seas, the hand of God's power would surely reveal it and separate that particle of essence from it.

O people, the breeze of God is blowing, the spirit of God is in motion, and the attraction of God has dawned from the horizon of the rising of the beauty of the Merciful. Raise your heads from the slumber of the self and passion and observe what has appeared in the creation. Beware, do not listen to the falsehoods of the people, for today, if a pure ear is found, it will hear from this group what it heard from the people of the Qur'án, and what it heard from the people of the Torah and the Gospel, and more than their sayings, it will witness the same deeds with the eye of the inner and outer vision.

Today, someone who has opposed the Self of God and has shown arrogance towards His creation has mentioned in his words that if the Truth appears, whether from the people of the Bayán or others, whether slave or free, whether black or white, this servant will be obedient and will have no word to say. Now observe this statement, made at a time when he is engaged in fighting against the beauty of God and in utmost aversion.

Scholars Who Issue Fatwas to Kill

Now reflect and observe what the proof of God has been and what the sign of the appearance of the Truth is. This manifestation, so apparent, whose lights have enveloped the world, he has turned away from and stood up to kill, and

afterward engaged in these words out of the delusion of the people. Just like at the beginning of the manifestation, when the scholars of the Qur'án, with prayer beads in hand, in utmost humility and devotion, would engage in worship in their sanctuaries, showing such piety that when the name of God was mentioned, they would stand up with utmost humility and submission.

Yet, at the same time, they issued fatwas for His killing and executed judgments lower than faith upon Him, while speaking with their tongues, saying, "How could we be turning away from the Truth, while we pray at night and ask from God during the day? Whenever He appears, we will be obedient and submissive." Now, they are turning away from God. By God, besides whom there is no god, they cut off the head of the Manifestation of the Self of God with the knife of malice and corruption and the sword of hatred and enmity, and at the same time, with a submissive neck, they utter this word, "Whenever the Truth appears, I will be obedient."

By God, O people, they have found you immature to speak such nonsense, and they have found you so deluded that the Truth, which has appeared in all manifestations, they have given a fatwa for His killing and have been constantly fighting against His beauty, and yet they speak these words. Alas and regret upon you, for you have been heedless of Him who has appeared more manifest than any manifestation and have occupied yourselves with those who, by God, if you were aware of Him, you would flee from them a thousand distances.

We ask God to separate me from him and to purify the land I am on from the filth of these transgressors, or to settle me in another land, for He is indeed gracious to His servants, and He is indeed powerful over all things.

To Subh-i-Azal (Mirza Yahya)

Say: O ignorant one, the Beloved Self is manifest and radiant like the sun, and today you have not attained knowledge of Him. Instead, you do not count Him among the people of faith, despite all His proofs and evidences that have encompassed the world. Nevertheless, you cling to His words, intending to establish a leadership for yourself. By the True God, all things deny you, but you do not perceive it. Your status before God is like that of

the people of the Qur'án who established their leadership by the words of the Messenger, sitting on the thrones of glory and judgment, and inflicted upon Him what no eye in creation had seen or comprehended.

O one intoxicated with the wine of self and desire, you have overlooked the known Sovereign and clung to your delusion. This humiliation suffices for you, that you have denied the verses by which your religion was established and in which you take pride, seeking to establish a status for yourself, yet you are unaware. You have no status before God except like those who turned away after believing and denied after acknowledging. If you were truly knowledgeable, by the True God, the faithful spirit would turn its head away from your actions, and you have not realized it, being among the heedless. The houris of the chambers sit on ashes due to your oppression, while you are joyful within yourself. By the True God, everything laments and weeps within itself, but you are oblivious and among the heedless.

You mention the Beloved with your tongue to testify against the people, yet you kill the Beloved of the First and the Last. If God were to open your sight, you would witness that by your injustice, the Beloved is suspended in the air, and you constantly hurl at Him the arrows of envy and hatred, followed by the darts of malice and stubbornness, then by the bullets of aversion. God has indeed been a witness and knowledgeable about this. Muhammad laments in the highest horizon, the spirit weeps in the sublime companion, Moses mourns at the Lote Tree of the furthest boundary, and the eyes of the prophets and messengers cry.

O one intoxicated with the wine of pride, awaken for a moment with awareness. Reflect on yourself and your actions. Suppose you have confused the immature ones about the Cause of God, making all of them bow to you instead of God. What benefit do you gain from this? No, by the Lord of the worlds, you gain nothing but the loss of this world and the hereafter. If today you sit on a throne of ruby, before God, you dwell in the abyss. By God, if you listen with the ear of nature, you will hear that the very earth on which you sit seeks refuge in God from you and says: O heedless one, by what proof and evidence do you establish your truth and deny the Truth of Him who is the Truth and the One who establishes the Truth?

Woe unto you and those who have taken you as a beloved for themselves instead of God. You did not become certain in the truth, so why did you rise

up to kill Him? For twenty years He strove to protect you, knowing what was in your heart, and if He had willed for a moment, you would not have existed. Yet you did not awaken, and you attributed your actions to the Truth throughout the world. By God, there is nothing in this heart except the lights of the effulgences of the dawn of eternity, and it is not content with anything harmful to itself.

O my brother, hear the call of the one who, due to your injustice, has fallen into this pit which has no bottom, and whose garment is stained with sincere blood because of your malice. From the bottom of the pit, he cries out, saying: "O my brother, do not do to your brother what the son of Adam did to his brother. O my brother, fear God, and do not dispute my verses, do not fight against my Self, and do not kill the one whose chest has become a place for the swords of the enemies, lest harm befall you. He who has safeguarded you every night and day, every morning and evening, O my brother, by the True God, I do not speak from desire. This is nothing but a revelation revealed. The Mighty Spirit taught me at the Lote Tree of the farthest boundary. By God, O my brother, these are not from myself but from the Mighty, the Wise. Every time I approached you to prevent any disturbance that might test the servants, safeguarding the command of your Lord, by God, you cast towards me the arrow of dissension. And whenever I drew closer to you, hoping to calm your soul, you rose against me with hypocrisy. Your very being testifies to this if you are among those who deny.

By God, O my brother, whenever I remained silent about the wondrous mentions of my Lord, the Holy Spirit raised me to His command, and the Great Spirit awakened me from my sleep and made me speak the truth between the heavens and the earth. If this is my sin, I am not the first to sin. Those before me committed it: the one named 'Ali in the Kingdom of Names, then Muhammad in the realm of the most exalted, then my Son in the supreme assembly, then the Interlocutor in this sacred, blessed, mighty, and lofty Sinai.

O my brother, look into the books of the prophets and messengers, and then see the proofs of God, His evidence, His signs, His manifestations, and His verses in their hands. Be just with your brother and do not be among those who wronged the Self of God and then oppressed themselves to instill doubt and suspicion in the hearts of the believers. By God, when your brother

To Subh-i-Azal (Mirza Yahya)

knew you rose against him and the fire of envy would not be quenched in your chest, he left with his family alone and entered another house, closing the door to entry and exit. He remained there as one of the wayfarers. Yet you, O my brother, were not content within yourself and wrote and sent what you sent. By God, the Pen is ashamed to write what you mentioned and what you falsely attributed to your brother. By this, you have ruined my sanctity and the sanctity of God among the servants.

You will witness and see, and at that time you will be among the heedless. Arise from the slumber of your soul and desire. Trim the mustache of envy and clip the nails of hatred. Purify yourself with the fragrance of loyalty. Wash with the waters of holiness. Place your face on the ground in humility, submission, repentance, and return to the Beloved.

A Prayer For Subh-i-Azal to Pray

Say: O Lord, I am the one who neglected the rights of my brother during these nights and days and was heedless of the wondrous mentions of Your wisdom. So, O my God, lift the veil from my sight so that I may know Your Self, praise You, and detach from all else but You, turning towards Your noble face. Make me among Your servants, who have a place of truth near You, and grant me from the nectar of Your grace and the abundant bounty of Your kindness. Join me with Your sincere servants who did not turn to the world, its leadership, or anything within or upon it, but devoted themselves and their wealth in the path of their Creator, and were among the detached.

O Lord, do not leave me to myself. Take my hand with the hand of Your power. Rescue me from the depths of the soul and desire, and its flames. Make that fire for me coolness, peace, rest, and fragrance. Write me among Your detached servants. O Lord, grant me success in serving You and proclaiming Your verses. Make me a helper for Your cause, a protector of Your religion, a speaker of Your praise, and an expounder of Your bounties and grace. You are the Mighty, the Generous.

O Lord, do not disappoint those who cling to the cord of Your favor, and do not drive away those who hold onto the finger of hope in Your great

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

generosity and bounty.

O Lord, do not veil me from the source of Your good pleasure, and grant me contentment with what You have decreed and revealed from the clouds of Your grace and the showers of Your bounteous honor. You are the Giver in all conditions, and You are indeed the Forgiving, the Merciful.

O Lord, do not strip my body of the garment of justice, and do not deprive my heart of the robe of acknowledgment by Your Self, the Most Merciful.

O Lord, make my feet firm on Your path so that I do not deny what You have called me to in all Your verses, Tablets, Scriptures, Books, and Holy Scrolls. O Lord, let me turn towards Your bounties and return to the ocean of Your forgiveness, so do not deprive me of Your beautiful praise. You are the one who can do whatever You will, and You are the Mighty, the Powerful.

O Lord, enable me not to deny what has affirmed my faith, established my remembrance, raised my name, stirred my being, and verified my reality, and make me among the believers.

O Lord, do not deprive those who stand before the city of Your mercy and cling to the hem of Your kindness and bounty.

O Lord, write for me a word from Yourself, that I may remember it at dusk and dawn and at all times, as You have spoken through the tongue of the oppressed in the depths of the pit. Perhaps I may take the path to the horizon of justice when God addresses the breeze of His holiness, which blows from the direction of the Throne and makes it a messenger to the world. For in those days, He found no messenger to send to the servants with the glad tidings of His command and to make them among the remembering and rejoicing ones. He was cast into a prison cut off from the hands of the seekers and the feet of the wayfarers, and beyond the prison, He fell into the pit of envy, whose bottom was known only to His all-knowing, all-aware Self.

To the Breeze of the Morning

Thus God related the true stories through His truthful, knowledgeable, trustworthy tongue.

To Subh-i-Azal (Mirza Yahya)

O breeze of the morning, since no messenger is observed, pass through my lovers with the fragrance of the garment of splendor from the paradise of eternity, and inform all of them with the breaths of the spirit and the verses of the manifestation so that some souls might be purified from all attachments to the earth and return to the greatest paradise.

But, O breeze, pass with complete detachment, so that if the harm of the worlds befalls you, you remain patient, and if their bounties descend upon you, you do not pay attention to them. For if you are not sanctified from the elements of envy, hatred, acceptance, rejection, stillness, and agitation of all those on earth, you will not be able to proclaim this wondrous Cause and will not attain the bearing of the divine secrets.

The Purpose of God and His Messengers

Thus commands you the tongue of your Lord, so that you may be among the doers. Say: O lovers and O possessors of understanding, finally, detach your gaze from the world and its affairs, and with the eye of insight, observe the apparent affairs and radiant conditions that have appeared and become manifest from the direction of the Most Glorious Throne. Reflect so that in these days, when the intoxication of heedlessness has enveloped all the inhabitants of the heavens and the earth, you may draw yourself to the divine city of unity and not be deprived of His endless mercy. Lest, God forbid, you become veiled from the primary, divine purpose and be counted among the heedless in the Book of the Lord of lords, without realizing it. We seek refuge in God from that, O possessors of understanding.

All the prophets and messengers have called people to the path of the knowledge of the beauty of the Merciful, for this station has been and will always be the highest of stations. Reflect a little on the sending of the divine messengers and the reason and cause for which these embodiments of oneness have come from the unseen into the realm of the seen and have borne all these trials and tribulations that you have heard of. There is no doubt that the purpose was nothing other than inviting the servants to the knowledge of the beauty of the Merciful, and it will never be otherwise.

If you say that the purpose was the commandments and prohibitions, there is no doubt that this was not the primary purpose and never will be. Just as if the inhabitants of the heavens and the earth perform worship and are deprived of the knowledge of God, it will never benefit those who act upon it. This is clear and evident in all the heavenly books. If a soul is knowledgeable of the truth and abandons all the divine commandments, there is hope for salvation, as it is clear and proven to the possessors of insight. Therefore, the primary purpose of creation, the appearance of invention, the sending of messengers, the revealing of books, and the bearing of countless hardships by the messengers was all due to the knowledge of the beauty of the Sublime.

Now, if a soul engages in all acts and spends their entire life in standing, sitting, mentioning, thinking, and other acts, but is deprived of the knowledge of God, no benefit will ever return to him. The knowledge of God has always been the knowledge of the manifestation of His Self among His creation, as is mentioned and proven in all special books, in the statements of all Tablets, this exalted matter, and this supreme and noble truth. Blessed are the knowledgeable ones.

And if you observe with the purest sight, it becomes evident that all the manifestations of divine unity, who have sacrificed their lives, wealth, honor, and name for the sake of the Beloved, had no other purpose but to lead humanity to the path of knowledge. Now consider the Prophets who endured countless afflictions in the hope that people might tear through the veils of illusion and drink from the fountain of certainty. The veils of illusion appeared immense and overwhelming in the eyes of the people. Thus, every Messenger who manifested from the divine realm faced universal opposition from the masses, until the sending of the Messengers culminated in the Guide of Paths in the year sixty. It was seen how far people, due to the illusions of their souls, had strayed from the shore of divine sanctity, such that in their minds, nothing of God remained but desire, and nothing of certainty but apparent doubt.

When the Most Great Beauty commanded the tearing of the veils, everyone rose in opposition. However, a few who became aware of the true purpose burnt away all the veils of illusion and the clouds of doubts with the fire of the divine Lote Tree and attained the knowledge of the Beauty of the Merciful. By God, the True, if anyone contemplates the adversities faced

The Bab Speaks to the People of the Bayan

by that Blessed Beauty from the learned and the countless afflictions, they would spend their entire life in wailing, lamentation, and sorrow. Ultimately, the enemies of that Manifest Beauty suspended Him in the air and cut down the Lote Tree of invincible might with the bullets of polytheism and hatred.

The Bab Speaks to the People of the Bayan

Even when that Blessed Beauty was hanging in the air, He spoke with a clear and eloquent tongue these firm and solid words: “O people of the Bayan, reflect on this creation. All consider themselves knowledgeable of the Truth and travelers on the path of certainty. They are constantly engaged in the remembrance and words of the Merciful and never abandon the commandments of the King, the All-Knowing, even for a day. If any soul does, they immediately regret it. Despite this, they hang and martyr the essence of the Merciful and the purest substance of the Sublime, which they had adhered to for knowledge, never recognizing Him. They have deprived themselves of all divine favors and celestial grace. They are in the depths of fire and consider themselves among the people of Paradise, immersed in the sea of torment, and reckon themselves among the loved ones of the Lord of Lords. They deem themselves to be in the utmost proximity to the Truth but are in extreme remoteness.

So, O people of the Bayan, in every moment, trust in the Beauty of the Lord of all worlds and seek refuge in Him, lest you bring upon my Beauty in this final Manifestation what this group has brought upon Me in this time. O people of the Bayan, the community of the Furqan had no proof in their hands except the Furqan, which was the criterion between truth and falsehood in those days. When my Beauty of the All-Glorious and Most Merciful dawned from the horizon of divine sanctity, I manifested myself with that proof and even greater, so that they might recognize the proof from the previous one and not deprive themselves of acknowledging the Beauty of Certainty. Yet, they recite the verses of the Furqan in all days but are prevented and deprived of these new verses, whose proof is as evident as the sun in the sky.

At the time of the appearance of these divine verses, some claimed that these verses were stolen from previous books, while some foolish tongues

spoke that these verses emerged from the self and desire. Thus, we testified against them, and you are among the witnesses. The matter reached such a point that while invoking my name, they wounded my body, and while priding themselves in knowing me, they shot at my known Beauty. This is the condition of the world and its people, until my delicate spirit was freed from the impurities of the polytheistic souls and soared to the most exalted, most elevated, most glorious station and the most sacred, most guarded, and most splendid companion. After my blessed spirit ascended to the highest horizon, I observed with grace and favor towards those who claimed to love me, to see who would act according to my counsels and obey my commands.

When the Tongue of Eternity speaks from the horizon of the All-Glorious and says, "O assembly of the Bayan, this is my Beauty that has appeared with my verses and then with my Manifestations. Why did you disbelieve in it and turn away from it? Indeed, I have become certain that you did not believe in me, as it was proven at the time of my appearance that the assembly of the Furqan did not believe in Muhammad, the Manifestation of Myself, as it became evident during the appearance of Muhammad that the assembly of the Gospel did not believe in My Son, as it became evident during the coming of the Spirit that the people of the Torah did not believe in the Speaker. So return and then look until the matter reaches the first Manifestation."

Thus, we bestow upon you from the secrets of what has been, so that perhaps you may become among the discerning in yourselves. Not many days passed after my martyrdom when a new grace dawned from the sacred horizon of the Most Glorious and an exalted favor shone from the zenith of the highest glory. The ancient pure one manifested with the Most Great and Most Honored Beauty from the unseen Ridvan, with the same proof that I had made proof and with the same argument that was acceptable before God, rather with all the attributes of divine unity, the manifestations of divine might, the innermost essences of the unseen, which cannot be perceived, and the indications of invincible might. Yet, O assembly of the Bayan, from all directions, you have gathered with the swords of illusions and the signs of the greatest Throne, and in every moment, you have inflicted upon this exalted, invincible Beauty the arrows of hatred. By my Beauty, if you consider the present and turn to the truth, you will see that seas of blood flow from my body, and the effects of the swords of hatred are evident on my limbs. You

The Bab Speaks to the People of the Bayan

have not thought about why I sacrificed my life and endured all these swords of infamy and bullets of hatred. It is clear that my only purpose was the recognition of the Manifestation of Myself. And when the Manifestation of Myself appeared with full splendor, you acted in this manner, which has become evident. Now, if you are questioned in the great assembly about what you have done, what will you say to the Lord of Lords? No, by God, you will never have the strength to speak, for it has been a short time since my occultation, and you have witnessed all the proofs of the Manifestation and the events that occurred. Despite this, you have been heedless of the Beauty whose words confirmed all previous and subsequent attributes and remained veiled by the illusions of self and desire from the supreme vision.

O people, in all the tablets of the Bayan, I have given everyone glad tidings of this holy, invincible Manifestation and have said that in the time of the rising of this most great Luminary, do not be occupied with anything created between the heavens and the earth and remain veiled from the Ancient Beauty. I also explicitly said, O people, beware if at the time of appearance you become veiled by the One of the Bayan. It is known that the One of the Bayan is the first creation of the Bayan before God and is given precedence over all. I also explicitly said, O people, beware if at the time of appearance you become veiled by what has been revealed in the Bayan. Now, O people, you are in a state described in the Bayan, and you do not know what the purpose is and for whom it is intended, for no soul was aware of my purpose. Despite this, you have turned away from the source of the description and its revealer, and from the one who manifested and realized it, from whom these manifestations were created and will continue to be created. You have issued a verdict for His death. By God, you have always harmed this essence of the Merciful like a serpent and have neither believed nor recognized the truth. Why have you then agreed to kill and harm Him? By my Beauty, you have neither drunk from the cup of justice nor tasted from the ocean of my pleasure. You have not set foot in the abode of fairness and have not walked in the path of the insightful. You have considered misguidance as the essence of guidance and pure polytheism as the essence of unity. And all of you have clearly seen the soul preserved by God for twenty years, which is now present and has been protected by the grace of the Merciful, with knowledge of all that is within it, in the sanctuary of divine preservation. Despite this, you have risen to kill Him. When His will and action spread among the

emigrants, to cover their vile actions and cast doubt into the hearts of the deluded, they engaged in forged fabrications and attributed their actions to the ancient pure one, hoping to divert the servants from the right path to the left of illusion.

You have denied what you have seen with your own eyes and understood, and you have remained veiled by the forged fabrications from the appearance of divine unity. By the glory of my exalted sanctity, what they have written about this Manifest Beauty is proof against all, demonstrating the lies of the speakers and establishing this clear matter, for they have mentioned attributes whose falsehood is clearer than the sun in the middle of the sky. All have associated with this exalted, most high Beauty and have understood to the extent of their capacity. Despite this, you have turned away from the divine revelations and explicit signs and, assuming they are truthful, have not acknowledged the right of God to do what He wills and have not agreed that He judges as He desires

.Beyond all these stages, those who accompanied me on this journey with God and have perceived many matters with their own eyes and hearts testify that the True, exalted is His essence, has always been and will always be distinguished from all others with all attributes. Yet, you have considered these souls liars and those who were never aware of the matter and never will be, and who walk the paths of illusion and suspicion, you have deemed truthful. Woe unto you, O assembly of the deluded! By my Beauty, the conclusive proof of God has been completed against all, and His perfect word has shone from the horizon of truth. Today, there is no refuge but His refuge and no shelter but His shelter. Hear the call of your Beloved and cling to what you have seen with your own eyes and break free from the cord of illusion. By God, if you observe with the sight of reality, you will see that the inhabitants of the Supreme Concourse are engaged in wailing and lamentation, and all the maidens of the chambers are in moaning and mourning. The leaves of the divine Lote Tree have withered from the oppression of these oppressors. By the True God, the breezes of divine mercy have been cut off from the realm of existence, and the radiance of the face of the Glorious One is forbidden to the dwellers of the universe.

By the True God, you have committed such an injustice that all things have been deprived of their life. Today, no creation remains, whether from the

inhabitants of the Supreme Concourse, the cities of permanence, or those who are immersed in the ocean of names, except that all delicate things have been transformed into sorrow, and they have donned the garment of mourning. All the assembly of the cherubim and the realities of the Prophets and Messengers are engaged in lamentation in the chambers of exalted might, while you, O heedless ones of the earth, are joyful and wandering in the land of the lowest abyss. You have killed the essence of religion and think you are seated on the throne of faith and certainty. By God, O people, such a manifestation has never appeared, nor has the eye of creation seen it. Hear my call and do not be among the cautious ones who were in the assembly of the Furqan, to the extent that they were cautious of the breath of a mosquito, but issued fatwas for the shedding of the blood of God. They were engaged in remembrance, but when the verses of the Sovereign of Remembrance were revealed to them, they cried out to leave these remembrances and not distract them from the remembrance of God. These were the actions and deeds of that group, which became evident. And you, O people of the Bayan, in these days, are committing and practicing the essence of those deeds and consider yourselves from the truth and count yourselves among it.

Thus, I bear witness to God and His angels and His Prophets and His Messengers and those who circle around His throne and all that has been created in the heavens and the earth, that I have not failed in delivering My message to you. I have conveyed to you the messages of God at the time of My appearance and My ascent, and this moment in which I have manifested Myself from the horizon of the All-Glorious and bestowed upon you wisdom and explanation. I have made you know the Beauty of the Merciful and completed the proof for you, and the argument upon you, and the evidence within you. No mention remains except that I have cast upon you.

So, O my God, You know that I have not failed in Your command. I have conveyed to them what You commanded me before the creation of the heavens and the earth. I have shown them the paths of Your justice and revealed to them the ways of Your pleasure. So, O my God, have mercy on these people and do not make them among those who have turned away from me, denied my truth, and disputed my verses to the point of shedding my blood and severing my limbs. Therefore, O my God, support them in Your cause, then grant them victory with Your victory. Do not let them be deprived of these breezes that have blown from this Ridvan which You have created in

Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

the center of the paradises. Do not prevent them from the fragrances that have been sent from the horizon of Your name, the Merciful.

Then, O my God, ignite in their breasts the fire of attraction from the light of Your words, so that they may be turned by Your absolute power to the right side of Your Throne of Mercy. Then, O my God, set ablaze in their hearts the torches of Your love and longing, so that the veils which have hindered them from approaching Your presence and meeting You may be burned away. Then take, O my God, their hands with the hands of power and might, and save them from the depths of illusion and desire. Deliver them to the abode which You have sanctified from the signs of all that has been created between the earth and the heavens. Then cast upon them the word by which the hearts of the knowers are drawn to the heaven of Your mighty bounties and the hearts of the near ones to the air of the sanctity of Your grace.

Then make them, O my Beloved, among those whom nothing in the heavens and the earth can prevent from turning towards the direction of Your favor, standing firm on Your cause, acknowledging Your presence, and certifying their belief in meeting You. Indeed, You are the Forgiving, the Merciful, the Bestower, the Mighty, the Helper, the Generous.

Part VIII.

Writings Revealed in the Year 1868

Suriy-i-Ghusn (Tablet of the Branch)

1 He is the Everlasting One in the most resplendent horizon.

The command of Allah has come upon shadows of explanation, and the polytheists on that day will be in great torment. The armies of Revelation have descended with the banners of inspiration from the heaven of the Tablet in the name of Allah, the Almighty, the All-Powerful. Then, the monotheists will rejoice with the victory of Allah and His dominion, while the deniers will be in manifest confusion at that time.

2 O people, do you turn away from the mercy of Allah after it has encompassed all possibilities created between the heavens and the earth? Do not exchange the mercy of Allah upon yourselves, nor deprive yourselves of it. Whoever turns away from it is indeed in great loss. The example of mercy is like that of the verses; it has been sent down from a single heaven. The monotheists are given to drink from it the wine of life, while the polytheists drink from the scalding water. And when the verses of Allah are recited to them, hatred's fire ignites in their chests; thus, they have exchanged the blessings of Allah upon themselves and have become among the heedless.

Enter, O people, under the shade of the Word, then drink from it the nectar of meanings and explanation, for in it are the treasures of the abundant Kawthar of the Most Exalted. It has appeared from the horizon of your Lord's will, the Most Merciful, with marvelous lights.

The Branch

3 Say, the Sea of Eternity has branched out from this Greatest Ocean, so blessed are those who settle on its shore and become among the steadfast. And from the Sidrat al-Muntaha, this most resplendent, sacred temple has

Suriy-i-Ghusn (Tablet of the Branch)

branched out as a branch of holiness. Congratulations to those who seek shade under its shadow and become among the tranquil ones.

4 Say, the branch of the Divine Command has grown from this firmly established root that Allah has anchored in the land of His Will, and its offshoot has risen to a station encompassing all existence. Exalted is He from this sublime, blessed, mighty, and impregnable creation. O people, draw near to it and taste from it the fruits of wisdom and knowledge from the presence of a Mighty, All-Knowing One. Whoever does not taste from it will be deprived of the blessings of Allah, even if they are provided with everything on earth, if you are among those who know.

5 Say, a word has been detailed from the Greatest Tablet by virtue of grace, and Allah has adorned it with the embroidery of His Own Self, making it a sovereign authority over all on earth and a sign of His greatness and omnipotence among the worlds. So that people may glorify their Mighty, All-Powerful, Wise Lord through it, and extol their Creator, and sanctify the Self of Allah, Who stands above all things. This is nothing but a revelation from the presence of the Ancient, All-Knowing One.

The Appearance of Allah

6 Say, O people, be grateful to Allah for His appearance, for it is the greatest favor upon you and the most perfect blessing for you. With it, every decayed bone is revived. Whoever turns to it has turned to Allah, and whoever turns away from it has turned away from My beauty, denied My proof, and is among the extravagant. It is indeed the trust of Allah among you and His covenant within you, its appearance upon you, and its rise among His close servants. Thus, I was commanded to convey to you the message of Allah, your Creator, and I have delivered to you what I was commanded. Then, let Allah bear witness to that, followed by His angels, His messengers, and His sanctified servants.

7 Breathe in the fragrance of divine pleasure from its emanations and do not be among the deprived. Seize the grace of Allah upon you and do not hide from it. Indeed, We have sent it upon the temple of mankind, so blessed is Allah, the Originator of what He wills by His Wise, Decisive command. Those

who have withheld themselves from the shade of the branch have wandered in the wilderness, and the heat of passion has consumed them, and they were among the perished.

8 Hurry, O people, to the shade of Allah so that He may protect you from the heat of a day when no one will find any shade or refuge for themselves except the shade of His name, the Most Forgiving, the Most Merciful. O people, put on the garment of certainty so that it may protect you from the assault of doubts and illusions, and that you may be among the believers during these days when no one will be certain or settle upon the matter except by detaching themselves from everything in the hands of people and turning towards a luminous, sacred scene.

Abandon Polytheism & Convey His Command

9 O people, do you take falsehood as a source of aid for yourselves besides Allah, and follow the rebellious ones as lords other than your Lord, the Omnipotent, the All-Powerful? O people, abandon their remembrance, then take the cup of vitality in the name of your Lord, the Most Compassionate. By Allah, with just a drop of it, potentiality comes to life if you are among those who possess knowledge. Say, today there is no protection for anyone from the decree of Allah, nor is there a refuge for a soul except in Allah, and this is the absolute truth, and anything beyond the truth is nothing but clear misguidance.

10 Indeed, Allah has decreed upon every soul to convey His command to the best of their ability. Thus, the matter has been determined by the Finger of Power and Authority upon the Tablets of Mighty Esteem. Whoever revives a soul in this matter is as if they have revived all the servants, and Allah will raise them on the Day of Resurrection in the pleasure of the Oneness, adorned by His own sovereign, mighty, and generous Self. Indeed, this is the support from your Lord, and apart from this, nothing will be mentioned today in the presence of Allah, your Lord and the Lord of your ancient forefathers.

To the Servant, Mírzá Alí-Riday-i-Mustawfi of Khurasan

11 Indeed, you, O servant, listen to what We have instructed you in the Tablet, then seek the bounty of your Lord at all times. Then spread the Tablet before those who believe in Allah and His signs so that they may convey what is in it and be among the doers of good.

12 Say, O people, do not spread corruption on the earth and do not argue with people, for this was not the way of those who took shelter in the shadow of their Lord, who were on the path of truth and trust. And if you find someone thirsty, give them a drink from the cup of Kawthar and Tasneem. And if you find someone with receptive ears, recite to them the verses of Allah, the Almighty, the Mighty, the Merciful.

13 Open your tongue with good speech and then remind the people if you find them receptive to the sanctity of Allah; otherwise, invite them with their own selves and then leave them at the origin of Hellfire. Beware not to spread the pearls of meaning to every blind and barren person. Indeed, the blind one is deprived of seeing the lights and will not distinguish the stone from a precious sacred pearl. If you were to recite a thousand years of marvelous verses of glory upon a stone, would it understand or be affected by it? No, by your Merciful and Compassionate Lord. And if you recite all the verses to a deaf person, would they hear a single letter from them? No, by the ancient glory's beauty.

14 Thus, We have cast upon you from the jewels of wisdom and eloquence so that you may gaze towards your Lord's direction and detach yourself from the worlds. The spirit is upon you and upon those who have settled at the abode of holiness and have been steadfast in the command of their Lord, on a clear and straight path.

Lawh-i-Rais (Tablet to Ra'is)

He is the sovereign by right.

A Promise to the Ra'is (Ali Pasha)

The Most Exalted Pen says:

O soul, who considers yourself the highest of people and regards the divine servant, whom the eyes of the Supreme Concourse find bright and luminous, as the lowest of servants. This servant has never and will never have any expectations from you or your kind, for it has always been the case that each of the manifestations of the Merciful and the dawning places of the sublime glory, who have descended from the eternal world to the mortal realm to revive the dead, have been deemed by people like you as corrupt and deficient, even though these sacred beings were the very ones upon whom the reformation of the world depended. They have fulfilled their destiny, and soon you will fulfill yours, and you will find yourself in great loss.

In your opinion, this reviver of the world and its reformer is corrupt and deficient. What fault have women, young children, and nursing infants committed to be subjected to the lashes of your wrath and fury? In no religion or nation have children been deemed guilty. The pen of God's decree has absolved them from blame. Yet, the flames of your oppression and tyranny have engulfed all. If you belong to any religion or creed, in all divine scriptures, valuable books, and confirmed tablets, children have never been held accountable. Even those who do not believe in God have not committed such acts because everything has an effect, and no one denies the effects of things except a fool who is entirely deprived of intellect and wisdom. Therefore, surely, the cries of these children and the wailing of these oppressed will have an effect.

The Exile and Imprisonment of His Group

A group that has never opposed your kingdoms or rebelled against the government, dwelling in seclusion and occupied with the remembrance of God day and night, such souls you have plundered, and what they possessed has been unjustly taken away. After the command for this servant's exile was issued, they grieved, and those who executed the exile mentioned that they had no issue with these souls and no objection to them. The government had not exiled them; if they wished, they could come with you. These poor souls spent their means and, abandoning all possessions, sufficed with the companionship of the servant. Trusting in God, they once again migrated with the Truth until the prison of Acre became their abode.

Upon arrival, military officers surrounded everyone, males and females, young and old, all were housed in the barracks. The first night, everyone was deprived of food and drink because the officers had seized the gate of the barracks and prevented everyone from leaving, and no one thought of these poor ones. Even when they asked for water, no one responded.

Some time has passed, and all remain imprisoned in the barracks, although we had resided in Adrianople for five years. All the people of the town, learned and ignorant, rich and poor, testified to the sanctity and purity of these servants. When this servant was leaving Adrianople, one of the beloved of God sacrificed himself with his own hands, unable to witness this oppressed one in the hands of the oppressors. Three times during the journey, the boat was changed, and it is clear how much hardship was endured by the children from being transferred from one boat to another. After leaving the boat, four of the friends were separated and prevented from accompanying. After this servant departed, one of the four, named Abdul-Ghaffar, threw himself into the sea, and his fate remains unknown.

This is but a drop from the ocean of oppression that has been mentioned. Nevertheless, you have not been content with this. Every day, officers execute a new decree, and it has not yet ended. Every night and day, they are engaged in new schemes. From the state treasury, they give three loaves of bread to the captives each day, which no one is able to eat. Such oppression has not been seen or heard of from the beginning of the world until now.

A Prophecy

By the One who made the voice of Bahá resound between earth and heaven, you had no significance or mention among those who have sacrificed their souls, bodies, and possessions out of love for God, the Omnipotent, the Mighty, the Powerful. A handful of clay in the sight of God is greater than your kingdom, sovereignty, honor, and power. If He wills, He can make you as scattered dust. He will seize you with His wrath and cause corruption to appear among you, and your lands will be divided. Then you will lament and cry out, but you will find no helper or supporter for yourselves.

This mention is not to make you aware, for the wrath of God has encompassed those souls, and they will never become aware. Nor is it to recount the injustices inflicted upon the pure souls, for these souls are so exhilarated by the wine of the Merciful and so taken by the sweet-scented Salsabil of divine grace that if the world's oppression were to fall upon them, they would still be pleased and even grateful in the path of God. They have never complained and never will. Indeed, the blood in their veins constantly seeks and hopes from the Lord of all worlds to be spilled on the dust in His path, and their heads long to be raised on every spear for the sake of the Beloved.

Several calamities have befallen you, yet you have paid no heed. One was the fire that burned most of the city with the flames of justice, such that poets composed verses about it, and they have written that such a fire had never occurred until now. Nevertheless, it increased your heedlessness. Similarly, the plague took hold, yet you did not become aware. But wait, for the wrath of God is prepared, and soon you will see what has been decreed by the Pen of Command.

Do you consider your honor to remain, or your kingdom to be everlasting? No, by the breath of the Merciful. Neither your honor will remain, nor our abasement. This abasement is the pride of all honors.

A Scene From Baha'u'llah's Childhood

When this servant was a child and had not yet reached the age of maturity, my father intended to arrange a marriage for one of my elder brothers in

Tehran. As was the custom of that city, they engaged in celebration for seven days and nights. On the last day, it was mentioned that today is the game of Shah Sultan Selim. Many nobles, dignitaries, and notable figures of the city gathered. This servant was sitting in one of the rooms of the building, observing. A tent was set up in the courtyard, and it was seen that figures resembling human beings, about a span tall, emerged from the tent, announcing that the Sultan was coming and to set up the chairs. Then, other figures came out and began sweeping, and others started sprinkling water. Another person announced, saying he was the herald, informing people to be present for the Sultan's reception. Then, a group with shawls and hats, as is the custom in Persia, and another group with axes, along with another group of executioners with sticks and flails, came and stood in their respective places. Then a person with royal grandeur and an imperial crown, with utmost pride and majesty, proceeded forward, stopping occasionally, and with complete dignity and composure, ascended the throne.

Upon sitting, the sound of cannon fire and trumpets arose, and smoke surrounded the tent and the Sultan. After it cleared, it was seen that the Sultan was seated, and ministers, nobles, and dignitaries stood in their places before him. Meanwhile, a thief was brought in, and by the Sultan's order, it was decreed that he be beheaded. Immediately, the chief executioner beheaded him, and red water, resembling blood, flowed from him. Then, the Sultan conversed with the attendees. During this time, news arrived that a certain border had rebelled, and a military parade was held. Several regiments of soldiers, along with artillery, were dispatched. A few minutes later, the sound of cannons was heard from behind the tent, and it was said that a battle was underway.

This servant was deeply thoughtful and perplexed, wondering what these arrangements were. The reception concluded, and the tent curtain was drawn. After about twenty minutes, a person emerged from behind the tent with a box under his arm.

I asked him, "What is this box, and what were these arrangements?"

He replied that all these expansive arrangements, visible objects, the Sultan, the nobles, the ministers, the grandeur, and the splendor, and the power and authority that you witnessed, are now in this box.

You and the World Are Perishable

By the Lord who created everything with a word from Him, since that day, all the means of the world have appeared to this servant like that arrangement, and they have never had, and will never have, the weight of a mustard seed. I was very astonished that people take pride in such things, whereas the discerning ones, even before witnessing the majesty of anything majestic, perceive its decline with absolute certainty. I have never seen anything without perceiving its end before it, and God is sufficient as a witness.

It is incumbent upon every soul to pass these few days with sincerity and fairness. If one is not enabled to recognize the truth, at least let him walk in the path of reason and justice. Soon, all these apparent things, visible treasures, worldly adornments, lined-up armies, decorated garments, and arrogant souls will be carried into the box of the grave, just like that box. To those with insight, all these disputes, contentions, and prides are like children's play and will always be. Take heed and do not be among those who see and yet deny.

You and the World Are Perishable

For this servant and the friends of the Truth, as all are captives and afflicted, they have never had, and never will have, any expectations from the likes of you. The purpose is that you raise your head from the pillow of heedlessness and come to awareness, and not unjustly assault the servants of God. While you still have power and strength, strive to remove harm from the oppressed. If you come to fairness and observe with absolute certainty the affairs and conflicts of the perishable world, you will acknowledge that all is like the game that was mentioned.

Listen to the word of God and do not be deceived by the world. Those like you who claimed lordship on earth without right, and sought to extinguish the light of God in His lands and destroy the foundations of the House in His territories—do you see them? Be fair and then return to God. Perhaps He may forgive you for what you have committed in this false life. Though we know that you will never be enabled to do so, because by your oppression the fire has been kindled, the spirit has lamented, the pillars of the Throne have trembled, and the hearts of the near ones have been shaken.

Lawh-i-Rais (Tablet to Ra'is)

O people of the earth, hear the call of this oppressed one with the ears of your hearts and ponder deeply on this analogy that has been mentioned. Perhaps you will not be consumed by the fire of desire and passion and will not be prevented from the truth by the adorned things of this base world. Honor and abasement, poverty and wealth, trouble and comfort—all are transient, and soon all on the earth will return to the graves. Therefore, every discerning one should gaze towards the everlasting sight, that perhaps by the favors of the Eternal Sovereign he may enter the everlasting kingdom and dwell in the shade of the Tree of Command.

Although the world is a place of deception and trickery, it constantly informs all people of their eventual demise. The very act of water flowing is a signal for the water carrier, informing him that he too will depart. If only the people of the world, who have amassed worldly adornments and been deprived of the truth, knew to whom that treasure would ultimately belong—no, by the essence of Bahá, no one knows except the Almighty God Himself.

Hakim Sanai, upon whom be mercy, said: “Take counsel, O you whose place is darkened, take counsel, Take counsel, O you whose face is brightened with dawn.”

However, most are asleep. Such souls are like the one who, intoxicated by the wine of self-desire, showed affection to a dog, holding it in his arms and playing with it. When the dawn of awareness arose, and the horizon of the sky was illuminated by the shining light, he saw that the beloved or the lover was a dog. He returned to his place, disappointed, regretful, and crestfallen.

Do not think that you have humiliated this servant or that you are superior to him. You are defeated by one of His servants, yet you are not a poet. The most base and abject of creatures rules over you, and that is your self and desire, which has always been rejected. Were it not for the consideration of ultimate wisdom, you would have seen your own weakness and that of all on the earth. This abasement is the honor of the Cause, if only you knew.

This servant does not and has never liked any word contrary to decorum. We have adorned the forms of Our chosen servants with the garment of propriety, otherwise, some of the deeds you deem insignificant would be mentioned in this Tablet.

Young Children Did Not Need An Army

O man of power, these young children and these poor ones, by God, did not need a royal decree and an army. After our arrival, a man named Giliboli Omar Bashi was present before us. God knows what he said. After discussions in which he mentioned his own innocence and your guilt, this servant stated that first, it was necessary to arrange a meeting where this servant could gather with the scholars of the time to determine what crime these servants had committed. Now the matter has surpassed these considerations, and you claim that you are commanded to imprison us in the remotest of lands. I have one request: if you can present it to the presence of the Sultan, that this servant meet with him for ten minutes and ask whatever he deems as proof and evidence of the truth of the word of God. If it is proven to be from God, then release these oppressed ones and leave them to their own condition.

He pledged that he would convey this word and send a response, but no news was received from him. While it is not appropriate for the Truth to present Himself to anyone, for all are created to obey Him, yet out of consideration for these young children and a group of women who have been separated from their loved ones and homeland, we accepted this matter. Nevertheless, nothing came of it. Omar is present and alive; ask him so that the truth may be revealed to you.

Now, many are ill and imprisoned. None knows what has befallen us except God, the Almighty, the All-Knowing. Two of these servants hastened to the Supreme Companion in the early days of our arrival. One day, it was decreed that those pure bodies should not be taken away until the costs of their shrouds and burial were paid, even though none of those souls had asked for anything, and at that time, no worldly adornments were available. Despite our efforts to take charge and for the existing souls to carry the bodies, this too was not allowed. Eventually, they took a prayer mat to the market, auctioned it, and paid the fee. After it became known, they dug a small area and placed both pure bodies in the same spot, even though they had taken double the burial and shroud costs.

The pen is incapable, and the tongue is powerless to describe what has happened, but all these poisonous trials are sweeter than honey to this servant.

Lawh-i-Rais (Tablet to Ra'is)

Would that at every moment, the world's harm for the sake of God and the love of the Merciful would befall this perishable one, the ocean of meanings.

Ask God To Help You Reach Maturity

We ask for patience and forbearance from Him, for you are weak and do not know. If you were aware and attained even a breath from the fragrant breezes wafting from the path, you would abandon all that you possess and find joy in, and reside in one of the ruined chambers of this Most Great Prison. Ask God to help you reach maturity so that you become aware of the beauty and ugliness of deeds and actions. Peace be upon those who follow guidance.

Part IX.

Writings Revealed in the Year 1869

Suriy-i-Haykal (Surah of the Temple)

He is the most innovative, the most glorious.

Praise and Blessings for God

1) Praise be to the One who sends down verses for people who understand. Praise be to the One who reveals verses for those who are aware. Glory to the One who guides whoever He wills to His path. Say, indeed, I am on God's path for all in the heavens and the earth. Good news to those who hasten. Praise be to the One who sends down verses for people who know. Glory to the One who speaks from the power of command, only known to His honored servants. Glory to the One who brings to life whoever He wishes by His word: Be and it is. Glory to the One who elevates whoever He wishes to the heavens of grace and sends down from it whatever He wills according to a determined measure.

2) Blessed be the One who does what He wills by a command from Him, for He is the Truth, the Knower of all things. Blessed be the One who inspires whoever He wishes with whatever He wills by His established and hidden command. Blessed be the One who aids whoever He wishes with the unseen forces, for He is indeed the Doer of what He wills, and He is the Mighty, the Sustainer. Blessed be the One who empowers whoever He wishes with the authority of His power and supports whoever He wishes in whatever way He wills. Good news to those who understand. Blessed be the One who determines a measure for everything in a stored tablet.

3) Blessed be the One who revealed to His servant what enlightens hearts and minds. Blessed be the One who sends down upon His servant from affliction what burns the hearts of those who have settled in the tent of permanence, then the hearts of those who are drawn near. Blessed be the One who sends

Suriy-i-Haykal (Surah of the Temple)

down upon His servant from the clouds of fate the arrows of affliction, then you see me in beautiful patience. Blessed be the One who has determined for His servant what He has not determined for any of His servants, for He is the One, the Mighty, the Sustainer.

4) Blessed be the One who sends down upon His servant from the clouds of resentment from the first of the hateful, the spears of fate, then he sees it in great gratitude. Blessed be the One who sends down upon His servant the weight of the heavens and the earth, indeed we praise Him for that, and only the knowers know it. Glory be to the One who places His beauty under the clutches of hatred from the first of the obscenities, indeed we are satisfied with that, and only those who perceive it know it.

5) Glory be to the One who deposited Hussain among the parties of the enemies, and he constantly returns to his body the spears of tyranny and hatred, indeed we thank Him for what He has decreed upon His repentant, grieving servant.

The Beginning of Revelation

6) So when I saw myself at the pole of affliction, I heard the most beautiful, the sweetest voice above my head. When I turned, I saw a maiden, the mention of my Lord's name suspended in the air, aligned with the sun's head, and I saw her rejoicing in herself. As if the embroidery of pleasure appears from her face and the light of mercy declares from her cheek. She was speaking between the heavens and the earth with a call that attracts hearts and minds and gives all my limbs, both outward and inward, the good news that my soul was rejoiced with, and honored servants rejoiced from it.

7) She pointed with her finger at my head and addressed those in the heavens and the earth, by God, this is the beloved of the worlds, but you do not understand. This is the beauty of God among you and His authority within you, if you indeed know. This is the secret of God and His treasure and the command of God and His dignity for those in the dominion of command and creation, if you indeed comprehend. Indeed, this is the one whom those in the realm of permanence long to meet, then those who have settled behind the most splendid pavilion, but you turn away from his beauty.

The Negligence of the Eloquent Ones (Bayani)

8) Indeed, oh eloquent ones, if you do not aid him, God will aid him with the forces of the heavens and the earth, then the unseen forces by His command: Be and it is. He brings forth by His will a creation that no one has insight into except Himself, the Guardian, the Sustainer. He purifies them from the stain of illusion and desire, elevates them to the position of sanctification, and reveals from them the effects of the authority of His power on the earth. Thus, it is decreed from God, the Mighty, the Loving.

9) Oh eloquent ones, do you disbelieve in what you were created for? You rejoice and dispute about someone whose insignificance is more valuable to Allah than all in the heavens and the earth, and yet you mock us. Bring forth what you have and I will know by which evidence you believed in the manifestations of the command before, and today, what proof makes you arrogant.

10) By He who created me from the light of His beauty, I found no one more negligent than you, no one more blind than you. You are led to your faith in God by what you have from the tablets when the verses descended and the lamp was lit, yet you disbelieve in that which His pen has decreed in the preserved tablet. You read the verses and deny their origin and revelation. In this way, Allah took your sight as a reward for your actions, if you were to feel it.

11) You write the verses in the evening and dawn, yet you are veiled from their origin. The high-ranking will show you the evil of your actions and disassociate from you, while you do not listen. Some ask others about what you say, these crimson ones, in which valley do they graze? They deny what their selves witness, do they close their eyes while they see? By Allah, oh people, with your actions, you have confused the inhabitants of the cities of names, and you are lost in the valley of Jerz and do not realize it.

The Resurrection of the Temples of Oneness

12) Oh supreme pen, listen to the call of your Lord from the lote-tree of the utmost boundary in the blessed, radiant place. You will find yourself

Suriy-i-Haykal (Surah of the Temple)

on spirit and scent from the melodies of your Lord, the Merciful, and you will be sanctified from the sorrows of these breezes that pass from the noble name of the Forgiver. Then resurrect in this temple the temples of oneness to speak in the kingdom of creation about their Lord, the High, the Glorious, and they will be those who illuminate with the lights of their Lord.

13) Indeed, we have destined this temple the beginning of existence in the creation of the Badi' (Originator) so that everyone realizes that I can do as I will with my word: Be and it is. Under the shade of each letter of this temple's letters, we send forth a creation whose number is known only to Allah, the Guardian, the Sustainer. Allah will create from it a creation that is not veiled by the signs of those who rebelled against Allah, and they drink in all times from the Kawthar of life, they are the successful ones.

14) These are the servants who settled under the shade of their Lord's mercy and nothing prevented them. They see from their faces the light of the Merciful and hear from their hearts the remembrance of the most noble hidden name. If they open their lips in praising their Lord, all those in the heavens and the earth would praise with them, and only a few of the people listen. And when they remember their Creator, all things remember with them. Thus, Allah has favored them over the creation, but people do not know.

15) They move around the command of Allah as the shadow moves around the sun. Open your eyes, oh eloquent ones, perhaps you will witness. With their movement, everything moves, and with their stillness, everything becomes still. If you have certainty in them, the Monotheists turn to the direction of the highest. Tranquility and dignity appear among the righteous if you know.

16) Through them, the earth has stabilized, the clouds have rained, and the holy table has descended from the sky of grace if you understand. These are the guardians of Allah's command on earth, protecting the beauty of the command from the turmoil of every hated polytheist, and they fear not for themselves in the path of Allah but spend it in hope of meeting the Beloved, and in exaltation with this name, the Capable, the Able, the Mighty, the Holy.

Commandments to the Living Temple

17) Indeed, oh this temple, rise by yourself in a way that all possibilities will rise by your standing. Then support your Lord with what we have given you from power and ability. Beware of being anxious at the time when everything becomes anxious. Be a manifestation of the most exalted name, the Sustainer, then support your Lord with what you are capable of, and do not look at the beings and what comes out of their mouths except as the gleam of a mosquito in an undefined valley. Indeed, drink from the Kawthar of life by the most exalted name, the Merciful, then quench the thirst of those who are near among the people of this approval so that they disconnect from all the names and enter them into this blessed and extended shade.

18) Indeed, oh this temple, we have gathered in you all things that were created between the earth and the sky, and we asked them what we took from them as a covenant in the particle of existence. Then, we found most of them to be tongue-tied and wide-eyed, with very few having clear faces and eloquent speech, and we created from them a creation of what was and what will be. These are the ones that God has honored their faces to avoid turning towards the faces of the polytheists, and He made them dwell in the shade of His selfhood and descended upon them the tranquility of the matter and supported them with the unseen and visible armies.

To the Body Parts of the Temple

Eye

19) Indeed, oh the eye of this temple, do not look to the sky and what's in it, nor to the earth and who's on it. We have created you for My beauty, here it is, so look as you wish and do not prevent your gaze from the beauty of your Lord, the Mighty, the Beloved. We will send through you iron eyes and observant visions that see the signs of their Creator and divert the gaze from everything perceivable. Through you, we give the power of sight to whom we will and take from those who have prevented this bounty, even though they are drinking from the cup of illusion and do not understand.

Suriy-i-Haykal (Surah of the Temple)

Ears

20) Indeed, oh the hearing of this temple, purify yourself from the cawing of every rejected cawer, then listen to the melodies of your Lord. Indeed, He inspires you from the direction of the Throne, proclaiming that there is no deity except Me, the Mighty, the Capable, the Dominant, the Sustainer. We will send through you purified ears, attuned to the word of God and what has appeared from the dawn of your Lord's eloquent discourse, the Merciful, except that they find the melodies of revelation from this blessed, praiseworthy verse.

21) They find the melodies of revelation from this blessed, praiseworthy verse. Indeed, oh the tongue of this temple, we have created you with the most Merciful name, and taught you what was treasured in speech, and made you utterance for my remembrance in all existences. Indeed, speak with this extraordinary remembrance and do not fear the appearances of Satan, for you were created for that by my command, the Dominant, the Sustainer. Through you, we have opened the tongue with eloquence in what has been and will open with my authority in what will be, and through you, we send forth tongues, all of them moving with praise in the realm of eternity and among all of creation. Thus, the signs have descended, and the matter has been decreed from the possessor of names and attributes, indeed your Lord, He is the Truth, the Knower of the unseen. Those individuals, nothing prevents them from praising their Creator. Through them, all things stand in the remembrance of the owner of names, proclaiming that there is no deity but Me, the Capable, the Mighty, the Beloved. The tongues of the rememberers do not utter except that this tongue from this approval extends to them, and few of the people know. Indeed, from every tongue, it glorifies its Lord and speaks in His remembrance, and among people, there are those who understand and remember, and there are those who remember but do not understand.

To the Nymph of Meanings

22) Indeed, oh the nymph of meanings, emerge from the chambers of words by the permission of Allah, the owner of the Earths and the Heavens. Then

Commandments to the Living Temple

reveal yourself in the pattern of divinity, then water the wine of Majesty with ruby fingers. Maybe the people of the human realm would glimpse what has risen from the horizon of the kingdom, the sun of existence, in the pattern of glory and will stand to praise between the Earth and the Sky, in the remembrance of this youth who settled on the throne of His Generous name in the pole of paradises. From His face, the light of the Merciful appeared, and from His gaze, the moments of the Glorious, and from His affairs, the affairs of Allah, the Dominant, the Sustainer.

23) And indeed, you will not find anyone, oh who takes from the white hand the red wine, in the name of your Lord, the Most High, the Supreme, who appeared once after the first, with His most glorious name. Do not grieve, leave these people to themselves, then return to behind the canopy of greatness and majesty, then you will find people whose faces' light is like the sun in the middle of its setting, and they are glorifying and praising their Lord with this name that stood on the seat of independence with the authority of honor and glory. And you will not hear from them anything but my remembrance, indeed, your Lord is a witness to what I say.

24) And these people have not been commanded by the prostration of Adam, nor have they turned their faces away from the face of your Lord. They are enjoying the blessing of sanctification at all times. Thus, the pen of the Merciful recorded the secrets of what has been and what will be. Perhaps the people will know. Indeed, they have not been commanded by the prostration of Adam, and they have not turned their faces away from the face of your Lord, and they enjoy the blessing of sanctification at all times. Thus, the secrets of what has been and what will be have been recorded by the pen of the Merciful. Perhaps people will know. Allah will manifest these people on Earth and raise His remembrance through them, spreading His signs, affirming His words, and announcing His signs, despite those who disbelieved, denied, and rejected His signs.

The News of the Boy (Baha'u'llah) and the Chosen Brother (Mirza Yahya)

25) Indeed, oh the splendor of oneness, if you find them and anticipate meeting them, then narrate to them what the boy tells you about his stories and what happened to him, so they may glimpse what is written on the preserved tablet. Tell them about the news of the boy and what afflicted him of hardship and adversity so that they may remember my trials and be among those who remember. Then remind them that we chose one of our brothers and sprinkled on him from the ocean of knowledge, then dressed him in a robe of one of the names and elevated him to the position where everyone stood to praise themselves, and we protected him from the harm of every harmful one on a matter that the capable ones are incapable of.

26) We were unity in the face of the people of the heavens and the earth in days when all the servants stood to kill me, and we were among them, speaking the remembrance of Allah and His praise and standing for His command until the word of Allah was fulfilled among His creation, and His traces became famous and His power became high, and His sovereignty appeared, and honorable servants witness to that. Indeed, when my brother saw the matter rise, he found arrogance and vanity in himself, so he emerged from behind the curtains and fought with me, argued with my signs, denied my proof, denied my traces, and the belly of the greedy did not satiate until he wanted to eat my flesh and drink my blood, and the servants who migrated with Allah witness that, and behind them are close servants.

27) And he consulted in that with one of my servants and seduced him for that, then Allah supported me with the troops of the unseen and the witness, and He protected me with the truth, and He descended upon me what prevented him from what he wanted, and the plot of those who disbelieved in the signs of the Merciful was nullified, but they are denying people. When he paraded what his soul desired, and he showed it to those who had migrated, the noise of these people rose and reached a place that almost became famous in the city, so we prevented them and cast on them the word of patience to be among those who are patient.

28) I swear by Allah, there is no god but He, that we were patient in that

and we commanded the servants to be patient and endure, and we went out from among these people and settled in another house so that the fire of hatred would settle in his chest and he becomes among those who are guided. We did not mention what we had gone through and what we saw afterwards, and we sat in the house alone, anticipating the favor of Allah, the Dominant, the Sustainer. When he realized that the matter had become famous, he took the pen of lies and wrote to the servants, attributing everything he did with my unique, oppressed beauty, seeking to create turmoil in himself and instilling hatred in the hearts of those who believe in Allah, the Mighty, the Loving.

29) I swear by the one in whose hand is my soul, we were perplexed by his scheme, in fact, all of existence was perplexed by it, from the unseen and the witnesses. Despite this, he was not content in himself until he committed what the pen cannot run on, and with it he violated my sanctity and the sanctity of Allah, the Able, the Mighty, the Praised. If I mention what he did to me, the seas of the earth will not suffice it even if Allah makes them ink, and things will not express it even if Allah turns them into pens. That is how we throw what happened to me, if you know.

30) Indeed, O Pen of Eternity, do not grieve over what has befallen you. Allah will surely raise a people who will see with their own eyes and remember what has happened to you. Set aside the mention of these folks, and then move on to the mention of the Owner of Eternity. Leave the possible and drink from the nectar of My sealed remembrance. Beware of being preoccupied with the mention of those who will only give off the scent of hatred and whose love for leadership over a position will lead them to their own destruction in order to elevate their reputation and perpetuate their names. Allah has written these folks down as the servants of the names in a preserved tablet. Indeed, remember what I intended for this temple, to manifest its traces on the earth, to fill the horizons with the lights of this illumination, and to purify the earth from the filth of those who have disbelieved in Allah. Thus, We have revealed the signs and clarified the matter for those who understand.

The Hands of the Temple

31) Indeed, O Temple, stretch out your hand over those in the heavens and the earth, and then take the reins of the matter with the grip of your will. Indeed, We have placed in your right hand the dominion of everything. Do as you wish, and do not fear those who do not know. Then raise your hand to the Tablet that has shone from the horizon of your Lord's finger and take it as you are meant to take it, as hands from creation should take it. Thus, it is appropriate for you if you are among those who understand. And by raising your hand to the sky of My bounty, all hands will rise to Allah, the Mighty, the Powerful, the Loving. We will send forth from your hand the hands of power, strength, and authority, and We will display My power through them to those in the dominion of command and creation so that the servants will indeed know that there is no god but I, the Guardian, the Self-Subsisting. Through them, We give and We take, and only those who look with the eye of the spirit will know this.

32) Say, O my people, do you flee from the power of Allah? By Allah, there is no escape for you today, nor can anyone be protected except by Allah's mercy and His grace. Indeed, He is the Most Merciful, the Most Forgiving. Say, O my people, let go of what you have, and then enter into the shadow of your Merciful Lord. This is better for you than what you have done or will do. Fear Allah and do not deprive yourselves of the breezes of Allah's days, the Master of names and attributes, and do not alter Allah's word, and do not distort it from its place. Fear Allah and be among those who fear Him.

33) Say, O my people, this is Allah's hand that has not ceased to be over you if you comprehend. And in it, we have destined the best of heavens and earth, where no good appears except it manifests from it. Thus, we have made it the source of goodness and its repository in what was and what will be. Say, all that has flowed in the tablets from the rivers of meanings and explanations has connected with this greatest sea if you perceive. And what is detailed in the books has ended in this supreme word that has shone from the horizon of the mouth of the Most Glorious Will in this manifestation, through which the mouth of the unseen and the witnesses has burst open.

34) Allah will bring forth from the sleeves of power the hands of strength and domination, and He will indeed support the youth and purify the earth from

Names of the Temple

the filth of every rejected polytheist. They will establish command and open countries in the name of the Supreme, the Self-Subsisting, they will enter into the homes, and their terror will strike all servants. This is from Allah's punishment, indeed His punishment is severe with justice. He encompasses all that is in the heavens and the earth. He sends down what He wills as predestined.

35) If anyone of these stands against what is created in the creation to be dominant with the dominance of My Will, this is from My Power. But My creatures do not know, and this is from My Sovereignty, but My creation does not understand, and this is from My Command, but My servants do not perceive, and this is from My Domination, but people do not give thanks except those whom Allah has enlightened their eyes with the light of His knowledge, made their hearts repositories of His revelation, and their selves bearers of His command. Those will find the fragrances of the Most Merciful from the shirt of His name, and they rejoice at all times with Allah's signs. As for those who disbelieved and associated partners with Him, Allah's wrath is upon them, and they will swim into the Fire, then in its layers they will grieve. Thus, We detail the signs and clarify the truth with clear proofs, perhaps people will ponder upon the signs of their Lord.

36) Indeed, O Temple, We have made you a sign of consolation between what was and what will be, and We have made you a sign of My command between the heavens and the earth with My word "Be" and it becomes.

Names of the Temple

Ha (God's Will)

37) Indeed, O 'Ha' of existence, in this name, We have made you a storehouse of My Will, then a sanctuary of My decree for those in the dominion of command and creation, a grace from the Dominant, the Ever-Sustaining.

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Ya (Sovereignty)

38) Indeed, O 'Ya' of My venerable name, We have made you a manifestation of My sovereignty and a source of My Names, and I am capable of all that I say.

Kaf (Generosity)

39) Truly, O Kaf of My generous name, We have made you a source of My generosity among My creation, and a fountain of My beneficence among My creatures. I am capable, by My sovereignty, and nothing can escape My knowledge of what has been created between the heavens and the earth. I am the Ultimate Truth, the Knower of unseen realities.

40) From the cloud of your generosity, produce that which can enrich potentialities. Do not withhold your grace from existence, for you are indeed generous in the realm of continuity, and greatly beneficent to those within the dominion of names. Do not look upon the people and what they possess, rather look upon the beauty of your own benevolence and the wonders of your gifts. Admit the servants into your extended shade. Extend the hand of bounty to potentialities and the fingers of generosity to beings. This befits you, but people do not understand. Whoever turns to you, this is of your bounty, and whoever turns away, indeed your Lord is self-sufficient beyond what He created within possibilities. That is witnessed by sincere servants.

41) God will raise through you dominant hands and subduing limbs that will emerge from behind the curtains and support the self of the Merciful among possibilities. They will cry out with a call from which hearts will distinguish. Thus it is inscribed on a written tablet. They will manifest with an authority that will cause the inhabitants of the earth to fear and be disturbed.

42) Beware of shedding blood. Unsheath the sword of speech from the scabbard of eloquence, for with it, the cities of hearts are opened. We have lifted the ruling of killing from among you. Indeed, My mercy has preceded possibilities. You know this, so assist your Merciful Lord with the sword of clear explanation. Indeed, it is one of explanations and above it, if you look into your Lord's words. Thus, the armies of revelation descended from the part

of God, the Dominant, the Sustainer, and the troops of inspiration appeared from the east of the Command from the Beloved Almighty.

43) Say: the measures of things have been predetermined in this treasured, witnessed temple, and within it is stored the knowledge of the heavens and the earth, the knowledge of what was and what will be. It is inscribed by the finger of your Lord's creation in this book that is beyond the comprehension of the knowledgeable. In it are the structures which no one has perceived except the Self of God, if you are certain. Blessed are those who read it, contemplate it, and are among those who understand.

44) Say: in my structure there is nothing but the structure of God, and in my beauty, there is nothing but His beauty. In my existence, there is nothing but His existence, in my essence, there is nothing but His essence, in my movement, there is nothing but His movement, in my stillness, there is nothing but His stillness, and in my pen, there is nothing but His exalted, praiseworthy pen. Say: in my self, there is nothing but the Truth, and in my essence, there is nothing but God.

45) Beware of mentioning the two signs in my self. The particles speak: There is no god but Him, the One, the Unique, the Mighty, the Loving. I have always been speaking in the realm of continuity. Indeed, I am God, there is no god but Me, the Dominant, the Sustainer. And I still speak in the kingdom of names. Indeed, I am God, there is no god but Me, the Mighty, the Beloved. Say: the lordship, My name, has created manifestations in the kingdom. We have always been transcendent of it, if you witness. And the divinity, My name, We have made viewing points for it that encompass the servants and make them God's servants, if you understand. Thus, recognize all the names, if you know.

Lam (Grace)

46) Indeed, O Lam of favor within this name, you've been appointed as a manifestation of grace between the heavens and the earth. We began bestowing grace among the potentials from you, and to you we return it. Then, from you, we reveal it once more as a decree from us. I have the power to make what I wish happen with a mere utterance of 'Be, and it is.' Every

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grace that appeared in the kingdom started from you and to you it returns. This is what was preordained on a tablet. We preserved it behind the curtain of majesty and shielded it from the gaze of eyes. How fortunate are those who haven't deprived themselves of this constant, sent favor.

47) Today, the pollinating winds of favor have spread over all things, bearing everything just as it is. Yet, people are turning away from it. The trees have been burdened with exceptional fruits, the seas with luminous pearls, humanity with meanings and knowledge, the cosmos with the manifestations of the Merciful, and the earth with things unknown to all except the Truth, the Knower of the Unseen. Everything will set down its burden; how blessed is the sender of this favor that encompasses all things, visible and hidden. This is how we created the cosmos anew today, yet most people remain unaware. No one can grasp the extent of divine favor in its actuality. So how can one grasp the nature of His being, the ever sustaining, the Self-Subsisting?

48) Indeed, O Temple of Command, if you find no one drawn towards your gifts, do not despair. I have been created for my own remembrance among my servants. This is what has been preordained for you in the preserved tablet. When we found the hands on earth to be impure, we therefore made yours a purifier from their touch and the touch of those who associate others with God. Be patient in the command of your Lord. God will send forth pure hearts and illuminated eyes that will rush from all directions towards the expansiveness of your bestowed favor.

The Holy Spirit's Language

49) Indeed, O Temple of God, when the armies of revelation descended bearing the banners of verses from the King of names and attributes, the ones who point to signs were defeated. They denied the clear signs of God, the Dominant, the Sustainer, and adopted hypocrisy. Among them were those who said, these are not clear signs from God and were not revealed upon nature. Thus, the idolaters heal the wounds of their hearts, and they are cursed by those in the heavens and the earth, while they, within themselves, do not realize.

The Holy Spirit's Language

50) Say that the Holy Spirit has created a language from what was revealed by this Supreme Spirit, if you understand. And that nature, in its existence, was created from the signs of God, the Dominant, the Mighty, the Beloved. Say that it takes pride in its relationship to our True Self, and we do not take pride in it or anything below it, for what is beneath me has been created by my word, if you comprehend.

51) Say that we have revealed the verses on nine affairs, each of which indicates the dominion of God, the Dominant, the Sustainer. An affair among them is sufficient evidence for those in the heavens and the earth, but most people are oblivious. If we wanted, we could reveal on other innumerable matters.

52) O people, fear God and do not move your lying tongues about what God does not love. Be shy of the One who created you from a drop of water, as you know. We created all that is in the heavens and the earth upon the nature of God. Whoever turns to this face will manifest upon what they were created, and whoever veils themselves will veil from this immense hidden grace. We did not withhold anything from the grace; we created things on the edge of equilibrium and presented to them the trust of our love, by a word from us. So whoever carries it will be saved, secure, and among those who are safe from the terror of the day. And whoever turns away, disbelieves in God, the Dominant, the Sustainer. And by this, we have differentiated between the servants and have distinguished among them; we indeed are the distinguishers.

The Word of God is Not the Words of His Creation

53) Say, the word of God will not be confused with the words of His creation. It is the authority of words, as His self is the authority of souls, and His command is dominant over what was and what will be. Enter, O people, into the certainty of Egypt, the established throne of your Merciful Lord. This is what the pen of the Glorious commands you, a grace from Him upon you if you do not differ in His command.

54) Among the idolaters are those who disbelieve within themselves, wage war, and say these verses are fabricated. Thus said the servants who have

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passed before, and so they are in the fire, they cry for help. Woe to you for what comes out of your mouths. If the verses are fabricated, then by what argument did you believe in God? Bring it if you understand. Whenever we revealed clear verses upon them, they disbelieved in them, and when they saw what all of creation could not replicate, they said, this is magic.

55) What are these people saying without knowledge? Thus said the nation of distinction when the one who came from God with His command, they are indeed a denying people. They prevented people from attending in the presence of the beauty of antiquity and eating with its beloved ones. One of them said, do not approach these people; they bewitch people and lead them astray from the path of God, the Dominant, the Sustainer. By the true God, one who cannot speak in our presence to say what the predecessors did not say and commit what no soul among those who disbelieved in the Merciful has committed in all eras, their words and actions bear witness to that if you are fair.

56) Whoever attributes the signs of God to magic has not believed in any of the messengers of God. His striving is misguided in the false life, and he is among those who speak without knowledge. O servant, fear God who created you and formed you. Do not fail in the side of God, then be just in yourself and be among those who are just. Those who were given knowledge from God, they find strong evidence in their objections to refute them and affirm this witnessed light. Say, do you say what the idolaters said when a reminder came to them from their Lord? Woe to you, O assembly of the ignorant, and what a terrible thing you earn.

57) O beauty of antiquity, leave the idolaters and what they possess, then perfume the realms with the remembrance of your beloved, the Most High, the Great. By His remembrance, the existents are revived and the structures of the worlds are renewed. Say, He is established on the throne of greatness and majesty, whoever wants to see His beauty, here it is, blessed is God who has appeared with this radiant, illuminating beauty. Whoever wants to hear His melodies, they have risen from this mouth of radiant pearls. Whoever wants to be illuminated by His lights, say, attend the meeting of the throne, this is what God has permitted for you, a grace from Him upon the worlds.

58) O people, we ask you for a word on the Greater Truth and we take God as a witness between us and you, He is the patron of the good-doers. Make your

presence before the throne, then be just in speech and be among the just. Is God capable of His command, or are you the capable ones? Was He chosen in Himself, as you say, that He does what He wills and is not questioned about what He wants, or are you the chosen ones and you say this word traditionally as your forefathers spoke in the time of the messengers?

All Matters End With the Signs

59) If He was chosen in Himself, He has manifested the appearance of His command with signs that nothing can stand with, neither in the heavens nor on the earths, and has appeared in a manner that has never appeared in creation, as you have seen and heard, when the bright light of the horizons shone from the horizon of Iraq with a clear authority. All matters end with the signs, and these are the signs of God, the King, the Dominant, the Mighty, the Able, and besides them, He has appeared with a command that all possible things have approved of His authority, and none deny that except every sinful idolater.

60) O people, do you want to cover the beauty of the sun with the veils of your selves, or prevent the spirit from singing in this illuminating chest? Fear God and do not fight against His self, and do not argue with the one who created the "Kaf" by His command and connected it to its great pillar. Believe in God's envoys and His authority, then in God Himself and His greatness, and do not follow those who disbelieve after their faith and have taken a position for themselves in their passion, they are indeed among the idolaters. Bear witness to what God has witnessed so that the near ones may be enlightened by what comes out of your mouths. Say, we believe in what was revealed to the messengers of God before and what was revealed to Ali truthfully and what descends from the side of the great throne. Thus, God teaches you generosity from Him and grace from His side. Indeed, His bounty encompasses the worlds.

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Body Parts of the Temple

Leg

61) O leg of this structure, we have created you from iron. Stand firm on the command of your Lord as those who are firm stand. Beware of moving due to the storms of hatred and tempests of these wretched ones. Be steadfast on the command and be among the steadfast. We have sent you with Our name by which all those who are firm stand straight, and with all of our beautiful names, between the heavens and the earth, we will raise from you straight legs that stand on the path and do not deviate from it, even if armies equivalent to the armies of the first and the last combat them. All the bounty is in Our hand, and We give it to whom We wish from Our near servants. Thus, We have favored you time after time so that you may thank your Lord with a thankfulness that opens the possible worlds to thank Our merciful, compassionate Self.

62) Stand on the command with power from Us and authority from Us, then throw to the servants what has been thrown to you by the Spirit of God, the King, the Unique, the Mighty, the Knowledgeable. Say, O people, do you call the truth beyond you and call what We created with a handful of clay? This is injustice from you to yourselves, surely you are among the contemplative in the signs of your Lord. Say, O people, purify your hearts then your sights so that perhaps you may recognize your Creator in this holy, luminous garment. Say, this is the divine youth who has settled on the throne of majesty and has appeared with the authority of power and independence, and he cries between the earth and the sky with his most creative, most beautiful call.

“O people of the worlds, why have you disbelieved in your merciful Lord and turned away from the beauty of the Glorious One? By God, this is the hidden mystery that has risen from the east of possibility, and this is the beauty of the Beloved that has shone from the horizon of this satisfaction, by the sovereignty of Allah, the Dominant, the Mighty, the Overcomer, the Powerful.”

Chest

63) O Temple of Holiness, indeed, we have made your chest free from the signs of possibilities and sacred from the implications of existences, so that my beauty's lights may be imprinted in it, and from it, the mirrors of the worlds may reflect. Thus, we have chosen you over what was created in the heavens and the earth, we have preferred you over what was ordained in the kingdom of command and creation, and we have singled you out for myself. This is the grace of Allah upon you, from this day to the day that will never end in the kingdom and will remain with the permanence of Allah, the Dominant, the Mighty, the Knowledgeable. For indeed, the day of Allah is Himself, so He appears in truth, and the night will not follow Him, and the mention will not limit Him, if you are of those who know.

64) O chest of this temple, indeed, we have made things mirrors of yourself, and we have made you a mirror of Myself. So illuminate upon the chests of all possibilities with what has been revealed to you from the lights of your Lord to purify them from the boundaries and signs. In the same way, the sun of judgment has risen from the horizon of the pen of the eternal owner. Blessed are those who perceive. Indeed, we have begun from you chests that are rebellious and we will return them to you as a mercy from us to you and to the close ones. We will raise through you pure chests and bright reflections that will narrate only about My beauty and will indicate only about My manifestations. Indeed, they are mirrors of My names among all creatures.

Heart

65) O holy temple, indeed, we have made your heart a repository of knowledge of what was and what will be, and an observer of our knowledge which we have predestined for the inhabitants of the heavens and the earth, so that the existents may overflow from you and they will attain through your astonishing knowledge to the recognition of God, the Capable, the Most High, the Great. And indeed, My knowledge that is attributed to My essence is not known by anyone, no self knows it, and no one from the worlds will carry it. If a

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word of it were to appear, souls would be disturbed, the pillars of everything would vanish, and the feet of those who have attained would slip.

66) We have knowledge that if we threw upon the existents a word from it, everyone would certainly believe in the appearance of God and His knowledge, and they would gain insight into all the secrets of knowledge and would reach the station where they see themselves independent of the knowledge of the former and the latter. And we have other sciences that we cannot mention a letter of them, nor can people bear to hear a mention of them. In this way, we inform you from the knowledge of God, the Knower, the Expert. If we find vessels, we would cast into them the treasures of meanings and teach them what encompasses a letter from it in the worlds.

67) O heart of this temple, indeed, we have made you a beacon of My knowledge and a manifestation of My wisdom between the heavens and the earths, and we have made you emanate knowledge and return it to you, then we will cause it to emanate from you again, a promise from Us, indeed, we were doers. We will send forth from you one with remarkable knowledge and one with powerful deeds, and we will make manifest from it what no heart of any servant has ever imagined. Thus, we give to whomever we will whatever we will, and we take from whomever we will whatever we have given them, and we rule with Our command whatever we want.

68) Say, indeed, if we manifest upon the mirrors of the existents with the sun of our providence in one moment, and take from them the lights of our manifestations in another moment, we are able, and no one can say why or how, for we are the doer of whatever we will, and we are not questioned about what we have done, and no one doubts this except every doubting polytheist. Say, our ability will not be prevented, and our rule will not be obstructed. We raise whomever we will to the dominion of glory and power, then we bring him back, if we wish, to the lowest of the low. Do you, O people of the earth, assume that if we ascend someone to the utmost boundary (sidrat al-muntaha), then my power and authority will be separated from him? No, by My Self, but if we wish, we will surely bring him back to the dust in less than a moment.

69) So look at the tree, indeed, we plant it in the gardens and water it from the water of our providence. When it has risen within itself and is covered with green leaves and produces good fruits, then we send upon it the storms

Sent in God's Image

of the command and leave it on the face of the earth. Thus we were doers, and thus we do with everything. This is from the wonders of our sunnah before and after in all things, indeed you are among the watchers, and no one knows the wisdom of that except Allah, the Capable, the Mighty, the Wise.

70) Do you deny, O people, what you see? Woe to you, O crowd of deniers! And the one that will not change is He Himself, the Most Merciful, the Merciful, if you are among the observant, and other than Him changes by a will from Him, and He is the Capable, the Mighty, the Wise.

71) O people, do not speak in my matter, for you cannot reach the wisdom of your Lord, nor will you attain his knowledge, the Mighty, the Encompassing. And whoever claims to know his essence is among the most ignorant of people. Every atom denies him and my truthful and trustworthy tongue testifies to this. Remember my matter, then speak about it and about what you have been commanded from us, and besides that, it is not appropriate for you, and no one has a way to it, if you are among the listeners.

Sent in God's Image

72) Indeed, O structure, we've appointed you as the beacon of all our beautiful names, the display of our supreme attributes, the source of all our remembrances for those in heaven and earth. We've sent you in my image between the heavens and earth, made you a mighty sign for those in the realms of existence and command, guiding my servants towards the right path. We've made you the generous lote-tree for those in the heavens and earth. Congratulations to those who seek shelter in your shade, drawing closer to your governing soul over all the worlds.

73) We've assigned every name a purpose, let rivers of wisdom and knowledge flow from it in command's gardens. Nobody knows their number except your Holy, Capable, Knowing, Wise Lord. We began all the letters from the dot and returned them to it, then sent them on a human form. The Most High, the Creator, the Inventor, the Unique, will detail it once more with my most glorious name, a grace from me, I am the Old Benefactor.

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74) We illuminated the lights from the sun of our name, the Truth, returned them to it, and displayed it on the human form. The Most High, the Capable, the Powerful, will not be prevented by anyone from my command, nor will any being obstruct my sovereignty and power. I am the one who commanded possibilities into existence and I am Capable of whatever I wish.

75) If we desire to seize the lives of all things in a single breath and resurrect them again, we can. Only Allah, the Knowing, the Wise, has knowledge of this. If we wish to manifest suns from an atom without beginning or end, we can. We can display all of them by my command in less than a moment. If we wish to bring forth the oceans of the heavens and the earth from a droplet, and detail the knowledge of what was and what will be from a letter, we can. This is simple, easy, thus I was capable from the first, the one with no first, to the last, the one with no last. But my creation ignored my power, turned away from my authority, and disputed about my Knowing, Wise self.

76) Nothing moves between the heavens and earth without my permission, no soul ascends to the kingdom without my command. Yet, my creation has veiled itself from my power and authority, they have been among the heedless. Only Allah's presence is seen in my presence, only Allah's power in my power, if you are among the knowers. The analogy of my creation is like the leaves on a tree. They were visible through their existence, sustained by themselves, but oblivious to their roots. In this way we've given an analogy for our wise servants, hopefully they ascend from the level of vegetation and achieve the stage of maturity in this solid, strong command. Say, their condition is like that of a fish in the water. Indeed, it lives because of it but doesn't realize that its life is sustained by the powerful and wise one. It remains hidden, so if asked about the water and its qualities, it wouldn't know. Thus, we provide examples so that people may turn towards the direction of those in the heavens and earth.

O People, Fear Allah

77) O people, fear Allah and do not disbelieve in the one whose mercy encompasses all possibilities, whose grace preceded all existence, and whose command's authority covers your outer and inner selves, your beginning and your end. Fear Allah and be among the cautious. Beware of being like those

who are exposed to the signs of Allah but fail to recognize them. Indeed, they are among the heedless.

78) Say, do you worship those who cannot hear or see, who are the most inferior and misguided of servants? Why don't you follow the one who came with the news of the Almighty Allah, the Great? O people, do not be like those who entered the proximity of the throne, only to be completely oblivious and feeling insignificant. We recite to them the verses that attract the inhabitants of the divine dominions and the dwellers of the kingdom, but they return, veiled from them, eagerly waiting for the call of one of the servants who lives by the will of Allah. This is how we inspire you with what will guide you on the path of those who draw near.

79) Many servants have entered the spot of Paradise, the location of the Throne, before their Great Almighty Lord, and they were asked about the four gates or about one of the leaders of the Criterion. Such was the condition of these people if you are among the knowers. Just as you see in these days, those who disbelieved and associated others with Allah, they cling to a name of the names, and veiled themselves from its source. We bear witness that they are among the dwellers of Hell. They ask the sun about what the shadow says, and about the truth of what the creation spoke, if you are among the witnesses. Say, O people, the sun has nothing but its shine, what appears from it, and everything else is illuminated by its light. Fear Allah and do not be among the ignorant. Some ask darkness about light, say, if your vision is opened, you will see the shine that encompasses the horizons. Indeed, with the eye, this is a light that shines and emerges from the horizon of meanings with clear illumination. Do you ask the Jews if the Spirit is truly from Allah, or do the idols say if Muhammad was a Messenger, or if the Criterion is filled with the remembrance of Allah, the Great and Exalted?

80) Say, O people, leave what you have when this appearance is unveiled. Take what you were commanded with, this is Allah's command to you, and He is the best of commanders. My goal in these words was not myself but the one who will come after me, and Allah is a witness to this and knowing. Do not do to him what you did to me when Allah's verses descended upon you from my bounty. Do not say they have not descended on the natural disposition. The natural disposition was created by my word and orbits around me, if you are among the certain. If you inhale the scents of the shirt

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of meanings from the explanation of your Merciful Lord, it has spread in the universes and perfumed the possibilities. Blessed is the one who finds and recognizes it, and turns to Allah with an illuminated heart.

The Temple Is a Mirror

81) Say, "O this temple, indeed, we have made you a mirror to the kingdom of names, to speak of my sovereignty among all creatures, and to call people to my presence and beauty. You shall guide them to my clear and straight path. We have exalted your name among the servants, a grace from Us. We adorned you with the embellishment of my self and cast my word upon you so that you may rule in the kingdom as you wish and do what you want. We have destined for you the best of the heavens and the earth, in a way that no one has any good except by entering under your shade, a matter from your knowledgeable, expert Lord. We have given you the staff of command and the criterion of judgment, so you may distinguish between every wise matter. We have stirred in your heart oceans of meanings and clarity in the remembrance of your merciful Lord, so that you may thank your Lord and be among the thankful. We have chosen you among my creation and made you the manifestation of my self between the heavens and the earths.

82) Indeed, We have sent by our permission reflective mirrors and lofty characters to speak of your sovereignty and power, and to demonstrate your ability and greatness, and to manifest your names among the worlds. We have made you the origin of the mirrors and their creator, just as We have begun them from you for the first time, and We will return you to myself, just as we started you. Indeed, your Lord is the dominant, the capable, the powerful. Inform the mirrors at their appearance not to be arrogant about their creator and maker at the time of his appearance, and let them not be misled by leadership from humility before the mighty, beautiful God.

83) Say, 'You, O mirrors, have been created by my command and sent by my will. Beware of denying the signs of my Lord, and be not among those who have wronged and were of the losers, and cling to what is with you and take pride in the exaltation of your names. It is incumbent upon you to cut off from everyone in the heavens and the earth, so has it been decreed by the capable, powerful.'

84) Say, "O temple of my command, if I wished to make all things mirrors of my names in less than an instant, I could. So how about my Lord who created me by His firm and strong command? If I wished to flip the possibilities closer than the blink of an eye, I could. So how about the will stored in the volition of Allah, my Lord, and the Lord of the worlds?"

Do Not Object to the Manifestation of Command

85) Say, O manifesters of my names, even if you strive in the way of Allah with your wealth and yourselves, and worship Allah by the number of grains of sand on earth, drops of rain, and waves of the sea, and you object to the manifestation of the command when it appears, your deeds will not be mentioned in the sight of Allah. But if you abandon your deeds and believe in Him in those days, perhaps Allah will forgive your misdeeds. Indeed, He is the Mighty, the Generous. Thus, Allah teaches you what is meant, so perhaps you will not be arrogant about that which has been established in the timeless eternity. Blessed is the one who approaches the grand spectacle and woe to those who turn away.

86) How many of Allah's servants spend their wealth in His way, but when the time of appearance comes, we see them among those who turn away. How many of the servants fast during the days and object to the one who, by his command, made the decree of fasting true, but they are among the ignorant. How many servants eat barley bread, sit on what sprouts from the earth, and bear hardships to preserve their leadership. This is how we have detailed their deeds for you, as a reminder for others. These ones bear hardships for the sake of people to keep their names after that which will not remain except for what is cursed by those in the heavens and the earths.

87) Say, if your names remain as you claim, will it benefit you in any way? No, by the Lord of the worlds. Will a person's honor increase by the lasting of his name among those who worship the names? No, by the soul of the Mighty, the Powerful God. And if no one on earth mentions you, and Allah is pleased with you, then you are in the treasures of his inner name. Thus, we have revealed the verses to draw you to the rising of the lights and to let you know what your knowledgeable, wise Lord wants. If you restrain yourselves from what you were prohibited in the book and eat from what

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Allah has provided you lawfully, do not deprive yourselves of His blessings. Indeed, He is the Generous, the Greatly Bountiful. Do not impose hardships upon yourselves. Do what we have explained to you with clear proofs and visible signs, and do not be among the heedless.”

True Honor is Submission in Private and Public

88) O scholars, if you abstain from wine and its likes that you’ve prohibited in this book, it won’t be an honor for you. By indulging in them, you lose your status among the people, alter your affairs, and your coverings are torn apart. True honor is in submitting to the word of truth and distancing yourself in both private and public from anything other than the Almighty, the Mighty and Majestic. Blessed is the scholar who doesn’t let knowledge become a veil between him and the known. When he approaches the Self-Sustaining, he approaches with a radiant face. There are scholars whose breaths are sought for blessings by the people of paradise, and their light illuminates those in the heavens and the earth. Such a scholar is among the heirs of the prophets. Seeing him is like seeing the truth, and approaching him is like approaching the Mighty, Wise God.

89) O seekers of knowledge, be wary of changing yourselves, for when you change, most of the servants change too. This is oppression towards yourselves and towards the servants. Every knowledgeable person attests to this. You are like a spring; if it changes, the rivers branching from it change too. Fear God and be among the righteous. Similarly, if a person’s heart becomes corrupt, his limbs become corrupt, and just like a tree, if its root is corrupt, its branches, twigs, leaves, and fruits become corrupt as well. We provide these examples for you so that you might not become veiled by your own understanding and recognize the generosity granted to you by the Mighty, Noble.

Nobility Comes From God

90) Even if we were to take a handful of soil and embellish it with the embroidery of names, it would become noble. This nobility is a favor upon

The Greatest Advice

it without it deserving it. Just as we have sent down the truth from a knowledgeable source. Consider the Black Stone which God has made revered among the worlds; its honor isn't from itself, by my soul! Nor is this nobility from its own essence, by my essence! None in the worlds can truly recognize it.

91) Similarly, look at the Al-Aqsa Mosque and the places we've made pilgrimage sites for those from distant lands. Their honor isn't inherent but due to their association with our manifestations, which we've made beacons of our revelation among the servants. In all this, there's wisdom known only to God. If asked, He will clarify for you what He intends, for He is knowledgeable about everything. O people, distance yourselves from the world and its adornments and do not turn towards those who disbelieve and associate partners with God. Turn your gaze to the horizon of clarity in remembrance of your Merciful Lord. This is what God intends for you. Blessed are those who understand.

The Greatest Advice

92) Say, O people, we commanded you in the tablets to sanctify yourselves when names manifest and from everything created between the earth and the sky, so that the sun of truth may manifest from the horizon of the will of your Mighty, Magnificent Lord. We also commanded you to purify your souls from both love and hatred towards those on earth, so that nothing diverts you in one direction and compels you in another. This is among the greatest advice to you in a clear book. Anyone who clings to either of them is incapable of truly understanding the matter. Every fair and knowledgeable person attests to this.

The Covenant and His Signs

93) You've forgotten God's covenant and broken His pact until you turned away from that which, by its appearance, brings delight to the eyes of the monotheists. Purify your gaze from obstructions and barriers, then look at the arguments of the prophets and messengers to know God's decree in those

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days when the Promised One came with great authority. Fear God and do not deprive yourselves from the source of His signs. This is what benefits you. Your Lord is indeed self-sufficient, indifferent to the worlds. He has always been, and nothing was with Him. His banner of monotheism has risen on the mount of existence, both in the unseen and the seen. Indeed, there is no god but He, the One, the Mighty, the Unique.

94) Those who were created by His will and sent by His command turned away from Him and took for themselves a god other than God. They are indeed among the astray. They should remember the Merciful at all times, but when the truth appeared, they opposed it. Woe to them for breaking the covenant when the light of the horizons shone from the will of the Holy, Knowledgeable, Wise God. They have drawn their swords of hatred against God, feeling in their souls as if they are dead in the tombs of their desires, even though God's breeze has blown between the houses. But they are behind a great veil. When God's verses are recited to them, they turn away arrogantly, as if they knew nothing and did not hear God's melody.

95) Oh, what a pity on you! You claim faith for yourselves but deny God's mighty and knowledgeable signs. Say, "O people, turn your faces to the Merciful God. Beware lest what is revealed in the clarification blinds you. It was revealed as a reminder by the Mighty, the Impenetrable, and its purpose is nothing but My beauty, which has filled the horizons with My evidence, if you are fair.

96) Had the Initial Point (Bab), as you claim, been other than Me, and had he realized my meeting, he would not have left me. He preceded me to give glad tidings of my kingdom to people. This was revealed in the tablets if you are among the observers. Oh, if only someone with ears would listen to the uproar in the declaration because of what has come upon me from these heedless ones, recognize his longing in my absence and his passion for meeting me. Thus, his beloved is witnessed among the servants who were created for His days and prostrating before Him with humility. The pen has confessed its inability to mention it because of what has been inflicted by these oppressors.

97) Say, "O people, we called you in the first appearances to the greatest sight, this most holy position, and gave them glad tidings of God's days. But when the greatest veil was torn and the beauty of the Eternal appeared

The Call of the Devil Follows God's

on the cloud of destiny, you disbelieved in what you believed in. Woe to you, O group of polytheists! Fear God and do not refute the truth with what you have. When the sun of signs shines upon you from the horizon of the King of Names and Attributes, bow down with your faces in prostration to God, the Lord of the worlds. Your prostration is a fleeting door, better than worshiping the two weighty ones (humans and jinn). Your submission during its appearance is better for you than what is created in the heavens and the earth.

The Call of the Devil Follows God's

98) Say, "O people, I remind you for God's sake and I do not want any reward from you. My reward is only from God, who created me, sent me with the truth, and made me a reminder for all creatures. Hasten to God's sight and residence and do not follow Satan in your souls. He orders you to wrongdoing and indecency and prevents you from the path set up in the world by this wise and firm command.

99) The devil has appeared in relation to his likeness in the places, and so has the beauty of the Merciful with an embroidery the likes of which the eyes of the ancients did not comprehend. The call of the Merciful has risen, and behind it is the call of the devil. Blessed is he who hears God's call and turns to the direction of the throne, a sanctified and generous sight. Anyone who has even the least love other than mine in his heart will not be able to enter my kingdom. My evidence is what the fabric of the book of existence is embroidered with, if you are among the knowledgeable. Say, today is the day in which the greatest grace has appeared, and there was nothing, neither in the high heavens nor in the lower earths, but speaks of my remembrance and chirps in praise of myself, if you are among the listeners.

Announce the Beloved of the Worlds Has Appeared

100) O structure of appearance, blow in the trumpet in my name. Then, O structure of secrets, breathe into the flute in remembrance of your chosen Lord. Then, O nymph of paradise, come out from the chambers of heaven

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and inform the inhabitants of the universes. By God, the beloved of the worlds has appeared, the purpose of the knowers, worshiped by those in the heavens and the earths, and prostrated to by the first and the last.

101) Beware of stopping at this beauty after what has appeared with the authority of power and majesty. Indeed, it is the truth, and anything other than it is non-existent to any of his servants and lost upon the appearance of his lights. Hasten to the abundance of grace and do not be among the patient ones. And whoever stops short of that, God will nullify his deeds and return him to the abode of subjugation. What a terrible place for those who halt.

To Pope Pius IX

102) O Pope, the veils have been torn. The Lord of lords has come among the shadows of the clouds, and the decree has been passed by the Almighty and Chosen God. Uncover the divine mysteries with the authority of your Lord, then ascend to the kingdom of names and attributes, as the highest pen instructs you from your mighty and powerful Lord. He has come from the heavens again, just as he came from them the first time. Do not oppose him as the Pharisees did without evidence and proof. Streams of grace flow to his right and channels of justice to his left. Ahead of him, the angels of paradise march with banners of verses. Let not the names prevent you from God, the creator of the earth and the heavens. Leave the mortals behind and turn to your Lord, who illuminated the horizons.

Leave Your Palaces

103) We adorned the kingdom with our most glorious name, as decreed by God, the creator of all things. Beware that suspicions don't hinder you after the sun of certainty has risen from the horizon of your magnificent and gracious Lord's declaration. You dwell in palaces, and the sultan of appearances resides in the most desolate of homes. Leave them to their inhabitants and turn to the kingdom with spirit and fragrance.

104) O people of the earth, demolish the houses of neglect with the hands of power and tranquility and construct chambers of knowledge in your hearts so the Merciful may manifest upon them. This is better for you than where the sun rises, and those with him bear witness to this decisive speech. The scent of God has wafted in the world as the desired one arrives in his greatest glory. Every stone and mound proclaims the awaited one's appearance, and dominion belongs to the Almighty, the Mighty, and the Forgiver.

To Pope Pius IX

Serve Those Who Approach from the Followers of Religions

105) Let not knowledge prevent you from the sultan of the known, or the world from its creator. Arise in the name of your merciful Lord among the people of the worlds and take the cup of life with a hand of tranquility. Drink from it first, then serve those who approach from among the followers of religions. The moon of expression has appeared from the horizon of wisdom and clarity.

The Opposition to Moses

106) Tear the veils of knowledge so they don't prevent you from the sublime name, the Sustainer. Remember when the Spirit came, the most learned of his time in his Egypt ruled on him. And the one who caught the whale believed in him. Reflect, O possessors of intellect. You are among the suns of the heavens of names. Guard yourself lest darkness deceive you and veil you from the light. Look at what was revealed in the book from your mighty and generous Lord.

107) Say, O scholars, hold your pens. The shrieking of the highest pen has risen between the earth and the sky. Leave what you have and take what we've sent to you with power and authority. The hour, once concealed in God's knowledge, has come, and the atoms proclaim the ancient one of great glory has arrived. Hurry to him, O people of the earth, with humility and repentance.

The Opposition to the Son (Jesus)

108) See those who opposed the Son when He came with sovereignty and power. How many Pharisees awaited his meeting and implored in his absence, but when the fragrance of union diffused and beauty was unveiled, they turned away and opposed him. This is what's decreed for you, as written in scriptures and tablets. Few turned to the face, but today, everyone boasts his name, each with power and authority. Look at this era. How many monks

Read the Gospel and Pay Homage to the Glorious Lord

secluded themselves in churches in my name. But when the appointed time came and beauty was revealed, they did not recognize me even though they called upon me day and night. By my name, they shielded themselves from me. It's truly astonishing.

Read the Gospel and Pay Homage to the Glorious Lord

109) Say, let not the remembrance prevent you from the remembered, or worship from the worshipped. Break the veils of illusions. This is your mighty and all-knowing God. He came for the life of the world and unity on all the earth. Approach, O people, to the source of revelation and don't stop short. Do you read the Gospel and not pay homage to the glorious Lord? This isn't fitting for you, O learned ones.

110) Say, if you deny this matter with any argument, believing in God, then present it. This is the decree from the highest pen from your most glorious Lord on this tablet from whose horizon the lights have dawned. Many servants have deeds that veil them and, with them, they are kept from drawing nearer to God, the sender of the winds.

111) O assembly of monks, the breezes of the Merciful One have spread throughout the universes. Blessed is the one who rejects desires and takes guidance. They are among those who have succeeded in meeting God on this day when earthquakes took the inhabitants of the Earth, and everything was terrified except for whom God wills, the Master of necks.

112) You adorn your bodies, but God's shirt is stained red with the blood of hatred from those who aggressed against it. If you leave your places, then let the servants enter into the Kingdom of God, the Master of the Day of Calling. The Word that was concealed by the Son has now descended upon the human temple in this time. Blessed is the Lord, who is the Father, who came with His greatest glory among the nations. Turn to Him, O assembly of the virtuous.

To Pope Pius IX

The Father Has Come

113) Say, O assembly of religions, we see you wandering in the maze of loss. You were like whales in this sea, but you prevented yourselves from returning to your origin. It surges before your faces; hasten towards it from all directions. On this day, the rock cries out in the loudest voice and glorifies with the name of its Lord, the Rich, the Exalted. The Father has come and fulfilled what you promised in the kingdom. This word was kept behind the veil of greatness, but when the promise came, it shone from the horizon of the Divine Will with clear signs.

Baha'u'llah's Body Was Imprisoned to Free Your Souls

114) My body was imprisoned to free your souls, and we accepted humiliation for your honor. Follow the Lord of glory and the kingdom and do not follow every idolatrous tyrant. My body longs for the cross, and my head awaits the spike for the sake of the Merciful to purify the world from disobedience. Thus, the sun of judgment has risen from the horizon by the command of the Master of Names and Attributes.

The People of the Qur'an Rose Against Us

115) The people of the Criterion rose against us and tortured us with a punishment that made the Holy Spirit cry out, the thunder shouted, and the clouds wept over us. Among the idolaters, some thought that calamities could prevent God's glory. But the sender of rain says nothing can prevent Him from mentioning His Lord.

116) By God, the truth, if they burn it on land, from the pole of the sea it raises its head and proclaims that it is the God of the heavens and the Earth. If they throw it into a dark well, they'll find it on top of the mountains calling that the intended has come with the power of greatness and independence. And if they bury it in the ground, it emerges from the horizon of the sky and speaks with the loudest call, proclaiming the glory of God, the Holy,

Sell Your Ornate Adornments

the Mighty, the Chosen. If they spill its blood, every drop cries out and invokes God with this name through which the scents of the shirt spread in all directions.

117) Under the swords of the enemies, we call the servants to God, the Creator of the Earth and the skies, and we support Him in a matter. Neither the troops of the oppressors nor the power of the wicked can deter us. Say, O people of the Earth, break the idols of illusions in the name of your Mighty, All-Knowing Lord, and turn to Him on this day that God has made the sovereign of days.

Sell Your Ornate Adornments

118) O leader of the people, listen to the advice of the one who sketches ruins, from half of His Greatest Name. Sell what you have of ornate adornments, and spend it in the way of God, the Turner of night and day. Leave the kingdom to the kings, then emerge from the horizon of the house, turning towards the Kingdom of God, detaching from the worldly life, and then mention your Lord between the earth and the sky. Thus commands you the Master of Names from your Mighty, All-Knowing Lord. When advising kings, say, "Act justly among people. Beware of exceeding what is prescribed in the Book." This is fitting for you. Do not indulge in worldly glitter and its ornaments. Leave it for those who desire it and take what you have been commanded from the Master of Creation. If someone brings you all the treasures of the earth, do not turn your gaze towards them. Be as your Lord was. Thus spoke the tongue of revelation as God made it a pattern in the Book of Creation.

119) Look at the pearl; its clarity is in its essence. If you cover it with silk, it conceals its beauty and clarity. Similarly, a human's honor is in their manners and what is befitting them, not in what children play with. Know that your adornment is the love of God and your detachment from everything else, not the ornaments you possess. Leave them for their people and turn to God, the Flow of rivers.

120) Whatever parables descend, they come through the tongue of the Son, and he who speaks today does not mention them. Beware of clinging to the

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ropes of illusions and depriving yourself of what is decreed in the Kingdom of God, the Mighty, the Bestower. If the intoxication of the signs' wine takes you and you wish to present yourself before the Throne of your Lord, the Creator of the Earths and the heavens, make your shirt love, your armor remembrance, and your provision reliance on God, the Manifestor of forces.

John Was Sent Once More

121) O assembly of the Son, we have sent unto you John once more; he proclaimed in the wilderness of clear proclamation. O creation of all worlds, purify your eyes for the day of witnessing and meeting draws near. Then, O assembly of the Gospel, prepare the way; for the day is near when the Majestic Lord will come. Get ready to enter the Kingdom as decreed by God, the Splitter of dawn.

122) Listen to what the everlasting dove sang atop the Divine Lote Tree's branches. O people of the Earth, we have sent to you one named John to baptize you with water, so you may purify your bodies for the appearance of the Messiah. And he has cleansed you with the fire of love and the water of the Spirit in preparation for those days in which the Merciful wishes to wash you with the water of life from the hands of grace and benevolence. This is the Father foretold by Isaiah and the Comforter who took the covenant of the Spirit. Open your eyes, O assembly of scholars, to see your Lord seated on the Throne of Dignity and Majesty.

Do Not Be Like Those Who Followed the Pharisees

123) Say, O people of religions, do not be like those who followed the Pharisees and thus were veiled from the Spirit; they are indeed in heedlessness and misguidance. The Ancient Beauty has come with His Greatest Name, wishing to usher the world into His Holiest Kingdom, and the saved ones will see the Kingdom of God before His face. Hasten unto Him and do not follow every disbelieving idolater. If anyone's eye opposes this, it's fitting for them to pluck it out. Such is inscribed by the Pen of the Ancient from the Sovereign of possibilities. He has come again for your salvation, O people of creation.

Blessed Are Those Who Fulfill Their Covenant

Will you kill Him after He has intended eternal life for you? Fear God, O possessors of insight.

124) O people, listen to what is revealed from a part of your Most Glorious Lord and turn towards God, the Lord of the hereafter and the former. Thus commands you the rising sun of inspiration from the Creator of beings. We have created you for light, and we do not desire to leave you for the fire. Come out, O people, from the darkness with this sun that has risen from the horizon of God's care. Approach it with purified hearts, contented souls, discerning eyes, and radiant faces. This is what the Master of Fate advises you with from the perspective of the greater view to attract you to the realm of the heavens.

Blessed Are Those Who Fulfill Their Covenant

125) Blessed are those who fulfill their covenant, and woe to those who break the pact and disbelieve in God, the Knower of secrets. Say: this is the day of grace. Come so I may make you kings of my Kingdom's realms. If you obey me, you will see what we have promised you and make you a companion of my soul in the dominion of my greatness and an associate of my beauty in the sky of my authority forever. If you disobey me, I am patient in my forbearance, hoping you might awaken and rise from the bed of negligence. Thus, my mercy preceded you. Fear God and do not follow those who turned away from the Face after what they claimed in the mornings and evenings.

126) Indeed, the day of harvest has come, and a distinction has been made between things. What was chosen was stored in vessels of justice, and what was deserving was thrown into the fire. This is the decree of your Mighty, Loving Lord on that promised day. He rules as He wishes, none worthy of worship but Him, the All-Powerful, the Overwhelming. He only wishes to store every good thing for Himself, and He only speaks of what makes you aware of my command and guides you to the path which I have adorned in the tablets.

127) Say: O assembly of Christians, we have manifested to you before, and you did not recognize me then. Now, once more, this is the day of God. Turn to Him. He has come from the heavens as He came the first time,

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wishing to shelter you under the shade of His mercy. He is the Most High, the Mighty, the Helper. The Beloved does not want you to burn with the fire of passion. Even if you were veiled, it's only because of your negligence and lack of recognition. You remember me but do not know me. You call upon me but are heedless of my appearance, despite my coming to you from the primordial heavens with my grand glory. Tear away the veils with my name and authority so that you may find a path to the Lord.

128) The Glorious Lord, from the horizon of the canopy of greatness and majesty, calls out, saying: O assembly of the Gospel, the Kingdom has been entered by those who were outside of it, and today we see you standing at the door. Tear away the veils with the power of your Mighty, Giving Lord. Then enter into my Kingdom in my name. Thus, commands you the one who desires eternal life for you. Indeed, He is capable of everything. Blessed are those who recognized the light and hastened to it; they are in the Kingdom, eating and drinking with the chosen ones.

129) We show you, O children of the Kingdom, in the darkness. This is not fitting for you. Are you afraid of facing the light because of your deeds? Approach it. Your Glorious Lord has honored His abodes with His arrival. We teach you the path that the Spirit informed of. I bear witness to it, as it was a witness to me. He, the Most High, once said, "I will make you fishers of men," and today we say, "Come so that we may make you revivers of the world." Thus, the decree was written in a tablet inscribed by the Pen of Command.

130) O exalted pen, move in remembrance of other kings on this blessed, luminous page. Let them rise from the slumber of desire and hear what the luminous pages sing upon the branches of the Lote Tree of the Farthest Boundary. Let them hasten to God in this most magnificent and impervious appearance.

To the King of Paris (Napoleon III)

131) Say, O King of Paris, inform the priest not to ring the bells. By God, the truth has manifested. The grandest bell tolls upon the temple of the supreme name, struck by the fingers of the divine will in the realm of eternity. Thus, the verses of your Lord have been revealed again, standing as a reminder of God, the Creator of the heavens and earth, during those days when all tribes on earth lamented, when the foundations of lands shook, and when people were enveloped in the dust of disbelief, except those whom your wise and mighty Lord willed. The chosen one has arrived under shades of light, reviving worlds with the essence of the merciful name, seeking unity in the world and gathering them on this table sent from the heavens. Beware of denying God's favors after they are revealed. This is better for you than what you possess because it will perish, while what is with God remains. He has authority over everything he wills. The breezes of forgiveness have blown from your Merciful Lord. Whoever turns to them will be purified from disobedience, diseases, and ailments. Blessed are those who turn towards them, and woe to those who turn away.

132) If you attune your natural hearing to things, you'll hear them say: The Ancient of Days, full of glory, has come. Everything praises their Lord. Among them are those who recognize God and remember Him, and those who remember but do not recognize. Such is the detailed decree.

133) O King, listen to the call from this blazing fire, from this verdant tree upon this elevated mount, in this sacred white spot beyond the realm of existence. There is no god but Me, the Forgiving, the Merciful. We sent from us, with the Holy Spirit, to inform you of this light which shone from the horizon of the will of your exalted Lord, and its traces appeared in the west. So you may turn to it on this day that God made the foremost of days, wherein the Merciful was manifested to those in the heavens and the earth. Stand in service to God, aiding His cause. He will support you with unseen

To the King of Paris (Napoleon III)

and seen forces, making you a ruler over all that the sun shines upon. Your Lord is capable, powerful.

134) The breezes of mercy spread throughout the universe. Fortunate is the one who discovers and recognizes them and turns to them with a sincere heart. Adorn your temple with the highest pattern, your tongue with remembrance, and your heart with my strong, mighty love. We only desire what's best for you, more than what you have and more than all the treasures of the earth. Your Lord is knowledgeable and well-aware. Rise among the people with my name and say, "O people of the earth, come towards the one who has come to you. This is the face of God among you, His evidence within you, and His sign for you. He has brought you verses that scholars cannot comprehend." The tree on the mount speaks to the world, and the Holy Spirit calls among nations, declaring that the intended one has arrived with clear authority.

135) O King, the stars of the scholarly sky who used their knowledge to assert my cause have fallen. When I came with my glory, they turned away, except for the fallen ones. This is what the Spirit informed you of when he came with the truth. But scholars resisted until they committed what made the Holy Spirit lament, and the eyes of the close ones wept. Look at the Pharisees: some worshipped God for seventy years but denied the Son when he came. Others who committed sins entered the kingdom. In this way, the eternal pen reminds you to look at what was decreed previously and to be among those turning towards it today.

Do Not Seclude Yourselfs in Churches and Temples

136) O monks, do not seclude yourselves in churches and temples! Go out by my permission and engage in what benefits both yourselves and other servants. This is the command of the King of the Day of Judgment. If you seclude yourselves, do so in the fortress of my love, for this is the true seclusion if you are among the knowledgeable. The one who resides near the sacred house is like the deceased; it's appropriate for a person to reveal from it what benefits all creation. And that which bears no fruit should be for the fire. This is how your Lord admonishes you; He is indeed Mighty and Generous. Marry so someone after you can take your place. We have

Dominion Will Slip From Your Hand

prohibited you from betrayal, not from what manifests trust. Have you taken your own principles and disregarded God's? Fear God and do not be among the ignorant. Were it not for people, who would mention me on earth? And how would my attributes and names be manifested? Reflect and do not be among those who are veiled and are of the heedless. The one who didn't marry hasn't found a place to reside or rest his head, because of the betrayal they have acquired. Sanctifying oneself isn't by what you've known or the delusions you hold but by what we have. Ask to know his status which is sacred from the assumptions of everyone on earth. Blessed are the knowledgeable.

137) O King, we've heard a word you spoke when the King of the Russians asked you about the ruling of invasion. Your Lord is All-Knowing and Aware. You said, "I was asleep in the cradle when the cries of the oppressed awakened me until they drowned in the Black Sea." That's what we heard, and your Lord is a witness to what I say. We bear witness that it wasn't the cries that awakened you but desires. We tested you and found you in a place you claim. Recognize the tone of the statement and be among the vigilant. We don't like to send you any harsh words, preserving the status we gave you in this apparent life. We chose manners and made it the characteristic of those drawn near. It's a garment that suits souls both young and old. Blessed is the one who adorns himself with it, and woe to those deprived of this great bounty. If you were the man of the word, you wouldn't have thrown God's book behind your back when it was sent to you from the Mighty and Wise. We tested you with it and found you based on what you claimed. Rise and make up for what you missed. The world and what you have will vanish, and dominion will remain with God, your Lord and the Lord of your forefathers. It isn't fitting for you to limit matters based on your desires. Beware of the sigh of the oppressed and protect it from the arrows of the oppressors.

Dominion Will Slip From Your Hand

138) Due to your actions, affairs in your kingdom will differ, and dominion will slip from your hand as a result. Then, you'll find yourself in clear loss, and earthquakes will affect all tribes unless you stand in support of this cause and follow the spirit on this straight path. The honor you value won't last, it

To the King of Paris (Napoleon III)

will fade unless you hold onto this strong rope. We see humiliation following you while you are among the heedless. When you hear the call from the bank of greatness, leave what you have and respond, "Here I am, O God of the heavens and the earths."

139) O King, we were in the mother of Iraq until the heat of separation directed us to the King of Islam by his command. When we arrived, he responded with the hypocrisy of those who aren't genuine, which cannot be described in words. Because of that, the residents of paradise and the people of the sacred sanctuaries lamented, but the people are veiled by a thick curtain. Say, do you object to the One who has come to you with the clear proofs of God, His evidence, His argument, and His signs? This is not of His own invention, but from the One who has sent Him and dispatched Him with the truth, making Him a lamp unto the worlds.

Baha'u'llah was Imprisoned Solely for Renewing Religion

140) Our situation has become more severe every day, even every hour, until they took us out of prison and put us into a greater prison with clear injustice. When it was asked why they imprisoned us, they said that we intended to renew the religion. If the old ways were chosen by you, you would not have abandoned what was ordained in the Torah and the Gospel. Be clear, O people, by my life, there is no escape for you today. If this is my crime, then Muhammad, the Messenger of God, the Spirit before him, and the Speaker before him have preceded me in this. If my sin is to exalt the word of God and manifest His command, then I am the first of sinners; I would not exchange this sin for the dominion of the King of the heavens and the earth.

141) When we arrived in prison, we wanted to convey the messages of their Mighty, Praiseworthy Lord to the kings. If we had conveyed what was commanded in various Tablets, it would have been another favor from God, so that they might recognize the Lord when He comes upon the clouds with clear authority.

142) The more the affliction increases, the more my love for God and His command increases, so that nothing prevents me from what has come upon me from the armies of the heedless. Even if they bury me in layers of earth,

Your Subjects are the Trusts of God Among You

they will find me riding on the clouds, calling to the Mighty, Powerful God. Indeed, I have sacrificed myself in the way of God, and I long for tribulations in His love and His pleasure. My sufferings bear witness to this, such that no one in the worlds has borne them, and every hair of mine speaks as the tree on the Mount spoke, and every vein of mine calls to God, saying, "O that I might be cut in Your way for the life of the world and the unity of those in it." So has the matter been decreed by the Knowledgeable, Aware one.

Your Subjects are the Trusts of God Among You

143) Know that the subjects are the trusts of God among you; preserve them as you would preserve yourselves. Beware lest you make wolves the shepherds of the sheep and let pride and arrogance prevent you from turning to the poor and the needy. If you drink the nectar of life from the cups of the words of your Merciful Lord, you will reach a station where you will break away from what you have and cry out in My name among the worlds. Wash yourself with the water of detachment from this mention that has shone forth from the horizon of creation; it will purify you from the dust of the world. Leave the palaces to the people of the graves and the dominion to whoever wants it, and then turn to this dominion that God has chosen for you if you are of those who turn. Those who did not turn to the face in this appearance are not alive; they are moved by their desires however they wish, but they are among the dead. If you wish to bear the weight of the dominion, bear it for the support of the command of your Exalted Lord, this is the station that whoever attains has attained all good from the Knowledgeable, Wise one.

144) If you rise from the horizon of detachment in My name, then turn to the dominion by the command of your Mighty, Powerful Lord. Stand among the servants with My authority, say, "O people, today the breezes of God have wafted among the worlds." Those who turned away from the face are overcome by the desires of themselves, but they are among the bewildered.

Walk Among the People

145) Adorn the body of dominion with the embroidery of My name, and stand to convey My command; this is better for you than what you have, and God will elevate your name among the kings; He is indeed Powerful over all things. Walk among the people in the name of God and His authority, so that His effects may appear from you among the worlds. Indeed, kindle with this fire ignited by the Merciful in the pole of existence, so that it may cause a warmth of His love in the hearts of those who turn towards Him. Walk my path, then attract the hearts with my remembrance, the Mighty, the Impenetrable.

146) Say, indeed, he from whom the breezes of the garment of the remembrance of his Lord, the Merciful, have not diffused in this time, will not be attributed the name of man. He is indeed of those who have followed their passions and will find himself in great loss. Say, O people, is it proper for you to attribute yourselves to the Merciful and commit what the devil has committed? No, by the beauty of the Sublime if you are among those who know. Sanctify your hearts from the love of the world, and your tongues from slander, and your limbs from that which prevents you from drawing near to God, the Mighty, the Praiseworthy. Say, the world is your distraction from the source of revelation and your inclination towards that which does not benefit you, and what prevents you today from the path of God, it is the root of the world; avoid it, and draw near to the Greater Sight, this Luminous, Shining Abode. Blessed is the one who is not prevented by anything from his Lord; there is no harm upon him if he acts in the world with justice, for We have created everything for Our monotheist servants.

Do Not Shed Blood

147) O people, if you say what you do not do, what is the difference between you and those who said, "Our Lord is God," but when they entered under the shadows of the clouds, they turned away and were arrogant towards God, the Mighty, the Knowing. O people, do not shed blood, and do not judge a soul except with truth; thus you have been commanded from the Knowledgeable,

Do not Oppress While Commanding People to Justice

the Aware. Indeed, those who cause corruption on the earth after its reform, they have transgressed what was determined in the Book; a miserable abode for the transgressors.

148) God has written for every soul the proclamation of His command, and he who desires what he has been commanded, he should first adopt the good qualities, then convey to the people, so the hearts of those who turn towards Him may be attracted by his speech, and without that, his remembrance will not influence the hearts of the servants; thus God teaches you, and He is the Forgiving, the Merciful.

Do not Oppress While Commanding People to Justice

149) Indeed, those who oppress and command people to justice, the inhabitants of the celestial realm and those who circulate around the throne of your Lord, the Mighty, the Beautiful, belie what comes out of their mouths. O people, do not commit what would compromise your dignity and the sanctity of the command among the servants, and do not approach what your minds deny. Fear God, and do not follow the heedless. Do not betray the people's wealth; be trustworthy on earth and do not deprive the poor of what God has given you of His grace, for He gives you double what you have; indeed, He is the Generous Giver.

Arguing is a Veil

150) Say, We have determined the proclamation with clear evidence; do not argue with anyone, and he who desires to proclaim sincerely for the face of his Lord, the Holy Spirit will support him and inspire him with what illuminates the breast of the world, and how the breasts of the seekers. O people of Bahá, subjugate the cities of hearts with the swords of wisdom and eloquence. Indeed, those who argue with the passions of their souls, they are in a manifest veil. Say, the sword of wisdom is hotter than fire and sharper than a sword of iron if you are among those who know. If you bring it forth with my name and authority, then open with it the cities of the hearts of those who have fortified themselves in the fortress of passion; thus, your Lord,

To the King of Paris (Napoleon III)

the Most Exalted, commands you when He was seated under the swords of the polytheists.

Cover a Mistake

151) If you have come across a mistake, cover it, so God may cover you; indeed, He is the Veiler, the Possessor of Great Grace. O assembly of the wealthy, if you see a poor person, do not be arrogant towards him. Reflect on what you were created from; indeed, all were created from a base fluid. It is upon you to be truthful; with it, you will adorn your edifices, elevate your names, and raise your ranks among creation, and with the Truth, for you is a great reward.

152) O assembly of the earth, listen to what the Pen commands you from the Lord of the nations, and know that the laws have culminated in the Law branching from the Greatest Ocean. Embrace it by a command from Us; indeed, We are the Rulers. So consider the world as a human edifice afflicted by diseases, and its healing is dependent on the unity of those within it. If you come together on what We have legislated for you, do not follow the paths of the divided.

Two Greatest Feasts

153) The festivals have ended in the two greatest feasts: the first, days in which God was revealed by His Most Beautiful Names to those in the heavens and the earth, and the second, the day on which We sent forth one who announced to the servants this great news, and others in two days. Thus, it has been determined in the Book from One Mighty, Able. These are four complete, and beyond them, you may engage in your affairs and do not prevent yourselves from committing and crafts. Thus the matter has been decreed, and the judgment has come from your Lord, the Knowing, the Wise.

Do Not Avoid Meats and 19 Day Fast

154) Say, O assembly of priests and monks, eat what God has permitted and do not avoid meats. God has allowed you to eat them except on specific numbered days, a grace from Him; indeed, He is the Mighty, the Generous. Lay down what you have and take what God wants; this is better for you if you are among those who know. We have prescribed fasting for nineteen days in the fairest of seasons, and We have excused what is below that in this luminous, radiant appearance. Thus have We detailed and explained to you what you have been commanded, so that you may follow God's commands and come together on what has been determined for you from One Mighty, Wise. Indeed, your Lord, the Merciful, loves to see from those in the worlds a single breath and one edifice. If you take advantage of God's grace and mercy in those days the likes of which the eye of creation has never seen, blessed is he who casts aside what he has, seeking what is with God; We witness that he is among the successful.

155) Indeed, O King, I bear witness to what God has borne witness to Himself for Himself, before the creation of His heavens and His earth, that there is no god but I, the One, the Singular, the Exalted, the Mighty, the Impenetrable. Stand with great uprightness at the command of your Most Glorious Lord, so have you been commanded in this wondrous Tablet.

156) We desire for you nothing but what is better for you than all that is on the earth, and all things, and beyond them, this clear Book bear witness to it. Reflect upon the world and the condition of its people. Indeed, He who created the world for Himself has been confined in the most desolate of homes by what the hands of the oppressors have wrought, and from the horizon of the prison, He calls people to the dawn of God, the Most High, the Great. Do you rejoice in your ornaments, knowing that they will perish, or do you boast about your rule over a span of earth, knowing that to the people of splendor it was but like the blackness of a dead ant's eye? Leave it to its people, then turn to the Desired One of the worlds. Where are the people of vanity and their palaces? Look into their graves to take a lesson from what We have made an example for the onlookers. If the breezes of revelation take you, you would flee from the kingdom, turning to the dominion, and expend what you have to draw near to this noble sight.

To the King of Paris (Napoleon III)

Most Servants are Worshipers of Names

157) We see that most of the servants are worshipers of names, as you see them casting themselves into destruction to preserve their names, after which everyone with insight bears witness that the name benefits no one after his death unless attributed to God, the Mighty, the Praiseworthy. Thus have delusions been set over them as a reward for their deeds, so look at their shallow minds, seeking with utmost seriousness and effort what does not benefit them. If you ask them, "Does what you seek benefit you?" you find them bewildered. If anyone is just, he would say, "No, by the Lord of the worlds." This is the condition of the people and what they have; leave them in their plunge, then turn your face towards God. This is what is fitting for you, to take counsel with what you have been counseled from your Lord, and say, "Indeed, all praise is for You, O God of all that is in the heavens and the earth."

To the King of Russia (Czar Alexander II)

158) O King of Russia, hearken to the call of God, the sovereign, the holy, then turn to the paradise, the abode wherein dwelt He who was named with the beautiful Names, amongst the celestial concourse, and in the kingdom of creation, in the name of God, the glorious, the most glorious. Let not your passion prevent you from turning to the face of your Lord, the Merciful, the Compassionate. We have heard what you have proclaimed to your Sovereign in your secret prayers; therefore, my bounty was stirred, and the sea of my mercy was agitated, and I answered you in truth. Verily, your Lord is the Knowing, the Wise. One of your ambassadors has helped me when I was in prison, under chains and shackles, thus God has decreed for you a station that no one knows except Him. Beware lest you exchange this great station. Verily, your Lord is capable of doing whatever He wills. He effaces whatever He wishes and confirms, and with Him is the knowledge of everything in a preserved tablet.

159) Beware lest the kingdom prevent you from the Sovereign. He has come with His dominion, and the atoms cry out: The Lord has appeared with His great glory. The Father and the Son have come to the holy valley, saying, "Here we are, O God, here we are," and the Mount circumambulates around the House, and the trees call out with the highest cry: The Giver has come, riding upon the clouds. Blessed is he who draws near to Him, woe to those who are far off.

160) Arise among the people with this firm decree, then call the nations to God, the Most High, the Great. Do not be of those who, if they call upon God by one of the Names, and when the named One comes, they disbelieve in Him and turn away from Him, until they unjustly decree against Him; look, then remember the days in which the Spirit came, and Herod judged Him. God supported the Spirit with invisible hosts and protected Him with the truth, and sent Him to another land, promising Him that He is the ruler

To the King of Russia (Czar Alexander II)

over whatever He wills. Verily, your Lord preserves whom He wills, whether he is in the pole of the sea, or in the mouth of the serpent, or under the swords of the oppressors.

161) Blessed is the king who is not prevented by the embellishments of glory from turning to the sunrise of beauty, and discards what he has in seeking what is with God, except that he is from the choice of creation before the truth, upon whom the inhabitants of paradise and those who circumambulate around the Throne, in the morning and the evening, pray.

162) If you hearken to my call again from my prison's direction, to acquaint you with what has appeared upon my beauty from the manifestations of my glory, and to know my patience after my power, and my steadfastness after my ability, and my life - if you knew what has descended from my pen, and looked into the treasuries of my command, and the gems of my secrets, in the oceans of my Names, and the receptacles of my words - you would sacrifice yourself in my path, out of love for my Name and longing for my invincible, impregnable dominion.

163) Know my body under the swords of the enemies and my flesh in a calamity that cannot be counted, but the soul is in a glad tidings that no joy of the worlds equals. Turn to the Qibla of the world with your heart and say, "O people of the earth, have you disbelieved in the one who was martyred for His cause, who came with the truth with the news of your exalted, great Lord? Say, this is news that has delighted the hearts of the Prophets and the Messengers; this is the play mentioned in the heart of the world, and promised in the scrolls of God, the Mighty, the Wise. The hands of the messengers have been raised to meet me to God, the Mighty, the Praiseworthy. It is witnessed by what was revealed in the tablets from an able, mighty one.

The One Mentioned by the Tongue of Isaiah

164) Some of them wailed in my absence, some of them endured hardships in my way, and some of them sacrificed themselves for my beauty, if you are among those who know. Say, I did not want to describe myself but the soul of God if you are among the fair. Nothing is seen in me but God and His command, if you are among those who observe. Say, I am the one mentioned

The One Mentioned by the Tongue of Isaiah

by the tongue of Isaiah and adorned with my name in the Torah and the Gospel; so the matter has been decreed in the tablets of your Lord, the Compassionate. He has borne witness for me, and I bear witness for Him, and God is a witness over what I say.

165) Say, the books have not been revealed but for my remembrance; every seeker who knows my name and praise, and who opens the hearing of his heart, hears from every word of it that the truth has come. Indeed, He is the beloved of the worlds.

166) Indeed, my tongue advises you sincerely for the sake of God, and my pen moves in your remembrance after what does not harm me: the harm of those on earth and their avoidance, nor benefits me the approach of all creatures. We remind you of what we commanded you, and we do not want anything from you but to bring you closer to what benefits you in this world and the Hereafter. Say, do you kill the one who calls you to eternal life? Fear God, and do not follow every arrogant tyrant.

167) Say, O people of vanity, do you see yourselves in the palaces and the Sultan of appearances in the ruined houses? No, by my life, you are in the graves if you are among the poets. The one who will not be shaken by the breath of God in his days is indeed among the dead with God, the Owner of the names and attributes. Rise from the graves of desire, turning to the kingdom of your Lord, the Owner of the throne and the earth, to see what you were promised from before, from your knowing Lord.

168) Do you think what you have will benefit you? Others will own it, and you will return to the dust without a helper or supporter. There is no good in a life that death comes to, nor for permanence that decay reaches, nor for a blessing that changes. Leave what you have and turn to the blessing of God that has come down with this beautiful name.

169) So sang to you the highest pen by the permission of your most glorious Lord, when you heard and read, say to Him, praise be to You, O God of the worlds, for You have mentioned me with the tongue of the manifestation of Your soul, when it was confined in the greatest prison for the liberation of the worlds.

170) Blessed is the king, whose kingdom did not prevent him from his Owner, and turned to God with his heart. He is among those who have succeeded

To the King of Russia (Czar Alexander II)

in what God, the Mighty, the Wise, wanted. He will see himself from the kings of the kingdoms of the kingdom; indeed, your Lord is the one who is able to do whatever He wills. He gives to whom He wills whatever He wills and denies from whom He wills what He desired. Indeed, He is the one who is able, mighty.

To the Queen in London (Victoria)

171) O Queen in London! Hearken to the call of your Lord, the Creator of all beings, from the Divine Lote-Tree: Verily, there is no God but Me, the Mighty, the Wise. Lay aside what is on the earth, and adorn the head of sovereignty with the crown of the remembrance of your glorious Lord. He has come into the world with His most great glory, and has completed what was mentioned in the Gospel. The land of Syria has been honored by the advent of its Lord, the Sovereign of all beings, and has taken the intoxication of the wine of union, both south and north. Blessed is he who has found, known the Compassionate, and turned towards the Sunrise of Beauty in this manifest dawn. The Al-Aqsa Mosque has been stirred by the breezes of its Lord, the Most Glorious, and the courtyard from the call of God, the Most High, the Most High; every stone thereof praises the Lord with this Great Name.

Forbidden the Sale of Slaves

172) Abandon your desire, then turn with your heart to your Ancient Lord. We remind you for the sake of God, and we love that your name be exalted with the remembrance of your Lord, the Creator of the earth and the heavens. He is a Witness to what I say. We have been informed that you have forbidden the sale of male and female slaves; this is what God has decreed in this wondrous Revelation. God has written for you the reward for that; He is the one who fulfills the rewards of the beneficent. Follow what has been sent to you from the Knowing, the Aware. Verily, he who turns away and is arrogant after the clear proofs have come to him from the Revealer of signs, God will nullify his work; He is Powerful over all things. Verily, deeds are accepted after acceptance; he who turns away from the truth, he has been veiled from the creation, thus has it been decreed from the Mighty, the Able.

To the Queen in London (Victoria)

Consultation in the Hands of the Public

173) We have heard that you have entrusted the reins of consultation to the hands of the public. Well done what you have done, for by it the foundations of the structure of matters are strengthened, and the hearts of those under your shadow, both insignificant and noble, are reassured. However, they must be trustworthy among the servants and see themselves as representatives of all who are upon the earth; this is what they were advised with in the Tablet from the Wise Planner. When anyone turns towards the assembly, he turns his eye to the highest horizon and says: O my God, I ask You by Your Most Glorious Name to assist me in what rectifies the affairs of Your servants and populates Your lands with it. You are Powerful over all things. Blessed is he who enters the assembly for the sake of God and judges between the people with pure justice; verily, he is of the successful.

174) O ye members of councils in those regions and in other lands, deliberate and speak concerning what will reform the world and its state if ye are of those who are insightful. Look upon the world as the body of a human being, created whole and perfect, then afflicted with various ailments due to different and varying causes. His soul has not been at ease for a day, but his illness has grown more severe as it has come under the treatment of unskilled physicians who have ridden the steed of desire and are lost. If a skilled physician has treated one of his organs during an era, the other organs have remained as they were, and thus the Wise and Knowing informs you.

175) Today, we see it under the control of those who have been intoxicated by the wine of pride, so they do not recognize the good for themselves; so how will they handle this complex and perilous situation? If one of them seeks to heal it, his aim is nothing but to benefit from it in name or in fame. Thus, he can only cure it to a limited extent.

Unity of All Under One Order and One Law

176) That which God has made the greatest remedy and the most complete cause for its healing is the unity of all on earth under one order and one law. This can never happen unless there is a skillful, complete, and divine

Choose For Your Subjects What You Choose For Yourselfes

Physician. By my life, this is the truth, and what follows it is clear error. Every time that great Cause has come and that Light has shone from the eternal horizon, the unskilled physicians have opposed it and become clouds between it and the world. Thus, the world's sickness has not healed and has remained in its affliction until now. They could not preserve and heal it, and He who was the manifestation of power among creatures was prevented from what He desired by what the hands of the physicians had earned.

177) Consider, in these days when the Beauty of the Eternal and the Greatest Name has come for the life of the world and their union, they have risen against Him with sharpened swords and committed what has terrified the faithful soul, until they made Him a prisoner in the most desolate of lands, a place cut off from the reach of those who turn towards Him. If it is said to them that the Reformer of the world has come, they say, "It has been proven that He is one of the corrupt," even though they have not associated with Him, and they see that He has not protected Himself in less than a moment, whereas He was always in the hands of the oppressors. Once they imprisoned Him, another time they released Him, and at times they moved Him around the lands. Thus, they ruled over us, and God knows what I am saying. Those are the most ignorant of creation in the eyes of Truth, cutting off their own limbs and not realizing it, preventing good from themselves and not knowing it. They are like children who do not know the corrupt from the reformer, and evil from good. Today we see them in a manifest veil.

178) O assembly of rulers! Since you have become clouds over the face of the sun and have prevented it from shining, listen to what the Supreme Pen advises you, so that you may find comfort in it, and then the poor and the needy. We ask God to support the kings in bringing about reform, for He is indeed capable of what He wills.

Choose For Your Subjects What You Choose For Yourselfes

179) O assembly of kings! We see you increasing your expenditures every year and imposing them on your subjects. Indeed, this is nothing but great injustice. Fear the sighs and tears of the oppressed, and do not burden your subjects beyond their capacity, nor ruin them to build your palaces. Choose

To the Queen in London (Victoria)

for them what you would choose for yourselves. Thus do We clarify to you what will benefit you if you are among those who perceive. Indeed, they are your treasuries. Beware of ruling over them with what God has not ordained, and beware of handing them over to thieves. By them you rule, eat, and triumph, yet you act arrogantly towards them. Truly, this is a strange matter.

Cling To This Lesser Peace

180) Since you have cast aside the greater peace, cling to this lesser peace so that it may reform your affairs and those under your shadow to the degree, O leaders.

181) If you rectify the relations between yourselves, then you will not need a multitude of soldiers and their equipment except to the degree that you protect your kingdoms and lands. Beware of neglecting what you have been advised by the Knowledgeable and Trustworthy One.

182) If you unite, O assembly of kings, the winds of discord will calm among you, and the subjects and those around you will find peace if you are among those who understand. If one of you rises against another, stand together against him, for indeed, this is nothing but manifest justice. Thus have We instructed you in the Tablet that We sent before this time. Follow what has been revealed from the Mighty, Wise One. If anyone seeks refuge under your shadow, protect him and do not hand him over. Thus does the Supreme Pen admonish you from the Knowledgeable, Expert One.

183) Beware of doing what the King of Islam did when he judged against Us and Our followers with injustice that made things lament and burned the hearts of those who are near. The winds of passion have stirred them as they please; We have found no stability in them, for indeed, they are among those who wander astray.

Remember the Queen

184) O Pen of Eternity! Hold the pen and let them indulge in their fantasies. Then remember the Queen, that she may turn with the purest heart towards the grandest sight, and do not prevent the vision from looking upon the part of her Lord, the Owner of Destiny. Let her gaze upon what has been revealed in the Tablets and Scriptures from the Creator of humanity, by Whom the sun has darkened, the moon has eclipsed, and the call has risen between the heavens and the earths.

185) Turn to God and say, “O my Sovereign, I am the owned, and You are the Owner of kings. I have raised my hand of hope to the sky of Your grace and gifts, so send down from the clouds of Your bounty what will cut me off from all but You and bring me near to You. O Lord! I ask You by Your Name, which You have made the authority of names and the manifestation of Yourself to those on earth and in the heavens, to pierce the veils that have stood between me and the recognition of the rising place of Your signs and the dawning-place of Your revelation. Verily, You are the Mighty, the Powerful, the Generous. O Lord! Do not deprive me of the breezes of Your garment of mercy in Your days, and write for me what You have written for Your handmaidens who have believed in You and Your signs, who have succeeded through Your knowledge, and turned with their hearts towards the horizon of Your command. Verily, You are the Lord of the worlds and the most merciful of the merciful. Then, strengthen me, O my God, in Your remembrance among Your handmaidens and in supporting Your cause in Your lands. Then accept from me what has passed me by when the lights of Your face rose. Verily, You are capable of all things, and glory be to You, O the One in Whose hand is the dominion of the kingdom of the heavens and the earths.”

To the Queen in London (Victoria)

King of the Earth (Násiri'd-Dín Sháh)

186) O King of the Earth! Hearken to the cry of this servant. I am a slave who has believed in God and His signs and sacrificed myself in His way. And my witness to that is what I endure of the tribulations which none of the servants have borne, and my Lord, the All-Knowing, is a witness to what I say. I have called people only to God, your Lord and the Lord of the worlds, and in His love, He has returned to me what the eye of creation has never seen a likeness of. The servants who are not hindered by the human limitations from turning towards the greater spectacle, and from beyond them, the knowledge of everything in a guarded tablet, bear witness to that.

187) Whenever the clouds of destiny rained down arrows of tribulation in the way of God, the Master of Names, I have embraced them, and every fair and expert person bears witness to this. How many nights when the beasts have rested in their dens, and the birds in their nests, but the youth was in chains and fetters, and found no helper or supporter for himself.

188) If I mention God's favor upon you when you were in prison with a few souls, and He brought you out of it, and helped you with armies of the unseen and witnessed, until He sent you as the ruler to Iraq after what We revealed to you that you were not of the corrupt. Indeed, those who followed desire and turned away from piety are in manifest error. And those who spread corruption on the earth and shed blood and consume people's wealth unjustly, we are free from them, and we ask God that He does not gather us with them, neither in this world nor in the Hereafter unless they repent to Him. He is indeed the most Merciful of the merciful.

189) The one who turns to God should be distinguished in all his deeds from others and follow what is commanded in the Book. Thus, the matter is decreed in a clear book, and those who have thrown away God's command behind them and followed their desires are in great error.

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190) O Sultan! I adjure you by your Lord, the Most Merciful, to look at the servants with glances of your compassion's eyes and judge between them with justice so that God may reward you with grace. Indeed, your Lord is the One who judges as He wills. The world and everything in it of glory and humiliation will vanish, and the dominion will remain for God, the Supreme, the All-Knowing.

191) Say that He has lit the lamp of explanation and extends it with the oil of meanings and clarification. Exalted is your Lord, the Most Merciful, from standing with His command of creation. He manifests whatever He wills with His authority and preserves it with a battalion of the angels drawn near.

Baha'u'llah Was Taught Knowledge He Did Not Have

192) He is the Dominator over His creation and the Victor over His creatures. He is indeed the All-Knowing, the Wise. O Sultan! I was like one of the servants and asleep on the bed when the breezes of the Glorious passed by me and taught me knowledge that I did not have. This is not from me, but from the presence of the Mighty, the All-Knowing, and He commanded me to call between the earth and the sky. With that, He returned to me what had shed the eyes of the knowing. I did not read what people have of sciences, nor did I enter schools, so ask the city in which I was to be certain that I am not of the liars. This is a paper stirred by the winds of the will of your Lord, the Mighty, the Praised. Is there stability for it when the winds of storms blow? No, by the Master of the Names and Attributes, but it is moved as He wills. The nonexistence has no existence over eternity. His determined command has come and made me speak His remembrance among the worlds. I was but like the dead in the face of His command; the hand of your Lord's will, the Most Merciful, the Compassionate, turned me over. Can anyone speak on his own with what he opposes the servants with, of all low and noble? No, by He who taught the pen the secrets of eternity, except one who is supported from the presence of a Capable, Powerful One.

193) The Supreme Pen addresses me and says, "Fear not to tell the presence of the Sultan what has been revealed to you. Indeed, his heart is between the fingers of your Lord, the Most Merciful. Perhaps the sun of justice and

benevolence will rise from the horizon of his heart.” Thus, the command from the presence of the Wise was revealed.

194) Say, O Sultan! Look with the edge of justice at the youth, then judge with the truth in what has been revealed to him. God has made you His shadow among the servants and a sign of His power for those in the lands. Judge between us and those who have wronged us without evidence or a luminous book. Indeed, those around you love you for themselves, and the youth loves you for yourself and only wishes to bring you closer to the abode of grace and turn you to the right of justice, and your Lord is a witness to what I say.

195) O Sultan! If you could hear the screeching of the Supreme Pen and the roar of the pages of eternity on the branches of the Tree of the End, in the remembrance of God, the Originator of names and the Creator of the earth and the heavens, it would bring you to a station where you see nothing in existence but the appearance of the Presence of the Adored One. You would see sovereignty as the most trivial thing in your eyes, and you would bestow it upon whomever you wish. You would turn to the horizon that is illuminated by the lights of the Face, and you would never bear the burden of sovereignty except to aid your exalted Lord. Then the High Assembly would bless you, how excellent this exalted station is if you were to ascend to it with a sovereignty that is known by the name of God!

196) Among people are those who said the Youth wanted nothing but the preservation of his name, and some of them said he wanted the world for himself after what I have not found in my days a place of safety to the extent that I could put my foot on it. I was always in the depths of calamities that no one knew but God; He was indeed knowledgeable about what I say. How many days my loved ones were disturbed by my harm, and how many nights the wailing of tears rose from my family fearing for me! None denies this except those deprived of truth. And he who does not see life for himself in less than that, does he want the world? How strange from those who speak by their whims and have wandered in the wilderness of the self and desire; they will be questioned about what they said, on that day they will find neither a friend nor a supporter for themselves.

197) And among them are those who said that he disbelieved in God after all my limbs bear witness that there is no god but He, and those whom He

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sent with truth and sent them with guidance, these are the manifestations of His beautiful names and the dawning places of His exalted attributes and the descent of His revelation in the kingdom of creation. Through them, the proof of God was perfected over all else, and the banner of monotheism was erected, and the sign of abstraction appeared, and through them, every soul has taken a path to the Lord of the Throne. We bear witness that there is no god but He. He has always been, and there was nothing with Him, and He will continue to be as He has always been. The Merciful is exalted beyond the grasp of the hearts of the people of knowledge or the comprehension of His essence by those in the worlds. He is sanctified from knowing anything other than Him, and He is far above the understanding of anything besides Him. He was independent of the worlds in the eternity of eternities.

198) Remember the days in which the sun of truth shone forth from the horizon of the will of your exalted Lord. The scholars turned away from it, and the learned opposed it, to look for what is today veiled in the veil of light and things intensified upon it from all sides until those around Him scattered by His command. Such was the command that descended from the heaven of might. Then remember when one of them entered upon the Negus and recited to him a chapter from the Quran, he said to those around him that it was revealed from the presence of the Knowing, the Wise. Whoever believes in the Most Beautiful and trusts in what Jesus brought cannot help but turn towards what was recited. We bear witness for him just as we bear witness to what we have from the Books of God, the Dominant, the Self-Subsisting.

199) By God, O King! If you could hear the melodies of the songs that sing on the branches in the arts of tunes by the command of your merciful Lord, you would leave the sovereignty behind you and turn to the greater view, the station where the Book of the Dawn was witnessed on its horizon, and you would spend what you have in seeking what is with God. Then you will find yourself in the height of dignity and supremacy and the loftiness of greatness and independence. Thus was the matter written in the Mother of the Book by the Pen of the Merciful. There is no good in what you possess today, for tomorrow someone else will possess it. If you choose for yourself what God has chosen for His chosen ones, He will give you in His kingdom great sovereignty. We ask God to support you in listening to the word from which the world is enlightened and to protect you from those who were far from the shore of nearness.

A Prayer and Plea to God

200) Glorified are You, O God, my God, how many heads were raised on the spear in Your path, how many chests faced the arrows in Your satisfaction, how many hearts intertwined for the elevation of Your word and the spread of Your command, and how many eyes shed tears in Your love. I ask You, O Master of Kings and Merciful to the subjects, by Your greatest name, which You made the rising of Your beautiful names and the manifestation of Your high attributes, to raise the barriers that stood between You and Your creation and prevented them from turning to the horizon of Your revelation. Then draw them, O my God, with Your supreme word, from the left of illusion and forgetfulness to the right of certainty and knowledge, so that they may know what You have intended for them with Your generosity and favor, and turn to the manifestation of Your command and the rising of Your signs.

201) O my God, You are the Generous, Possessor of great favor, do not deprive Your servants of the greatest sea, which You have made a carrier for the pearls of Your knowledge and wisdom, and do not banish them from Your door, which You have opened for those in Your heaven and earth. Oh Lord, do not leave them to themselves, for they do not know and flee from what is better for them than what was created in Your earth. Look at them, O my God, with the glances of Your kindness and gifts, and free them from the self and desire to draw near to Your highest horizon and to find the sweetness of Your remembrance and the pleasure of the banquet that You have sent down from the heaven of Your will and the breeze of Your favor. Your generosity has always surrounded the possible things, and Your mercy preceded the beings. There is no god but You, the Forgiving, the Merciful.

202) Glorified are You, O my God, You know that my heart has melted in Your command, and my blood boils in every vein from the fire of Your love, and every drop of it calls You with the language of the state, "O my Lord, the Exalted, spill me on the ground in Your path, so that from it may grow what You have wanted in Your tablets and concealed from the sight of Your servants, except those who drank from the Kawthar of knowledge from the hands of Your favor and the Salsabil of knowledge from the cup of Your gift,

203) and You know, O my God, that I have not intended anything in my command except Your command, and I have not aimed at any mention except Your mention, and my pen did not move except that I intended with it Your satisfaction and to reveal what You have commanded me with by Your authority.

204) You see me, O my God, bewildered in Your land; if I mention what You have commanded me with, Your creation objects to me, and if I leave what You have commanded me with, I deserve the whips of Your wrath and am far from the gardens of Your nearness."

204 continues - 205 missing. Needs fixed

What Happened in Iraq

206) By the permission and grace of the Sultan of the Age, this servant turned his attention from the royal seat in Iraq-Arab and resided there for twelve years. During the stay, the situation was not presented to the royal court, nor was it expressed to foreign countries, trusting in God in that land, until one of the officials entered Iraq and began to torment a group of the poor after his arrival. Every day he would assault these servants in the company of some of the outward scholars, and so on, even though nothing contrary to the government, nation, or against the principles and manners of the people of the country ever appeared from these servants.

207) This servant, considering that something contrary to the wisdom of the world-wise Sultan might be done by the transgressors, briefly referred the matter to the foreign minister Mirza Saeed Khan, to be presented in His presence, and to be carried out whatever command the Sultan would issue. A long time passed, and no command was issued until the matter reached a point where there was fear that suddenly corruption would arise, and the blood of many would be shed. A few officials in Iraq turned their attention;

208) If they consider with justice what has happened, it will become clear to their enlightened hearts that what has happened was in the interest and there was no alternative to it apparently. The royal essence is witness and testifier that in every country where a few of this sect were present, the sight

of some of the rulers would ignite the fire of war and strife, but this transient one, after entering Iraq, prevented all from corruption and strife, and the witness to this servant is his action. The whole are aware and testify that the congregation of this party in Iraq was more than all the countries, yet no one exceeded their limits or attacked anyone. It has been almost fifteen years that all are observant unto God and have been trusting in Him, and they have endured what has happened to them, and have left it to the truth.

209) After this servant entered this country, which is known as Adirneh, some people in Iraq and others asked about the meaning of 'victory' that was revealed in the divine Book. Several answers were sent in response. One of those answers is being presented on this page so that it may become clear in His presence that this servant has looked at nothing but improvement and reform in this matter. Even if some of the divine graces that have been conferred upon me undeservedly are not clear and apparent, this much will become known that by His expansive favor and preceding mercy, He has not deprived the heart from the imprint of reason. The form of the words that were expressed in the meaning of 'victory' is as follows:

The Meaning of Victory in the Divine Book

210) He is God, exalted is He. It is known that God, may His mention be exalted, is sanctified from the world and whatever is in it, and the purpose of assistance is not that one should fight soul against soul or argue. The Sovereign does what He wills. He has placed the dominion of creation, by His will, under the control of the kings from land and sea. They are the manifestations of divine power according to their ranks. If they enter the shadow of truth, they are considered of the truth, otherwise, your Lord is indeed Knowing and Wise.

211) And what God, may His mention be exalted, has desired for Himself are the hearts of His servants, which are treasures of remembrance and divine love and the stores of knowledge and divine wisdom. The will of the eternal Sovereign has always been to purify the hearts of the servants from the allusions of the world and whatever is in it, so that they become receptive to the illuminations of the manifestations of the King of names and attributes. Thus, in the city of the heart, a stranger must not find a way, so that the

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unique Friend may come to His abode, meaning the manifestation of His names and attributes, not His essence exalted is He. For that Sovereign without equal has always been sanctified from ascent and descent and will be.

212) So, the assistance today is not opposition to any one or arguing with a soul, and it will not be. Rather, the Beloved is that the cities of hearts, which are under the control of the troops of the soul and passion, be opened with the sword of explanation, wisdom, and exposition. Therefore, every soul that wishes to assist must first take possession of the city of his heart with the sword of meanings and explanations, and keep it preserved from our mention towards God, and then turn to the cities of hearts.

213) This is the purpose of assistance. Never has corruption been the Beloved of truth, nor is it, and what some of the ignorant have committed before has never been satisfactory. "If you kill in His pleasure, it is better for you than if you kill." Today, the friends of God must appear among the servants in a way that guides everyone with their deeds to the satisfaction of the Lord of Glory.

214) I swear by the sun of the horizon of sanctification that the friends of truth have never and will never look at the transient land and possessions. God has always looked at the hearts of His servants, and this is also a glance of great grace, so that perhaps the transient souls may become pure and sanctified from the earthly matters and enter the eternal stations. Otherwise, that true Sovereign, by Himself for Himself, has been independent of all, neither benefited by the love of the possible things nor harmed by their hatred. All will become manifest from earthly possibilities and will relate to Him, and God, tomorrow, alone in His abode, which is sanctified from place and time, and mention and explanation, and indication and description, and exaltation and nearness, will be established, and no one knows that but He and those with Him who have the knowledge of the Book. There is no god but He, the Mighty, the Bestower. The end.

215) But the goodness of deeds is conditional upon the royal nature itself looking at it with a glance of justice and favor, and not regarding the entreaties of some as insignificant and not considering them sufficient proof. We ask Allah to support the Sultan in what he wants, and what he wants must be the desire of the worlds.

Baha'u'llah Summoned to Istanbul

216) After this, they summoned this servant to Istanbul. We entered that city with a group of the poor, and after entering, we never met with anyone since we had no request, and there was no purpose except to prove to all that this servant did not have corrupt thoughts and never consorted with corrupt people. He who gave speech to the tongue of everything, looking at the consideration of some ranks of attention in some difficult aspects, has been difficult. But to preserve the souls, these matters have occurred. My Lord knows what is in my soul, and He is a witness to what I say.

217) A just ruler is the shadow of Allah on earth. All must find refuge in the shadow of his justice and rest in the shade of his grace. This position is not specific or limited so that it becomes exclusive to some rather than others; the shadow speaks of the one who casts it. Allah, may His mention be exalted, has called Himself the Lord of the worlds, for He nurtures all and says, "Exalted is His grace that precedes possibilities and His mercy that precedes the worlds."

The Qualities and Purpose of Baha'u'llah's Followers

218) It is quite clear that right or wrong, according to the claim of the people of this sect, is something they know to be true and have accepted. Therefore, they have passed by us in seeking what is with Allah, and this passing by the soul in the path of love for the Merciful is true testimony and evidence speaking of what they also claim. Has it ever been observed that a sane person would pass away without reason or evidence from his soul? And if it is said that these people are mad, this is quite unlikely, for it is not confined to one breath or two breaths. Rather, a large group of various kinds has become intoxicated from the fountain of divine knowledge and hastened with soul and heart to sacrifice in the path of the beloved.

219) If these souls, who have passed away from us for Allah and have sacrificed their lives and property in His way, are denied, by what argument and evidence will the truth of others' words against us also be established in the presence of the Sultan?

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The late Hajj Sayyid Muhammad, may Allah elevate his station and immerse him in the abyss of His mercy and forgiveness, although he was among the scholars of his age, most God-fearing and ascetic of his time, his dignity was to a degree that every tongue was articulate in his mention and praise. In the war against Russia, even though he himself had issued a fatwa for jihad and had paid attention to his homeland's prominent support for religion with manifest knowledge, he nevertheless passed over much good with little severity and withdrew. If only the veil would be lifted, and what is concealed from sight would appear!

220) This sect has been passing for over twenty years, tormented in days and nights under the dominance of the imperial wrath, each one having fallen into a homeland due to the gusts of the storms of the sultan's anger. How many children are left fatherless, how many fathers have become sonless, how many mothers have not dared to lament over their slain children from fear and dread, and many of the servants who were in the evening in the utmost wealth and prosperity, have been observed in the morning in the extreme poverty and humiliation? There is no land but has been tinged with their blood, and no air but has ascended their sighs. In these few years, calamities' arrows have been shot non-stop from the clouds of destiny, and with all these decrees and tribulations, the fire of divine love in their hearts is inflamed to a degree that if they are all cut piece by piece, they would not pass from the love of the Beloved of the worlds, but with soul they are eager and hopeful for whatever happens in the path of Allah.

Baha'u'llah Requests to Meet the Sultan

221) O Sultan, may the breezes of the mercy of the Compassionate have turned these servants and drawn them to Unity. May the witness of a sincere lover be hidden in his sleeve, but some of the outward scholars have clouded the luminous heart of the king of the time against the intimates of the sanctuary of the Compassionate and the seekers of the Kaaba of Gnosis. If only the judgment of the king who judges the world was set to have this servant gather with the scholars of the age and present his arguments and proofs in the presence of His Majesty, the Sultan. This servant is ready and hopeful from truth that such a gathering comes together, so that the truth

of the matter becomes clear and apparent in the presence of the Sultan, and thereafter the matter is in your hands, and I am present before the throne of your sovereignty, so command either for or against me.

The Standard of the Qur'an

222) God, the Merciful, in the Furqan (Qur'an), which is the remaining argument among the universes, says, "So wish for death if you are truthful." He has proclaimed the wish for death as the proof of truthfulness, and it is known in the luminous mirror of the enlightened conscience which group today has passed from life in the way of the God of all worlds. And if the books of this people's arguments in proving us were marked with "and they have shed their blood in His way," countless books would have been apparent and visible among creation.

223) Now, how can this people, whose words and deeds are consistent, be denied, and how can souls be confirmed that have not passed, and do not pass, from a bit of credibility in the way of the Chosen One? Some of the scholars who have declared this servant an unbeliever have never met, have never seen this servant, have not become aware of the purpose, and yet they say, "They wish and they do what they want." Every claim needs proof, not just words and the appearances of asceticism.

From the Concealed Writings of Fatimah

224) A few paragraphs from the concealed writings of Fatimah, peace be upon her, which are suitable for this station, are spoken in the Persian language, so that some of the hidden matters may be uncovered in the royal court, and the addressees of these statements in the mentioned writings, which are famous for concealed words today, are a people who are famous for knowledge and piety on the outside but obey their desires and lusts inwardly.

#24

225) He says, “O traitors, why do you claim to be shepherds in appearance, but have become wolves of my sheep inwardly? You are like the star before dawn that appears bright and shining but inwardly leads to the misguidance and destruction of my caravans.

#25

226) He also says, “O outwardly adorned and inwardly lacking, your likeness is like clear bitter water that may appear perfectly delicate and pure, but when it falls into the hands of the taster of unity, he will not accept a drop of it.” The manifestation of the sun is in both soil and mirror, but know the difference from the thunderbolt to the earth, rather an endless difference in between.

#28

227) And he also says, “O son of the world, many a dawn the radiance of my grace came from the non-place to your place, found you unoccupied in the bed of comfort, and when the spiritual lightning returned to the place of honor and glory, I did not declare it in the places of nearness to the holy soldiers, I did not like your shame,

#30

228) and likewise says, “O claimant of love for me, in the early mornings, the breeze of my grace passed over you and found you asleep on the bed of negligence, cried for your state, and returned. The end.”

Follow the Justice of the Qur'an

229) Therefore, in the court of the Sovereign's justice, one should not be content with the claim of the claimant, and in the Furqan, which distinguishes between truth and falsehood, it says, "O you who have believed, if a wicked person brings you news, ascertain the truth, lest you harm a people out of ignorance and become over what you have done, regretful." In the noble hadith, it is stated, "Do not believe the talebearer." Some scholars have become confused about the matter, and they have not seen this servant. The souls that have met him bear witness that this servant has not spoken anything other than the decree of Allah in the Book, and with this blessed verse in mind, he says, "Do you resent us except that we have believed in Allah, and what has been revealed to us and what was revealed before?"

230) O King of the Age, direct the eyes of these wanderers towards the mercy of the Merciful and regard these afflictions as a greater mercy and these great adversities as a great relief. But hope is such that His Majesty the Sultan will himself pay attention to the affairs so that it becomes a cause for the contentment of hearts. This pure good has been mentioned, and God is sufficient as a witness.

231) Glory be to You, O God, my God! I bear witness that the heart of the Sultan has been between the fingers of Your power. If You will, turn his heart, O my God, towards mercy and benevolence. Verily, You are the Exalted, the Powerful, the Bestower. There is no god but You, the Mighty, the Helper.

232) Regarding the scholars, it is stated, "But whoever of the scholars guards himself, preserves his religion, opposes his passions, and obeys his Lord's command, it is obligatory for the common people to follow him." If the King of the Age were to look at this statement, which has come from the tongue of the Manifestation of God's Revelation, he would observe that those possessing these qualities mentioned in the noble hadith are rarer than red sulfur. Therefore, anyone who claims knowledge should not be heeded,

233) and likewise, it is stated about the scholars of the last age, "The scholars of that time are the most evil scholars under the shade of heaven; from them, temptation emerges, and to them, it returns."

It also says, "When the standard of truth appears, the people of the East and the West curse it." If someone denies these hadiths, their proof is upon this servant. Since the purpose is to be concise, the details of the narrators are not presented.

234) Those scholars who have truly partaken from the cup of detachment have never targeted this servant, such as the late Sheikh Morteza, may Allah elevate his station, and may he reside in the shadow of the dome of His grace. During his stay in Iraq, he expressed affection and did not speak on this matter without the permission of Allah. We ask Allah to guide everyone to what He loves and is pleased with.

The Scholars Engage in Killing and Plunder

235) The condition of all souls is hidden from all affairs, and they are focused on the suffering of this sect, as if they are asked of some who have taken refuge in the shadow of the Sultan's mercy after the grace of God and have been blessed with infinite blessings. What service have you expressed in return for the Sultan's bounty? Have you added to the kingdom's welfare by good governance over the realms, or have you paid attention to something that will bring comfort to the subjects and prosperity to the kingdom, and perpetuate the good name of the government? They have no answer except that they present some, either truthfully or falsely, in the name of the Bab, in the presence of the Sultan, and then engage in killing and plunder. Such was done in Tabriz and Mansuriyya in Egypt, where they sold some and took many ornaments, and never presented this matter to the Sultan's presence.

236) All these affairs are overlooked, finding these poor ones without support, and have passed through serious matters, and have dealt with these poor ones. Various sects and different nations are at ease under the Sultan's shadow. This community should be the same; rather, the nobility and elevation of the nature of the Sultan's servants must be observed to be in the management that all religions come under the Sultan's shadow, and they all govern with justice.

237) The execution of the bounds of Allah is pure justice, and everyone is content with it; indeed, the divine limits are the cause and reason for the

preservation of creatures, and have been and will be so, by His saying, "And there is for you in legal retribution life, O you [people] of understanding." It is far from the justice of the Sultan that some souls should be subject to the wrath of his anger by mistake. The truth, may His name be exalted, says, "No bearer of burdens will bear the burden of another." And it is well known that in every sect, there are the learned and ignorant, wise and foolish, sinful and pious, and the commission of heinous deeds is far from the wise, whether the wise is a seeker of this world or an abandoner of it. If he abandons it, he certainly does not pay attention to other than the truth, and apart from this, the fear of Allah prevents him from committing the forbidden, reprehensible deeds. If he is a seeker of the world, he certainly does not commit things that are the cause of people's aversion and terror in the lands; rather, he acts in ways that cause people's inclination, so it is proved that the rejected deeds have been and will be from the ignorant souls. We ask Allah to preserve His servants from paying attention to other than Him and bring them closer to Him. Indeed, He is capable of everything.

Asks God to Turn the Heart of the Sultan

238) Glory be to You, O Allah, my God! You hear my lament, see my condition, my distress, and my trials, and You know what is in my soul. If my call is purely for Your face, then draw the hearts of Your creatures to the horizon of the sky of Your recognition, and turn the heart of the Sultan to the right of the throne of Your name, the Most Merciful. Then grant him, O my God, the blessing that has descended from the sky of Your generosity and the clouds of Your mercy, so that he may cut off what is with him and turn to the shore of Your kindness.

O Lord, strengthen him to support Your Cause and to exalt Your word among Your creatures. Then assist him with the hosts of the unseen and the witnessed, that he may subdue the cities in Your Name and rule over all on earth by Your power and sovereignty. O You in Whose hand is the dominion of all creation! Indeed, You are the Ruler in the beginning and the return. There is no god but You, the Mighty, the Powerful, the Wise.

Baha'u'llah is Persecuted for Shameful Acts of His Community

239) They have confused my case before the royal presence, imagining that if a shameful act is committed by someone of this community, it is ascribed to the religion of these servants. But by God, besides Whom there is no other god, this servant has never deemed the commission of foul deeds permissible, much less what has been explicitly forbidden in the divine Book.

240) God has prohibited people from drinking wine, and its prohibition has been revealed and recorded in the divine Book. The scholars of the age, may God increase their like, have likewise forbidden people from this vile act, yet some still commit it. The punishment for this act falls upon heedless souls, and all existence, both unseen and witnessed, bears witness to the sanctity of those holy and blessed manifestations.

241) Indeed, these servants know that God does what He wills and decrees what He desires. They do not consider the manifestations of divine Oneness impossible in the realm of dominion, and if a soul deems it impossible, what difference is there between him and those who considered God's hand to be tied? And if they regard God, exalted be His mention, as free to choose, they must accept every command that emanates from the source of His decree, without escape or refuge. There is no sanctuary or shelter except in Him.

242) The matter that requires presenting evidence and proof of a claim is not contingent upon the opinions of people, whether knowledgeable or ignorant, and it never has been and never will be.

Prophets, who are the loyal to the ocean of divine unity and the descent places of divine revelation, have become the subjects of people's denial and opposition, as it says, "And if the entire nation's aspiration was toward their messenger to take him, and they argue with falsehood to defeat the truth with it." And likewise, it says, "There came not to them a messenger but they did mock him."

Consider the Appearance of Prior Prophets

243) Consider in the appearance of the Seal of the Prophets and the Sultan of the Chosen, the soul of the worlds sacrificed, after the sunrise of the

truth from the horizon of Hijaz, how much oppression from the people of misguidance befell that manifestation of grandeur and glory. They were so neglectful of their servitude that they considered afflicting that presence among the greatest deeds and a means of attaining the Supreme Truth. Even the scholars of that era, in the early years, from the Jews and Christians, turned away from that highest horizon sun and with their turning away, all people, lowly and noble, put on the belt to extinguish the light of that bright horizon. The names of all are mentioned in the books, including Wahb bin Rahib, Ka'b bin Ashraf, Abdullah Abi, and the likes of those souls,

244) until the matter reached a point where they arranged a council to shed the pure blood of that presence, as the Truth, may His mention be glorious, has informed, "And when those who disbelieve plot against you to wound you fatally or to kill you or to drive you out, they plot, but Allah also plots, and Allah is the best of plotters." And likewise, it says, "And if their turning away is grievous to you, then, if you can, seek a hole in the ground or a ladder to the sky so that you may bring them a sign. And if Allah had willed, He would have gathered them unto guidance, so be not one of the ignorant." By Allah, the content of these two blessed verses sets the hearts of those near to God on fire, and the likes of these matters are gone from the sight of the true and they never contemplate or show that the cause of the people's turning away during the appearance of the study of divine lights was what,

245) and likewise before the Seal of the Prophets, consider in Jesus son of Mary, after the appearance of that manifestation of the Compassionate, all the scholars of that simple faith attributed faith to disbelief and rebellion until finally, with the permission of Hinnas, who was the greatest scholar of that era, and also Qayyafa, who was the judge of judges, they inflicted on that presence what the pen is shy and incapable of mentioning. The earth, vast as it is, became narrow until Allah raised him to the sky.

246) And if a detailed account of all the Prophets were to be given, there is fear of fatigue being induced, and it is specific to the scholars of the Torah that after Moses, an independent prophet and a possessor of the law, no one from the descendants of David will appear, and he will be the promoter of the law of the Torah so that with his help, the command of the Torah may be prevalent and effective between the people of the East and the West.

Scholars Insist God Will Never Change the Law

247) And likewise, the people of the Gospel have deemed it impossible that after Jesus son of Mary, the possessor of a new divine command will appear from the East, and they have proven this with this verse that is in the Gospel, "Heaven and earth shall pass away, but the words of the Son of Man shall never pass away," and they insist that what Jesus son of Mary has commanded and ordered will never change.

248) In one station of the Gospel, it says, "I am going, and I will come." And in the Gospel of John, the comforter is prophesied to come after me, and in the Gospel of Luke, some signs are mentioned. However, when some scholars of that nation interpreted every statement according to their own desires, they remained veiled from the intended meaning.

249) If only you had given me permission, O Sultan, to send to Your Presence what delights the eyes and reassures the souls, and every just person would be certain that he has knowledge of the Book. Some people, when they are unable to answer an opponent, cling to the rope of distorting books, even though the mention of distortion was in specific places. Were it not for the turning away of the ignorant and the blindness of the scholars, I would have spoken a word that would have gladdened the hearts and flown to the air, which hears from its rustling wind that there is no god but He. But now, due to the unfitness of the time, I have withheld my tongue from speaking and sealed the vessel of explanation until God opens it by His power. Indeed, He is the One with Power, the Able.

Prayer For Those Heedless of God's Secrets

250) Glory be to You, O my God! I ask You by Your Name, by which You have subjugated those in the heavens and the earth, to preserve the lamp of Your command within the glass of Your power and Your kindness so that the winds of denial from the direction of those who are heedless of the secrets of Your chosen Name do not pass over it. Then increase its light with the oil of Your wisdom. Indeed, You are the One with Power over all that is in Your earth and Your heavens.

251) O Lord! I ask You by the Supreme Word, by which those in the earth and the heavens were terrified except those who cling to the firm handle, not to leave me among Your creation but to raise me to You, to enter me into the shades of Your mercy, and to make me drink the pure wine of Your favor so that I may dwell in the hidden places of Your glory and under the domes of Your kindness. Indeed, You are the One with Power over whatever You will, and You are the All-Controlling, the Sustainer.

252) O Sultan! The lamps of justice have been extinguished, and the fire of injustice has flared up in all directions until they have made my family prisoners from the wronged ones of Zawra to the hunchbacked ones of Mosul. This is not the first sacrilege committed in the path of God. Every soul should look and remember what befell the family of the Messenger when the people made them prisoners and brought them into the hollows of Damascus. Among them was the master of those who prostrate, the support of the near ones, and the Kaaba of the longing ones, a soul to whom all besides Him are sacrificed.

253) It was said to them, "Are you the dissenters?" They said, "No, by God! We are servants who have believed in God and His signs. With us, the mouth of faith was opened, and the sign of the Merciful shone forth. With our mention, the stagnant waters flowed, and the darkness that was between the earth and the heavens dissipated."

254) They were asked, "Have you forbidden what God has made lawful, or made lawful what God has forbidden?" They said, "We are the first to follow the commands of God, and we are the root of the command and its beginning, and the first of all good and its end. We are the sign of eternity and its mention among the nations."

255) They were asked, "Have you abandoned the Quran?" They said, "The Compassionate revealed it in us, and we are the breezes of the Glorious among the worlds, and we are the channels that branched from the great sea by which God revived the earth and will revive it after its death. From us, His signs spread, His clear proofs appeared, His traces emerged, and with us are its meanings and secrets."

256) They were asked, "For what crime have you been filled?" They said, "For the love of God and our detachment from all else."

257) We have not mentioned his speech, peace be upon him, but sprinkled a drop from the living sea which was deposited in his words, to revive those who approach, and to make them aware of what befell the confidants of God from the wicked losers. Today, we see them obstructing the people against those who wronged them before, and they are doing greater wrong than those who wronged them, and they do not know.

Baha'u'llah's Mission is to Purify the Servants

258) By God, I did not intend corruption, but rather the purification of the servants from all that prevents them from drawing near to God, the Owner of the Day of Calling.

“I was sleeping on my bed when the breezes of my Lord the Merciful passed over me and woke me from sleep, and commanded me to call between the earth and the heavens. This was not from me, but from Him, and the inhabitants of His celestial realm and His dominion, and the people of His majestic cities, bear witness to this. By the truth of His soul, I am not afraid of the calamities in His path, nor of the misfortunes in His love and pleasure. God has made calamity food for this green ecstasy, and a moth for His lamp by which the earth and heavens were illuminated.

Where Are the Scholars?

259) Will anyone's wealth remain with him tomorrow or make him rich before the Owner of his forelock? If anyone looks at those who have slept under the dirt and dwell with the worms, can he distinguish the skulls of the owner from the skulls of the owned? No, by the Lord of kings, and does he know the rulers from the shepherds or distinguish the ones with wealth and riches from the one who was without shoes and covering? By God, the difference has been raised except for the one who fulfills the truth and judges with truth.

260) Where are the scholars, the virtuous, the princes? Where is the acuity of their vision, the sharpness of their sight, the refinement of their thoughts, the integrity of their remembrances? Where are their hidden treasures, their

seen ornaments, their composed joys, and their laid out carpets? Alas, all has become dust, and God's decree has made them scattered dust. What they hoarded has been wasted, what they gathered has been dispersed, what they concealed has been dissipated. They have become nothing but their empty places, their vacant ceilings, their concave trunks, and their worn-out stalks."

"Indeed, the perceptive is not distracted by wealth from looking towards the ultimate goal, and the expert is not held back by riches from turning to the transcendent richness.

261) Where is the one who ruled over all that the sun shone upon, and who was excessive and extravagant in this world and all that was created in it? Where is the owner of the dark battalion and the yellow banner? Where is the one who ruled in the desert, and where is the one who oppressed in the fertile land? Where are those whose generosity made treasures tremble, and whose generosity made the sea contract? Where is the one whose arm reached out in disobedience, and whose arm was averted from the Merciful?

262) Where is the one who used to pick pleasures and harvest the fruits of desires? Where are the mistresses of perfection and possessors of beauty? Where are their swaying branches, their towering palms, their lofty palaces, their covered gardens, and where is the fineness of their soil, the delicacy of their breeze, the babble of their water, the rustling of their winds, the roar of their leaves, the whispering of their trees? Where are their enchanting evenings, their smiling dawn? Woe to them! They have descended to the lowest point, and they have become neighbors to the abyss; today no mention of them is heard, nor focus, nor any knowledge of their matter or symbol.

263) They deny, and they witness; they disbelieve, and they know; I did not know in which valley they wander. Do they not see that they are going away and not returning? How long will they change and howl, descend and ascend? Has not the time come for those who believe for their hearts to be humbled by the remembrance of God? Blessed is the one who said and says: 'Yes, my Lord, the time has come,' and cuts himself off from what was to the Owner of the worlds and the King of places.

264) It is futile; one reaps only what he has sown and takes only what he has laid down, except by the grace of God and His generosity. Has the

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earth carried that which does not prevent the adornments of majesty from ascending to the kingdom of his mighty, transcendent Lord? And do we have any deeds that remove ailments and bring us closer to the Owner of ailments? We ask God to treat us with His grace, not His justice, and to make us among those who turn to Him and sever all else but Him.

Baha'u'llah Cries For the People

265) O King, I have seen in the path of God what no eye has seen and no ear has heard. The knowledgeable have denied me, and the openings have become narrow for me. The bubbling of safety has dried up, and the bubbling of comfort has turned yellow. How many calamities have descended, and how many will yet descend? I walk facing towards the Mighty, the Giver, and behind me, love flows. How sweet is the bitterness of sorrow, and how bitter is the sweetness of joy!"

266) My eyes have begun to shed tears until my resting place is soaked, and my grief is not for myself. By God, my head longs for spears in love for its Lord, and whenever I pass by a tree, my heart addresses it, "I wish I were cut down for my name's sake and crucified upon you in my Lord's path." What I see of people in their intoxication, wandering aimlessly, not knowing, they have raised their whims and set down their idols, as if they have taken the matter of God in jest, play, and amusement, and they think that they are doing well and in the fortress of security, they are fortified. The matter is not as they suppose; tomorrow they will see what they deny.

Baha'u'llah Will Be Sent to Acre

267) So, they will take us out, the rulers and the rich, from this land called Bádrinah, to the city of Acre, and from what they tell, it is the most desolate of the world's cities and ugliest in appearance, worst in air, and foulest in water, as if it were the dwelling of the echo, where nothing is heard but the sound of its reverberation. They want to imprison the youth in it and shut the doors of comfort upon our faces and withhold the pleasures of worldly life from us for the remaining days of our lives.

268) By God, if the stupidity overwhelms me and the folly destroys me, and my bed is made of deaf rock, and my companions are the beasts of the wilderness, I will not grieve and will be patient as the people of resolution and the companions of determination have been patient, by the power of God, the Owner of antiquity, the Creator of the nations, and I thank God for all conditions.

We hope from His generosity, exalted is He, that with this imprisonment He will free the necks from chains and shackles, and make the faces pure for His exalted and bountiful countenance. Indeed, He answers those who call Him, and is near to those who supplicate Him. We ask Him to make this darkest calamity a shield for the structure of His Cause, with which He protects it from sharpened swords and penetrating lances. His Cause has always been exalted by calamity, and His remembrance has been glorified. This is a precedent in past generations and ages gone by. The people will come to know what they do not comprehend today when their steeds stumble, their cradles fold, their swords break, and their feet slip.

269) I do not know until when they will ride the mount of desire and wander in the wilderness of heedlessness and misguidance.

Will there remain any honor for the honorable or disgrace for the disgraced? Or will there remain one who leaned on the highest cushion and reached the utmost limit of glory? No, by my merciful Lord, all upon it will perish, and the face of my Lord, the Mighty, the Munificent, will remain.

270) What shield was not pierced by the arrow of fate? What flood was not laid bare by the hand of destiny? What fortress has kept out the messenger of death when he came? What bed was not broken, what reservoir was not emptied? If people knew what lies beyond the seal from the nectar of the mercy of their Mighty, All-Knowing Lord, they would cast aside blame and be content with the youth. But now, they have veiled me with a veil of darkness, which they wove with the hands of suspicions and illusions.

The hand of the White will cut a pocket for this dark night, and God will open a door crowned to His city, then people will enter it in droves and will say what the blamers said before, to reveal in the ends what appeared in the beginnings.

The Day of Judgment

271) They want to reside, and their leg in the journey, do they see for their departure any return? No, by the Lord of Lords, except in the destination, on that day people will rise from their graves and will be asked about the inheritance. Blessed is the one who is not burdened by weight on that day when the mountains pass, and all will be present for questioning in the presence of the exalted God, for He is severe in punishment.

Baha'u'llah Chooses Hardship and Calamity

272) We ask God to sanctify the hearts of some scholars from malice and hatred, to look at things with an eye not overcome by darkness, and to elevate them to a status that does not turn them away from looking at the highest horizon, and not to distract them with livelihood and the causes of comfort from the day when the mountains will be like wool, and even if they rejoice in the calamities that have befallen us, a day will come when they will wail and weep. By my Lord, if I were given the choice between what they have of honor, wealth, fortune, elevation, comfort, and affluence, and what I am in today of hardship and calamity, I would choose what I am in today and now. I would not exchange an atom of these afflictions for what was created in the dominion of creation.

273) If it were not for affliction in the way of God, my remaining would not have humiliated me, and my life would not have benefited me, and it is not hidden from those with insight and those looking at the greater view that in most of my days I was like a servant who sits under a sword hung by a single hair, not knowing whether it will fall on him instantly or after a while, and in all that, we thank God, the Lord of the worlds, and praise Him in all circumstances, for He is a witness to everything.

Shade For the Unitarians

274) We ask God to extend His shade so that the Unitarians will hurry to it, and the sincere will seek refuge in it, and that He grants the servants

The Temple Is Built

some blossoms from the garden of His grace, and some flowers from the horizon of His kindness, and supports him in what He loves and is pleased with, and brings him success in what brings him closer to the appearance of His beautiful names, so that he may lower his gaze from what he sees of injustice, and look at the subjects with an eye of kindness, and protect them from transgression. We ask Him, the Exalted, to gather everyone on the bay of the greatest sea, every drop of which calls out that He is the bringer of good news to the worlds and the reviver of the worlds, and praise be to God, the owner of the Day of Judgment.

275) We ask Him, the Exalted, to make you a supporter of His command and an observer of His justice, so that you may judge the servants as you judge your relatives and choose for them what you choose for yourself. Indeed, He is the Capable, the Exalted, the Guardian, the Sustainer.

The Temple Is Built

276) Thus, We built the Temple with the hands of power and might. If you know this, this is the Temple you have promised in the Book, draw near to it; this is better for you if you understand. Be just, O people of the Earth, is this better or the Temple that is built of clay? Turn to it, so you were commanded from God, the Guardian, the Sustainer. Follow the command, then praise your Lord God in what He has bestowed upon you. Indeed, He is the Truth, there is no god but He, He reveals what He wills by saying “Be,” and it is.

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Part X.

Writings Revealed in the Year 1870

Lawḥ al-Aḥbāb (Tablet of the Friends)

This is the Tablet of the Friends,

It has descended from the presence of God, the Mighty, the Bestower,

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

In Praise of Baha'u'llah From God

1) This is a Book from Us to him who, when he hears the call from his Lord, the Most Glorious, says, 'Yes, O God of all in the heavens and on the earth,' that the signs of his Lord may attract him once again and draw him nearer to a station where he hears the call of all things in remembrance of God, the Creator of Names, and gives glad tidings to the nations with the remembrance of his Lord, the Owner of the Primordial, in secret and in public.

Today Is Not a Day For Sitting

2) Remind the servants of the remembrance of your Lord, the Master of the Hereafter. Say, 'O people, the Day has come, and the sovereignty is to God, the All-Powerful, the Mighty, the Overpowering.' Today is not a day for sitting; rise with a standing that will cause all possibilities to stand. This is fitting for one who turns with his heart to the Qibla of the horizons.

3) How many who are standing are among those sitting in the sight of your Lord, and how many who have life are among the dead! Truly, he who has drunk the nectar of life from the hands of the grace of his Lord, the Merciful, is indeed standing, and your Lord is the Mighty, the Bestower. This is a

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standing that is not followed by sitting, if he is steadfast in the cause of God, the Master of the Necks. By My Life, sleep does not take him, even if he sleeps, but the people are in heedlessness and veiled. When the secret of his tongue takes root, the Bestower comes in the shadows of the clouds, and when he stands, he points with the finger of certainty towards the direction of the Worshipped and says, 'This is the rising place of the signs of your Lord, the Mighty, the Luminous.' How many who speak are silent, and how many who are silent are among those who speak the truth! Thus, the Merciful has borne witness that He is the Mighty, the All-Knowing.

4) He who speaks with this Greatest Remembrance is the one who speaks among the nations, and he who denies it is a crow, even if he is among the most eloquent of speakers. Thus, the matter is decreed from your Lord, the Master of Names and Attributes. Do not let adversity prevent you from the remembrance of your Lord, the Creator of the earth and the heavens. Follow your Master in all matters; thus, you have been commanded in the Psalms and the Tablets. Indeed, when he entered prison, he intended to convey the messages of his Lord to the kings, so that all may know that adversity did not prevent the Greatest Name when it came from the heaven of command with power and authority. We have revealed to each one a Tablet that glows between the heavens and the earth. Blessed is he who has attained it, and read, and said, 'The power is to God, the All-Powerful, the Mighty, the Overpowering.'

Fulfilling God's Covenant

5) Rely on God in all conditions, and the monotheists will see the banners of appearance in all directions. Blessed are you, O Our most truthful Name, for fulfilling God's covenant and His promise on the day when faces shone from the lights of your Lord's face, and the eyes of those who turned to God with submission and repentance were comforted. Conquer the cities of hearts with this Greatest Remembrance, and be a caller among the nations with this Name by which the earthquakes took all the tribes, and the rock called out with the loudest cry, "The Chosen One has come with the authority of greatness and power." By My life, if anyone turns his heart to the Qibla of

existence, he will find the fragrance of sanctity from this shirt by which the breezes of the Merciful wafted in the homes.

6) How many scholars are veiled today, and how many ignorant ones hastened to enter the dominion of their Rich, Exalted Lord. How many possessors of wisdom were prevented by delusions, and how many a youth broke the idols with the authority of his Mighty, Knowing, All-Powerful Lord. Blessed is the one who was taken by the breezes of the verses to the rank of tearing the veils, stood, and said, "O people, the Self-Subsisting has come, behold, O possessors of insight." Blessed are you, for you were mentioned at all times with your Merciful Lord, and He sent down to you every year what comforted the eyes and uplifted the spirits.

Decreed For You and Your Offspring

7) God has heard what you asked and wanted; nothing escapes His knowledge. He decrees for whom He wills what He wills. Indeed, He is the Mighty, the Forgiving. Trust in Him in all matters. It is fitting that your desire should be what God has willed, for you are the first Name in the Book. We have decreed for you and your offspring what will establish your remembrance in creation. We have destined for you what you do not realize today. By My life, if you knew, you would fall upon the dust and say, "Praise be to You, O One whose bounty encompasses the beings," and longing would take you to take from you the rein of patience, and My controlling Self over the contingent beings, if you are upright in a matter, even if the idolaters gather against you with swords of hatred, you would call out among them with a white face and a red appearance.

8) O people, fear today; the Originator of things has appeared with His most glorious Name, and then He will call from the direction of the prison and invite all to God, the Controller of the winds. O Pen of the Most High, remember the one who turned to God, Owner of the names, to read the verses of his Lord and be among the victorious. Remember the one named Ali before Asghar, who turned to the Greater Spectacle on the day when the Owner of Destiny came with clear authority. We have sent down to you before a Tablet by which the hearts of the lovers flew. Once again, a favor from the Mighty, the All-Knowing.

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9) Glorified is the One who speaks at all times among the assembly of possibility and calls them to the straight path. Verily, those who turn away are not of concern; they are among the heedless. Say, O assembly of clarity, fear the Merciful. Follow the one to whose face the signs have prostrated and before whom the necks of the arrogant have submitted. Beware that you invoke what has not been decreed for you by your Mighty, Praiseworthy Lord.

10) By the True Self, the matter has concluded, and what you were promised in the scrolls of Allah, your Lord and the Lord of the Worlds, has appeared. He has come with the truth and has settled the vision of the world. Blessed is the one who turns to Him with an enlightened heart. Do not corrupt on the earth; we have adorned it with justice by this grace that has appeared from the horizon of the care of your All-Knowing, Expert Lord. Be supporters of the command of God. Beware not to exceed what is determined in the Book of God; thus have we commanded the servants in a Tablet sealed with the seal of your Able, Mighty Lord.

Chosen Trials For the Reform of the World

11) We have chosen trials for the reform of the world and the unity of those within it. Beware of speaking what diverges from the matter; thus does your Forgiving, Merciful Lord advise you. Adorn yourselves with the embroidery of servitude to God, the Truth, so that all directions may be encompassed by the lights that have shone from the horizon of this sky elevated by this Great Name. Through servitude, the worth of creation appears; through it, faces turn toward the source of the signs of your Mighty, Generous Lord. How many servants, when they saw that the matter was elevated, claimed what was lost by what their Able Master intended. When the scents of temptation blew, they turned away, and when the breezes of assurance passed, they objected to God, the Owner of the Day of Judgment.

12) Thus have we narrated to you so you may remind those who carve an idol every day and prostrate before it; they are indeed in far-off misguidance. Stand up to support the cause of your Lord with remembrance and clarity, as commanded by the Merciful in the Tablets. He indeed is the one who rules over what He wishes. Do not let the oppression of the oppressors grieve you

or the tyranny of the polytheists deter you. God will seize them with a power from Him, just as He seized the parties before them. Your Lord is severe in punishment, and the sovereignty will remain with His dominant Self over the worlds.

13) Say, O people, this is the day of listening—if you listen to the call from the red Lote-Tree, upon the luminous spot, there is no god but I, the One, the Unique, the Mighty, the Beautiful. Leave the created behind you, then turn with your hearts to the source of inspiration. This is better for you than what is created in the heavens and the earth. Say, it is not for anyone to test God in this appearance, rather God tests whom He wishes. Fear God and do not follow every suspicious polytheist. If they choose what God has chosen by His grace, do not attach your faith to your desires, but to what has appeared and shone from the horizon of grace; thus you have been commanded in the clarity from the Merciful if you are among those who know.

14) Say, is it not enough for you what has appeared in this appearance? By God, the power has encompassed, the sovereignty has become apparent, the signs have shone, and the clear proofs have radiated. Blessed is the one who turns and is caught by God's breeze on this bright, shining day. Among the people are those who want from God what is not written for them, and when they see, they turn away and are among the demeaning. And among them are those who attend the meeting of the Face and upon whom the Merciful reveals with the lights of beauty; they submit, prostrate, and say, "Praise be to You, O God of the worlds." And among the people are those who, when they hear the call from the direction of destiny, turn to God, the owner of names. Thus have we detailed the matter for you, a favor from Us, be thankful and be among those who remember.

15) Then know that when We intended the proclamation, We created the wondrous with a word from Us and then breathed into it a spirit from Our presence. When its creation was completed, it rose like a mountain of fire in the book of Your chosen Lord, to the predetermined destination, in an inscribed Tablet. In it, We displayed Our power in a manner that unsettled the foundations of the transgressors, and We revealed therein, for every matter, what would set the hearts of the knowing aflutter. You will succeed with it if you read and ponder over what has been revealed therein, that you may ascend by the power of your Lord after being imprisoned in the ruins

Lawḥ al-Aḥbāb (Tablet of the Friends)

of houses, sitting under the swords of the oppressors. When you read, say, “Glory be to You, my God, indeed Your will has encompassed the beings, and Your power has overcome the possibilities.” Do not be frightened by the tyranny of those who have turned away from You; You do as You wish with Your authority and rule as You want with Your word. There is no escape for anyone except to You, and no place except in the shadow of Your mercy; there is no god but You, the Mighty, the Wise.

Rephrase the Verses Once Again

16) O Pen of the Most High, rephrase the verses once again so as to attract the people of genesis; indeed, You are capable of what You will; there is no god but He, the Dominant, the Sustaining. Then serve to the forbearing one the wine of the verses to draw him closer to the realm of names and attributes and bring him nearer to a station where he sees nothing but God, the Mighty, the Loving. If he becomes severed in My love from all else, let him witness My sovereignty and My power; thus have You been commanded from God, the Mighty, the Beloved. Do not let the affairs of humans grieve you and prevent you from the greater spectacle; leave what is with them and rely upon God, Lord of what was and what will be. If you are seized by the intoxication of the wine of understanding, rise with My name, the Merciful, among the possibilities, then call the people with wisdom and clear evidence to a praiseworthy station. Say, O people, fear God, the day has come and what has been mentioned in the Tablets has appeared; beware that you do not follow every rejected polytheist. The things between earth and heaven call out; veils have been torn, and the promised one has come; beware lest desires prevent you from guidance. Abandon the imagined; the known has come with a witnessed authority.

To My Loved Ones

Unite in the Cause of God

17) O my loved ones, unite in the cause of God so that the winds of disagreement do not pass among you. This is what you have been commanded in the Tablets, and this is better for you if you know. Stand up in support of the cause of God so that all the armies of the Earth do not intimidate you; thus has the matter been decreed in a well-preserved Tablet. How many standing have been prevented from turning [to God], and how many sitting have hastened until they have reached [their destination]. Blessed are the people who understand. How many with sight are prevented by veils, and how many blind have seen and said, "Praise be to You, O God of the unseen and the witnesses." Indeed, those who have turned [to God] will be blessed by the inhabitants of Paradise; they will soon see themselves in the highest station. Your Lord is indeed the Truth, the Knower of the unseen.

18) Say, O people, indeed, it is the greatest sign among you, and the beauty of the Most High God is within you if you perceive. Indeed, it is God's domination over those who have turned away and the breath of the Merciful for those who are turning [towards Him]. Say, from whom do you flee? Do you think there is an escape for yourselves? No, and by His luminous beauty, if you understand. Say, nothing will benefit you today if you cling to the causes of the heavens and the earth, except by turning towards the source of grace with this name, the Sovereign over every witness and witnessed. Blessed is the sleeper who awakens to the call of God and the heedless who turns to the Face; woe to every rational person who is veiled. O Pen of Antiquity, remind the nations, then he who has been graced with this shining light from the horizon of the will of his Mighty, Generous Lord. O Guided One, if you hear the call from the direction of greatness, from this Single, Elevated Lote-Tree in this luminous spot, in the name of Your Most Glorious Lord, indeed, there is no god but He, the Able, the Chosen.

19) Follow the command of God as revealed in the Book, then turn your heart towards the Face, turning away from every associator in doubt. Say, O people, rejoice in those days in which the Merciful has come in the shadows of proof, and the sun of the Face has shone without clouds and veils. Blessed

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is the one who flew in the air of the mercy of the Merciful, and whose heart has turned towards Him with humility and repentance. Cut off what your desires desire and hold onto the Firm Handle; this is better for you from the realm of the Sovereign of the heavens and the earth, and none comprehend this but those endowed with intellect. Thus, we have flowed the wine of meanings and elucidation in the rivers of wisdom and clarification; indeed, your Lord is the Mighty, the Forgiver. Do not let veils prevent you from the remembrance of your Mighty, Generous Lord; mention your Lord with this greatest remembrance with fervor and attraction. Indeed, those who are heedless today have disbelieved in God, the Lord of lords.

To the Assembly of Scholars

20) Say, O assembly of scholars, leave the pen of desires. Indeed, the Supreme Pen has moved by the permission of your Most High, Most Glorious Lord. Then listen to what is being proclaimed by the tongue of greatness and majesty between the earth and the heavens. Then, put aside knowledge; the Known has come with His name, the Sustaining, with power and authority. Does what you have benefit you? No, and [He is] the Opener of doors. Where are those who were before you? Reflect, O possessors of insight. Blessed is the scholar who has torn the greatest veil and turned towards the purest vision; indeed, he is from the highest of creation in the presence of the Exalted Truth. The world and what you boast in will perish, and the honor and power will remain for those who have turned to this Face before which necks have submitted.

Banners of the Cause Will Be Raised in Every City

21) Blessed is the seer who is not hindered by veils, and the expert who shatters the idol of illusion with the name of his Mighty, Conqueror Lord. Say, O masses of the earth, die in your rage; the banners of the Cause will be raised in every city, and homes will be illuminated by them. Thus, We have cast to you what attracts hearts so you may thank your Lord in the mornings and the evenings. Indeed, O Supreme Pen, move to mention Hussein to attract the remembrance of the Ancient of Days to this honorable view. Listen to

the call of the oppressed, from half of His name, the Sustaining, indeed, I am the unique stranger. O Hussein, indeed, Hussein wept for my parting and lamented my calamities that befall me in the path of God, your Lord and the Lord of worlds. Thank your Lord for what you have gained in these days in which the sun of beauty has shone from the horizon of glory, despite what was prevented by the clouds of the people of misguidance and not the sublimities of majesty. Blessed are the victors.

22) Blessed is the mighty one who took the Book with the power of his Lord, the Master of necks, and cast away those who disbelieved in God, the One, the Mighty, the Wise. It is fitting for every soul to strive in the Cause of its Master, not by what its desires desire; thus, the matter has been decreed for the people of Baha in a Tablet sealed by the finger of your Capable, Powerful Lord. Do not let sorrows prevent you from the remembrance of your Merciful Lord; be a rememberer with My names among the masses of possibilities. Say, O people, indeed, the Exalted has come in the shadows of clouds, and the matter belongs to God, the Sovereign, the Mighty, the Beautiful. If you see one who turns away, say, woe unto you, O you who associate with God, you will find yourself in great loss.

23) Should there be any doubt after the clear proofs have come, and the abode of signs if you are among the knowledgeable? Every argument has prostrated to my proof, and reason circumambulates around the Merciful. Blessed are the observers; the rock has moved by the call of your Lord, and the particles on both Earth and heavens call out with this Supreme Name. Yet, people are asleep behind the veils of themselves. Blessed is the one who turned and approached, listened and said, 'Praise be to You for manifesting Your Beauty, O Beloved of both the heavens and the Earth.' Support me, O my loved ones, with deeds through which the fragrance of sanctification wafts among the worlds. Then, dominate upon the Earth with My Name and Authority. This is fitting for one who clings to this illuminating, sacred tail.

24) If you find someone with sight, then disseminate this Tablet before him so that his eye may be pleased, and he may be among the winners. As for the one who drank the love of the calf, by My life, he is among the perished, unless he rises with this Name and becomes a caller among the servants with this wise remembrance. Say, this is the One whose name adorned the Tablets

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and for whose remembrance the exposition was revealed, if you are among the knowledgeable. Beware not to commit what would cause the Spirit of Baha to lament in the Supreme Concourse and tears to be shed from the eyes of those who are near.

Leave the Symbols Behind You

25) Leave the symbols behind you, then approach the Point of Existence with bright faces; this is better for you than what you possess if you are discerning. Neither your belief benefits us, nor your turning away harms us; all things bear witness to this and beyond them, the Tongue of God, the All-Knowing, the Wise. From the horizon of tribulation, we call all to God; whoever approaches has succeeded, and whoever denies is among the wrongdoers. Thus, we have sifted upon you from the basin of grace; if you succeed, say, 'Praise be to You, O Goal of the Knowers.'

26) Indeed, O Pen of Revelation, remind the dyer. Say, the day of dyeing has come. Blessed is the one dyed in the dye of God; indeed, he has severed himself from all else. Thus decrees the Supreme Pen from your Mighty, Wise Lord. Dye the servants in the name of the Master of Creation, thus have you been commanded from your Mighty, Praiseworthy Lord.

27) Say, O people, fear God and do not follow the ascetics who cling to the rope of mere names, calling them every morning and evening, yet when their summoner arrives amid shades of light, they reject, until they commit clear injustice against him. By that, the word of punishment has become due upon them; they will return to their dwelling place, how wretched is the abode of the polytheists. How many veiled ones believed in the Master of Creation, and how many turban-wearers disbelieved in God, the Master of the Day of Judgment. How many an ignorant one drank from the river of knowledge from the hands of Grace, and how many a scholar was lost in the wastelands of misguidance. Thus has been decreed for each soul its recompense; indeed, your Lord is the All-Powerful, the Capable.

28) Say, O people, this is your Merciful Lord; He has brought the argument and the proof. Approach Him and do not follow any sinful rejecter. This is a day where the faces of those who turn away from the Countenance will

blacken, and the faces of those who turn towards it will light up. Say, O people of exposition, fear the Merciful and do not obstruct that by which the lights of gnosis have appeared in the dominion of possibility and the Trustworthy Spirit has called by His Name.

29) Indeed, among the polytheists are those who say, "He denies the unseen." Say, "Hold your tongue, O polytheist against God; indeed, the unseen speaks through this creative, wondrous tongue." Atoms testify that there is no god but He, the one who speaks is the manifestation of His essence, the dawn of His signs, the sunrise of His revelation, and the source of His command among the worlds. And among them are those who say, "Will the Merciful come before the completion of the articulation of exposition?" Say, "By My appearance, all things are completed if you are among those who know. By My name, the exposition descended. By My life, had it not been for My appearance, creation would not have been completed, even if it had remained in the eternal dominion and kingdom. Fear God and do not follow the assumptions of the deniers."

The Bearer of Grace

30) Say, I am the bearer of grace for what was sown in the exposition, and we have been to it like the winds of spring. By My appearance, the sky of exposition was elevated and adorned with radiant stars and lush words. The entire existence, from the unseen to the seen, testifies to that, except those who see in their faces the darkness of hell. Blessed is the face illuminated by this light and the heart attracted by the signs of its All-Knowing, Wise Lord. I have created hearts for My recognition, tongues for My praise, and eyes for My beauty. Indeed, light has dawned from the horizon of imprisonment over what the lamenting hearts of the oppressors have obstructed. Blessed are you for what the Supreme Pen has set in motion in your remembrance from your Glorious Lord; by My life, this is indeed a great favor.

31) O Greatest Pen, mention your servant Husayn, who believed in the Master of Nations, so that he may direct his heart toward the Greater Vision. O Husayn, we have revealed to you various tablets, yet again, so that you may thank your Lord, the Master of Fate.

Lawḥ al-Aḥbāb (Tablet of the Friends)

To the Assembly of Mankind

32) Say, O assembly of mankind, to which direction will you flee? Today, there is no escape for you, unless you set aside what you have and cling to the luminous, holy rope of God. Indeed, it is the Greater Sign among you, and His argument for those in the heavens and the earth; it is a hidden secret by which God punishes those who disbelieve and deny, indeed His subjugation is more severe and terrible.

The Covenant of His Own Self

33) Say, to whom do you rush, O people of misguidance? Hasten to Him with your hearts; indeed, to Me is the ultimate destination. Lights of the countenance have dawned from the horizon of command; blessed is the one who looks, and woe to the one who frowns and is blind. Say, this is the diversion by which God took His covenant in the particle of exposition before the covenant of His own self; what was revealed in the tablets and scriptures testifies to that.

34) Say, this is a day on which the Merciful has been revealed over possibilities. Blessed are the people of vision; indeed, He has appeared in a state that neither the indifference of the indifferent can prevent, nor can the veils of those who trespass against God and disbelieve obstruct. By My life, one who finds the sweetness of the remembrance of his Merciful Lord will fly with the wings of certainty over all possibilities. All those with knowledge and contemplation testify to this.

Punishment Will Pass Over Those Who Disbelieve

35) Drink from the path of wisdom and exposition from what flows from this pen, which solidifies the decree of fate. When We reveal the verses, they say, "These are fabrications," and when We manifest what bewilders minds and souls, they say, "This is ongoing sorcery." Do not let the signs of the people sadden you; leave them behind you. Soon the breezes of punishment

will pass over them, and the monotheists will see them as withered, inverted palm trunks.

36) Where are the palaces of those who disbelieved in God? We have returned them to their graves. Indeed, your Lord is the Mighty, the Capable. When the countenance radiates from the horizon of grace, the sun is eclipsed, and the moon splits. Those who turn away from God are indeed in punishment and hellfire, while those who approach will have the highest assembly praying upon them, and their names will be mentioned in a preserved tablet.

37) Blessed is the pen set in motion by My remembrance, from which has emerged what establishes My command. Woe to those who deny the command of God when it is exalted and manifest. O Supreme Pen, direct yourself to your servant Ali before approval, then adorn him with your Mighty, Impenetrable remembrance, so that he may fly with the wings of longing in this air, which God has made sacred from the assumptions of the polytheists. Follow the way of God and His Sunnah; this is what you have been commanded in a clear tablet. We find from you the scent of love because of what We have made you manifest on the earth where We sent the Beloved of the Worlds. Thank God for this grace, and then recognize the station of this great station.

Mention God In a Manner That Awakens Those Who Are Asleep

38) Beware that nothing should deter you from God. Glorify your Lord with praise among His heedless servants. Mention Him in a manner that awakens those who are asleep; this befits the one who turns towards the direction of the gnostics. How many worshippers serve God during nights and days, yet when confronted with the Truth, they disbelieve in their Mighty, Wise Lord. How many servants roam the lands and visit places where manifestations of My names are buried, yet when the source of names and its authority appears, they disbelieve and turn away; surely they are among the losers.

39) Blessed is the one immersed in the Greater Ocean, stirred by this name, which God has made the authority of names for all in the heavens and the earths. Thank your Lord for directing His attention towards you, your

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Mighty, Praiseworthy Lord. Thus, We have revealed the verses and sent them to you to read and be among the thankful.

Mention the Noble Ali

40) Then, mention noble Ali who believes in the Mighty, Unique God, to attract him through the breezes of revelation and sanctify him from the world and all that is in it, turning towards the dominion of his Mighty, Generous Lord. Leave everything aside except My love. By God, it cannot be equaled by the treasures upon the earth or the stores of the worlds. Preserve the pearl of the love for the Merciful in your heart with this Mighty, Impenetrable name, then conceal it from those who have betrayed the command of God. So commands this oppressed stranger.

41) Adorn your face with orientation, your heart with devotion, and your tongue with the praise of your Beautiful Lord. Do not be saddened by those from whom you sense the breezes of aversion; leave them to wade and play; indeed, they walk with the wrath of God behind them. Thus, the judgment is decreed in a preserved tablet. Mention your Lord in a manner that attracts all possibilities; this befits one who turns towards God with a heart that is pure and luminous.

42) Blessed is the one who sees and knows, who hears and listens, who speaks with this wise remembrance. Blessed is the heedless one whose heart turns toward the direction of horizons, woe to the intellectual who abstains from this bounty encompassing all creation. Be steadfast in the love of your Lord, so that the veils of illusions and the clamor of the oppressors do not deter you. Rely on God in all conditions, and when you succeed with the Tablet, say: Praise be to You, O Beloved of the hearts of the devoted.

Remember Taqiyyah

43) O Holy Pen, remember the 'T' before the 'Q' and 'Y,' that it may rejoice in what has been mentioned from the Most Splendid Pen, and say: Praise be to You, by whose light the earths and heavens have shone. Listen to the

call from the shore of affection, in the luminous spot, from the Lote-Tree of the heart. Indeed, there is no god but He, the Powerful, the Forgiving.

44) Rejoice in what you have mentioned from the Pen of Command, by which the winds were subjugated. Do not grieve over anything; rely in all matters on your Mighty, Chosen Lord. He has decreed for His loved ones what pens cannot describe. O Beloved of the Merciful, be upright in the command so that neither the power of kings nor the anger of the subjects deter you. This is fitting for everyone who turns his face toward the Divine, detached from directions. Convey to the servants what you have known of the affair of your Merciful Lord. Thus, we have instructed you in the Scriptures and Tablets.

45) Hold fast in conveying the message with the rope of wisdom and clarity. So teaches you the King of Religions. Do you see what you see for the preservation of the exalted Judge over those in the lands? Adopt My ethics so that the breezes of sanctification may envelop you in the verses. Do not grieve over what has befallen you of tribulations. We were with you when you were before the oppressors. Indeed, your Lord is the Mighty, the All-Knowing.

46) Nothing escapes His knowledge; He has knowledge of everything in the Book. He has decreed for you what you carry in His path, to delight the eyes. So have We cast upon you the signs of your Lord that you may be thankful in the evenings and mornings. O Pen of Might, mention your chosen servants, whose names you have inscribed on the Tablet, so that they may thank God, their Lord, in the nights and days. O My beloved, by My life, you are under the gaze of your Lord, and the tongue of greatness moves in your remembrance, O assembly of companions.

47) You are the ones who turned towards the Divine on the day when eyes were petrified, recognizing your Lord while people were heedless and veiled. Soon, those on Earth will take pride in your names and lament what has befallen you from those who disbelieve in God, the Splitter of dawn. Do not grieve over anything; rely on Him in all matters. He is with His servants who have kept the covenant. Glory be upon you, O Beloved of God, from your Mighty, Giving Lord. If your names are left out of the Tablet, We have mentioned them in a Tablet that God has made the Mother of Tablets. Rejoice in the remembrance of you near the Throne, when the Lord of the Throne was before the wrongdoers.

Lawḥ al-Aḥbāb (Tablet of the Friends)

Glory Be to God

48) Glory be to You, my God. You know that I am in prison, calling Your beloved to a share of Your gifts, purely for Your sake. When the idolaters surrounded me from all sides, I remembered You, O Master of names and attributes. I ask You to grant Your servants success in supporting Your cause and elevating Your word, then strengthen them in what manifests the sanctification of Your Essence among Your creatures, and the glorification of Your commands among Your creation. O Lord, enlighten the eyes of their hearts with the light of Your knowledge, and adorn their forms with the embroidery of Your Most Beautiful Names in the realm of creation. Indeed, You are capable of what You will; there is no god but You, the Mighty, the Wise.

Part XI.

Unknown Dates in the Edirne Period

Lawh-i-Khalil I (Tablet to Khalil)

1 He is Allah, the King, the Sovereign, the Mighty, the Powerful, the Self-Subsisting.

2 These are the verses of Allah, the Protector, the Self-Sustaining, to those who have believed in Allah and His signs, and they are safe from associating others with Him. Say, O people, why do you deny me when you bear witness that I have brought you the signs which cause the hearts of the believers to melt and stupefy the minds? O people, have you forgotten the judgment of Allah as revealed in the Bayan from the beloved Mighty One? And He has taken a covenant from you in every book, indeed in every published parchment, that you will not argue about the signs of Allah when they are revealed with truth, and you will not argue with him who brings you the Tablets of the beloved Mighty One. Even if you don't believe in him, do not oppose him. Fear Allah, then His beauty, do not disbelieve.

Indeed, we revealed before to Muhammad, the Messenger of Allah, if you understand, no one argues about the signs of Allah except those who disbelieve. Likewise, it was revealed before from Allah, the Protector, the Self-Sustaining. Say, O people, fear Allah and do not be arrogant towards him who fears His overwhelming power. Beware, do not invalidate your deeds, and do not cling to what you have, but to what has been revealed with truth from the Mighty, Self-Sustaining. Sanctify yourself, then remind the servants of what the Spirit has inspired in you, and do not fear anyone or grieve for the calamities and harm that befall you. Rely on Allah, your Lord, and do not be among those who do not reflect on the signs of Allah.

By Allah, if you stand firm for the love of Allah and His servant, Allah will support you against all on earth. Indeed, there is no god but He; He supports whom He wills by saying 'Be', and it is. Thus, we recite to you from the signs of Allah and cast into your hearts, and the hearts of those who will only look

Lawh-i-Khalil I (Tablet to Khalil)

with a greater look, what will reassure you in this hidden, precious beauty. Indeed, you have broken the veils of illusion, then emerged from behind the clouds with a force from Us, and a power from Our presence, to witness what none of the creation has witnessed. This is what We have testified to you with truth in this sacred, praiseworthy station. Beware not to be like those who follow nothing but their desires, and they wander in the valley of delusion.

People Were Created According to the Nature of Allah

3 As for what you asked about the nature (Fitra), know that people were created according to the nature of Allah, the Protector, the Self-Sustaining. He determined the decrees of the matter for every soul as it is inscribed in the preserved Tablets of the Mighty. However, this is manifested through your own will, as you bear witness in your actions. Look, for example, at what is forbidden for the servants in the Book, as you look at the Bayan (clear explanation) where Allah has permitted what He willed by His command and forbidden what He willed by His authority. Say, all of this is in the Book, do you not bear witness? But people, after their knowledge of what they were forbidden, commit it. Is this attributed to Allah or to themselves, if you are just? Say, every good deed is from Allah, and every evil deed is from yourselves, do you not recognize this? This is what is revealed in all the Tablets, if you know. Indeed, He knows your actions before they appear as He knows after they appear. Indeed, there is no god but He; to Him belongs the creation and the command, and everything with Him is in the holy concealed Tablets.

This knowledge was not the cause of action in His creation, just as your knowledge of something was not the cause of its appearance in what you intended if you intended and knew, or you learn. Thus, we cast upon you the signs of innovation and turn them with truth, perhaps people were certain of the signs of their Lord. Then reflect upon yourself in what you asked, perhaps Allah will open the doors of knowledge and wisdom upon your heart, and He will make you witness the creation of everything and acquaint you with the secrets of what was and what will be. By Allah, all of that is with Him, and

People Know According to Their Levels, Not According To What Was Destined For Them

He is the easiest over everything. He gives whom He wills from His creation by a command from Him, and indeed He is the Mighty, the Beloved.

And you are a bird in the holy expanse, in this air in which the breezes of the Living One move. Beware of being from the people of stagnation, strive within yourself to ascend at every moment to another sky and another expanse, to glimpse at every instant the secrets of concealed innovations, because there was no end to its bounty for the sky, and no beginning for its bounty on earth to be accomplished with the foot or the wing or the mind and comprehension. Break the veils with my beloved Mighty name, and do not look back at anyone but Allah, your Lord. Turn towards my precious witnessed face, so the grandeur of the turbans will not prevent you from entering the sanctuary of Allah, the Protector, the Mighty, the Holy. For we have found the filling of the Bayan to be like the filling of the Furqan, a stronger veil, if you know. They say the same as what they said and do the same as what the previous nations did.

So, you will know. Strive in yourself so you do not walk in their footsteps, but in the footsteps of Allah, your Lord, on this blessed, extended, illuminated path. If asked about them, what is the difference between you and them? They would say what they do not perceive. Thus, their souls were adorned, and their hearts were torn with what they were about to earn.

People Know According to Their Levels, Not According To What Was Destined For Them

4 As for what you asked about me, know that I am a servant who believes in Allah, His signs, His messengers, His books, and we do not differentiate between any of them. Thus, I was commanded by Allah, the Protector, the Sustainer, and I believe in everything that came down from Him and what descends then from the beloved sacred sky. I follow what I was commanded in the book by the power and strength of Allah and I would not like to deviate from a single letter of it. My existence, my being, and then my tongue bear witness to that if you bear witness. I make lawful for myself everything that Allah has made lawful in the statement, and I forbid what is forbidden by Him, and I believe in everything that came down in it if you believe.

Lawh-i-Khalil I (Tablet to Khalil)

Indeed, those who make lawful what Allah has forbidden them, and they forbid what Allah has made lawful in the book, those do not understand anything and they do not know. But this question should not be asked by anyone because this status will not be moved by the pen and ink will not flow on it if you know. And if this question was from someone other than you, we would not answer it with a single letter. But when we wanted a matter from the matters for you, that's why we answered you, perhaps you will correct yourself and be among those who are guided in these days that have taken every soul's intoxication and all who were turning away from its beauty.

Except for those who cut off everything from everything they heard and they were witnessing then looking in the holy eye by Allah. I was asked about the status of the one who was greater than the creation of the heavens and the earth, and Allah made him above the testimonies of His servants and none but the knowledgeable will understand it. Indeed, people know according to their levels and measures, not according to what was destined for him, so exalted be He, exalted be He from what you ask.

And if you remove the veil from your sight and ascend to the holy air in this air that blows in this sky and cut off from everyone in the heavens and the earth and from every limited matter to cast the spirit in your chest from this position that enriches you from everything that was created and is created and is enough for you from everything as it was and as it will be, thus the pen of the matter reads to you about the wisdom of Allah, the Protector, the Sustainer, and casts upon you what brings you closer to the glorious praiseworthy status, which most of the servants were prevented from entering. And no one will reach it except those who were on the eternal beds, they are reclining.

About My Son (Mirza Muhammad Ali), and the Status of Baha'u'llah's Sons

5 As for what you asked about my son, know that if my sons follow God's laws and do not exceed what has been specified in God's book, the prevailing, the Ever-Existing, and they command themselves and the servants to do good, and they forbid evil, and they testify to what God has testified in His decisive

verses, the conclusive, the definitive, and they believe in whoever God reveals on the day in which the times of the former and the latter are counted, and on it, everyone presents themselves to their Lord, and they will not disagree on God's command and will not stray from His ordained, written law. Then know that they are leaves of the tree of monotheism and its fruits, and with them, the clouds rain and the clouds lift with grace if you truly believe. They are God's household among you and His family in your midst, and His mercy upon the worlds if you know. From them, the breeze of God blows on you, and the winds of dignity and love pass over those close. They are God's pen, His command, and His word among His creatures, and with them, He takes and gives if you understand. Through them, the earth has shone with the light of your Lord, and the signs of His grace have appeared to those who do not deny God's signs. However, those who hurt them have hurt me, and those who hurt me have deviated from God's path, the prevailing, the Ever-Existing. So, you will find the deviation of the deviators and their arrogance towards us and their transgression against ourselves without clear evidence or a preserved book.

Say, O people, they are God's signs among you, beware of arguing with them, or killing them, or be among those who oppress and do not realize. They are God's secret on earth and returned under the hands of the oppressors on this earth that fell behind the elevated mountains. All of that was returned to them at the time when they were young in the kingdom, and they had no sin but in the path of God, the Capable, the Powerful, the Mighty, the Beloved, and those from them who appear naturally and God runs from their tongues signs of His power, and he is among those God has chosen for His command. There is no god but He, to Him belongs creation and command, and we are all commanded by His command. We ask God to make them successful in obeying Him and to provide them with what pleases their hearts and the hearts of those who inherit Paradise from God, the Mighty, the Prevailing, the Ever-Existing.

So we have bestowed upon you in this tablet and revealed to you what was hidden from you, a favor from us to you and to those who are guided by God's guidance in this dawn, they are guided, and indeed, you are. So guard this tablet as your eyes, beware not to reveal to anyone but its people. This is God's command to you with what is hidden and do not exceed what you have been commanded because we found that the full explanation is most

Lawh-i-Khalil I (Tablet to Khalil)

concealed from the earth's religions except for what your Lord wills, and so we have counted the command if you count. We ask God to make them successful in His command so that they can pierce the veils and emerge from behind the praises with authority from God, the Capable, the Holy. Then know that we answered your questions at the time when your book came before us with a clear Persian tongue, and when we found no messenger to send to you, we erased it in the sea by our command lest it raise the clamor of the polytheists. And in his hand is the dominion of everything, he erases what he wills and confirms, and with him are sacred tablets, the preserver. Then we answered you in three of them with a wonderful Arabic tongue and we held the pen from the two for wisdom that no one should know but God, your Lord, and the Lord of the worlds, and we run the pen in its time when the command comes from a protected holy horizon if God wills and wants. Indeed, there is no god but He, He judges what He wills and reveals what He wants. All the spirit, glorification, and perpetuity to you if you are firm in the command of your Lord.

Lawh-i-Salman I (First Tablet to Salman)

1 Oh Salman, let's soar from the city of the soul to the holy paradise of the Merciful, to the people of the universe and the possibilities. Allow us to pass, with feet of perseverance and wings of detachment, and a heart ablaze with the love of God. Keep walking until the cold of winter has no effect on you and it does not prevent you from journeying in the valley of oneness.

2 Oh Salman, * these days, the manifestation of the firm word is evidenced by "La ilaha illa Hu". What that means is that the word of negation has taken precedence over the word of affirmation because of its essential nature and its manifestation. Until now, none of the innovators have paid attention to this divine subtlety, and what has been observed is that the letters of negation on the surface have always prevailed over the letters of affirmation. This is because the divine wisdom has concealed the effect of this word and has given priority to the collection of negations. If I mention the convincing and fully encompassing wisdoms, surely one would be astonished, even dead, from witnessing them. What you observe on earth, even if apparently contrary to the outward will, is the result of temporary circumstances. However, in essence, it has always been and will always be in accordance with the divine will. If one reflects upon this tablet and contemplates the mentioned word, they will become informed by a divine decree like never before. This is because the words are the treasure of truth, and the meanings deposited within them are the pearls of divine science. The supreme one, through the hand of divine protection, prevents people from gaining knowledge about them. When the will of God takes effect, and the hand of power opens the seal, people will then turn their attention to it. For example, in the words of the Qur'an, all the treasures of divine knowledge and beauty existed, and throughout nights and days, scholars read and wrote commentaries about them. Yet, they were incapable of manifesting even a single letter of the concealed pearls within the treasures of these words. When the promised one

Lawh-i-Salman I (First Tablet to Salman)

appears, the hand of power will unlock the treasures for people according to their own capacity and readiness. Thus, even the children of this age, who have not grasped the external sciences, will become informed about the hidden secrets according to their ability, to the extent that a child would challenge the scholars of this age in expressing them. This is the power of the divine hand and the encompassing nature of the will of the supreme one. If someone contemplates on this mentioned statement, they will observe that not a single atom moves except by the divine will, and no one becomes aware of an ocean unless it is by His permission. Exalted is His rank, exalted is His power, exalted is His sovereignty, exalted is His greatness, exalted is His command, and exalted is His favor upon those in the heavens and the earth.

3 Oh Salman, the pen of Rahman says: In this manifestation, I have removed the negative from the affirmation, and if Allah wills, the decree will be revealed from the sky of His will. And then, we will have our sending.

4 Oh Salman, such sorrows have surrounded me that the tongue of Rahman is prevented from mentioning sublime matters. I swear by the Nurturer of possibilities that the doors of divine pleasure have been closed due to the oppression of the polytheists, and the breezes of divine knowledge from the right hand of exalted oneness have been cut off.

5 Oh Salman, my trials have been apparent from before and after, limited to these days only. Know that throughout the months and years, I have been nurtured by mercy. I have risen to kill because if I mention the secrets of the past, I shall be informed that some of the servants who have been created by the Almighty's command have always wanted to oppose the truth and deviated from the innovations of His command. Look at Harut and Marut, who were two divine servants, so holy that they came to be called angels. They were surrounded by the ocean of non-existence and came into existence, their mention recorded in the heavens and earth, and their traces famous.

They were so close to God that the tongue of His greatness spoke of their fame until they reached a position where they saw themselves as the most pious, highest, and most devoted of all the servants. Then a breeze from the lust of temptation blew and they were thrown into the lowest flames. The details of these two angels, which are mentioned among people, are mostly

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lies and far from the truth. We have knowledge of everything in the preserved tablets of glory.

Nevertheless, no one has objected to the truth about why the nations of that time did not take this position after the maturity of these two angels to the positions of the sanctity and closeness to God.

6 Hey Salman, tell those who speak that you should not turn the everlasting heavenly chain and the eternal divine Kauthar into salty water, and do not erase the melodies of the immortal nightingale from hearing. Walk in the shadow of the expanding cloud of mercy and reside in the shade of the divine Sidra tree.

7 Oh Salman, the truth has always been apparent among people, and all prophets and messengers have been commanded to rule justly among their people. It is not permissible for anyone else to do so. For example, consider the state of a believer and a monotheist, in whom the sun of monotheism shines so that they admit and acknowledge all the divine names and attributes. They bear witness to all that the beauty of their existence bears witness to themselves. In this position, all descriptions of them are true and valid; in fact, no one is capable of describing them as they truly are except God Himself. All these descriptions are related to the divine manifestation that the sovereign has bestowed upon them.

In this position, if someone denies them, they have actually denied the truth, because what is seen in them is nothing but divine manifestations as long as they remain in this position. If even a word of good is said about them, the speaker of it would have been and will be a liar.

After denunciation, description returns to being ordinary, and all the attributes attributed to them earlier cease to apply. The person is no longer the same as before, and those attributes do not remain in them. If one looks with the eye of discernment, they can see that the person who wore that garment before has not, and will not wear it again. A believer, while in faith and admitting God and believing in Him, even if their clothes are made of cotton, are considered heaven's silk in the eyes of the Lord. But after denying, their garment turns into the tar and flame of Hell.

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In such a case, if someone describes such a person in the earlier flattering terms, they would be considered a liar, and in God's eyes, they are among the people of Hell's fire.

8 O Salman, I have placed the reasons for this statement in all things, each by itself. Yet, it is very surprising that people have not paid attention to it and have slipped in the manifestation of such matters. Observe the lamp while it is bright and luminous and burning; if someone denies the light of it, he is surely a liar. However, after the breeze blows and extinguishes it, if someone says it is shining, he has been and will be a liar. Although the niche and the candle have been and will be the same during light and darkness.

9 O Salman, today observe everything in the mirror, for they were created by a single word and are established as one in the presence of God. And if they all pay attention to this magnificent sun that has risen from the horizon of the divine sanctity, they will all be reflected and imprinted in every manifestation of the sun. In this way, all the characteristics and qualities of the sun are true upon that mirror, for what is seen in that mirror is nothing but the sun and its light. And it is proven to the discerning mystic that these qualities of the mirror are not due to itself, but rather to that manifestation which has appeared and shone forth from the eastern horizon of the sun's favor in that mirror.

And as long as this manifestation remains, these qualities shall endure, and after the erasure of this disclosure from the mirror image, the description regarding these qualities of the mirror shall be considered as mere falsehood and utter fabrication. For the names and attributes revolve around the manifestation that shone forth from the sun, not around the mirror by themselves for their own sake.

10 Oh Salman, the honor of every name and its elevation and greatness and fame is in relation to God. For example, observe the houses that have been raised among different nations, all of which are considered sacred, and people visit them from distant places. It is clear that the respect for these houses is due to their association with the beauty of the divine footsteps, even though every wise person knows that the beauty of the divine footsteps is not in need of any house, nor will it ever be. But the relationship of all places to His holy essence has been equal. Rather, He has placed these houses and similar ones as a means of salvation and prosperity for His servants so that He does

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not deprive all of His creation of the manifestations of His grace. Blessed is the one who follows God's command and does what he has been ordained to do and is among the successful ones.

These houses and their pilgrims are honored by God, as long as this relationship is not severed, and after the severance of the relationship, if someone becomes a pilgrim, he will only be a pilgrim to himself and will be counted among the people of hell in the sight of God. Similarly, observe the houses of the souls that, after turning away from God's rule, have become idols, and their worshippers in the sight of God are among the idolatrous servants and will continue to be so.

Reflect on how these houses have been the same in both their relationship with God and after the severance of that relationship, and their outward appearance remains the same, so that their outward appearance is observed in the same way in both states, such that there is no noticeable change in the outward appearance of these houses, whether in their relationship or otherwise. But during the cutting of the relationship, the hidden and covered spirit is taken away from these houses, and only the wise ones can comprehend it. Similarly, observe in all the manifestations of the names that are the houses of the souls.

11 O Salman, observe the words of the Merciful with a pure heart and a holy sight, and reflect so that you may perhaps achieve the will of God.

12 O Salman, during his exit from Iraq, the tongue of God informed everyone that Samri would appear and hasten to summons, and the birds of the night would move after the disappearance of the sun. Those two appeared however soon the night birds would rise under the pretext of lordship and divinity. Nevertheless, we ask God to make people know themselves, lest they should exceed their limits and their affairs, and remember God with this great remembrance, and assist God with all their limbs and pillars, and be like banners between heaven and earth. Dwell, O people, in the shade of God, then settle on your seats with the tranquility of God and great dignity. And hold on to the rope of servitude. By God, the truth is surely a matter unequaled by anything created between heaven and earth. By it, the command of God will be revealed among his servants and his creatures, and whoever adheres to it in those days will truly support God, and whoever lags behind it will be arrogant to God, and none will be arrogant but every

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transgressor is sinful. If God wills, all will dwell and rest in the shadow of the beauty of his presence and look towards his side, and indeed this is a great bounty.

13 And now that you have asked about the meaning of the poem, although the pen of good fortune has not been able to move on the meanings of the poem, today, with the ocean of meanings and their roots revealed, there is no longer any need for previous words. Rather, all people of knowledge, wisdom, and mysticism, before and after, have needed and will need to be with these wondrous, undulating oceans. But a brief account of your request will be mentioned and, with the permission of God, the pen will proceed on what it intends.

14 Question: Since color turned into a prisoner of color, Moses became in conflict with Moses.

15 Oh Salman, there are many statements about Arifa in examples like these articles. Some have considered the essence of the sea and its waves as creatures, and they say that the difference in the waves is due to their forms. And forms are accidents, and after the removal of all forms, everything returns to the sea, meaning they are the essence of the sea. And in the forms, they have shown some other statements that it is not permissible to mention in this place. In the same way, they have mentioned the essence as a pencil and other objects as letters and said that the same essence of the pencil appears in different forms of letters, and these forms are, in fact, the essence of the same pencil. They called the first the place of unity and the second the place of plurality. In the same way, they considered the essence as one and objects as numbers, and the essence as water, and objects as ice, as they have said.

16 And in another place they said:

17 The scholars consider everything as manifestations of the essential self-disclosure of the Divine. They have mentioned three types of self-disclosure: essential, attributive, and active. They have considered the existence of things in relation to the Divine as a form of appearance. If all these matters are mentioned in detail, it may cause listeners to become alienated from the essence of knowledge. They also believe in the existence of fixed entities within the Divine Essence. One wise scholar has said, "The realities of things exist in the Divine Essence in a most sublime way, then He bestows them

upon creation.” They do not consider the Giver of things as lacking anything and believe it is impossible. Ibn Arabi has written an extensive explanation on this subject. The wise scholars and latter-day scholars, like Sadr al-Shirazi and Fayd, have followed the same path as Ibn Arabi.

Fortunate are those who walk on the red slope on the shore of this sea, where the images and apparitions are renewed by each wave. How pleasant it is for those who strip themselves of all signs and indications and dive into this ocean, its depths, and reach the whale of meanings and pearls of its wisdom, which were created in it. Congratulations to the winners!

Every soul who believes in mystical explanations and has traveled on that path, considers both Moses and Pharaoh as manifestations of the Divine. However, they consider the former as a manifestation of the names such as Guide, Mighty, and the like, and the latter as a manifestation of names such as Misguider, Humiliator, and the like. Therefore, the dispute between the two is justified, and after removing human determinations, they regard both as one, just as they regard the essence of all things as one. The summary of these matters has been mentioned before.

Some of the people, of which only a few have been briefly mentioned here, but O Salman, the Pen of Rahman states that today, the supporters and deniers of these statements are on the same level, since the sun of truth is shining by itself not from an eternal unseen horizon. Every soul who is preoccupied with these explanations will, of course, be deprived of the recognition of the beauty of Rahman. The spring of the investigation of illusions is the time of absence, and today is the spring of uncovering and encounter. Say, “O people! Enjoy these days in the gardens of revelation and witnessing, then leave the illusions.” Thus, your command is the command of God, the Dominant, the Sustainer.

The purpose of mentioning all the sciences has been to acquire knowledge, and the statement of specific evidences to prove the signified. Now, thanks be to God, the sun of knowledge rises from the horizon of the divine sky, and the moon of the signified appears in the sky of the command. To reveal the truth, cleanse all the sacred indications from it, and observe the sun of meanings in the spiritual celestial sky with the outward eye. Also observe the manifestations of divine names and attributes in everything other than

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Him, so that you may attain all the sciences and their source, origin, and mine.

18 Oh Salman, I swear by the beauty of the step that during these days, new knowledge descends from the skies of God's knowledge of the worlds every moment. Blessed is the one who turns to this source and cuts off from what is with him. O people of attraction and longing, be fair in these statements, which are briefly mentioned by the Sufis in their books. Our situation cannot be counted among people. If a person intends to understand everything, two lifetimes would not be enough.

19 Oh Salman, say that Allah is manifest above all things, and on that day, the kingdom belongs to Allah, then leave people with what they have. Leave the knowledge of the past behind. Moses, who is one of the greatest prophets, according to the mystics, annihilated his actions in the actions of God during his first thirty days, his attributes in the attributes of God during his second thirty days, and his essence in the essence of God during his third thirty days. And they said that since the remainder of his existence was still remaining in him, therefore, he heard the address, "You will not see me." And now the tongue of Allah is speaking and says, "Show me once and become victorious a hundred thousand times by visiting the Almighty." Where is the grace of these days compared to the previous days?

20 O Salman, all that the mystics have mentioned are entirely in the domain of creation and always will be, such that even the highest souls and purest hearts, no matter how much they soar in the heavens of knowledge and gnosis, cannot exceed their rank of being created beings, and they cannot escape from being creations within their own selves by their own selves. All the knowledge of every knower, all the remembrances of every rememberer, and all the descriptions of every describer ultimately come to an end in what his Lord has created within his own self as a manifestation. And every single being, in the end, proves himself by reflecting on his own existence, although it is not possible for a created being to surpass his own limit. All the analogies and knowledge from the beginning of the world have referred to creations that exist from the realm of divine possibility, not from any created thing.

So, exalted is Allah that He should be known by the knowledge of anyone, or that any person's self should be attributed to Him. There has never been

any connection, attachment, indication, or reference between Him and His creation. And He has created all the possible beings by His will, which encompasses all the worlds. The truth is that He has always been and will always be sanctified from the knowledge of possible beings in the loftiness of His sovereignty, transcendent in the exaltation of the impossibility of knowing Him, and unattainable by the perception of all created beings.

All those in the heavens and the earth have been created by His Word, and they have come into existence from absolute nonexistence. How can it be that a creature, which is created by the Word, can elevate itself to the level of the eternal essence?

21 Oh Salman, every path has been blocked by essence, and every way will be cut off; and only by the grace and favor of the sunrise appearing from the horizon of oneness among people, making the knowledge of these sacred souls known as their own knowledge. Whoever knows them has truly known God, and whoever hears their words has heard the words of God, and whoever acknowledges them has acknowledged God, and whoever turns away from them has turned away from God, and whoever disbelieves in them has disbelieved in God. They are the path of God between the heavens and the earth and the measure of God in the realm of command and creation, and they are the manifestation of God and His proofs among His servants and His signs among His creation.

22 O Salman, disconnect from everything famous between the people and with the wings of detachment, soar towards the heavens of the sanctified and glorious realm. By Allah, if you would fly towards it and reach the axis of its meanings, you would not see anything in existence except the radiant aspects of the Beloved's Presence and you would not see those who have turned away as if none of them had ever been mentioned. Mention of this station requires a different tongue for remembering and another ear for listening.

23 O Salman, it's better that we entrust the secrets of our soul and the creative invocations of our beloved to the sky of the Merciful's will, and embark on the meaning of poetry.

24 The purpose of mentioning Musa and Pharaoh in the Mathnawi was to give an example, not to suggest that they were one in reality. God forbid such a thing! For Pharaoh and the likes of him were created by the word of

Musa. And if you know, the apparent differences between them indicate that they were opposites throughout the worlds. That is the hidden knowledge that only the perceptive knower can understand.

The author of Mathnawi assumes that all people are in the domain of the names of Musa because everyone was created from and will return to dust. Similarly, everyone is marked with the letters of Musa in the world of spirits. In the world of one-color, there has never been conflict, and there will never be any conflict since the causes of conflict are not observable. However, after the spirits enter the bodies and appear in this world, the causes of conflict arise, whether they be truth or falsehood.

If this conflict and struggle is for establishing the divine order, then it is truth and will remain so. Otherwise, it is falsehood. Love, hypocrisy, acceptance, and rejection all revolve around these causes. For example, observe that one cause appears from the source, and this cause is single. But, it changes in every breath according to its circumstances, and its effects become apparent in every stage of its manifestation in various ways.

For example, consider the divine name “Al-Mughni,” which means “the enricher” - this name in its own domain is single, but after reflecting in the mirror of human existence, the effect of its manifestation appears in every breath according to one’s requirements. For example, in the generous, it appears as generosity; in the miser, it appears as stinginess; in the unfortunate, it appears as misery; and in the fortunate, it appears as happiness.

In the state of poverty, the people’s souls and what is in them are hidden. For example, a person who has no money has his generosity and stinginess hidden. Likewise, happiness and misery are not observable at this stage. After wealth appears, in every breath, what is in them will become apparent and observable. For example, a person who becomes a master of something will spend it in the way of Allah. Another person will arrange the means of warfare and rise to oppose and argue with the truth. Yet another person will preserve everything, depriving both himself and others of his wealth.

Now, notice how a single manifestation creates a variety of different effects. Before the manifestation, all these souls were dormant, hidden, and subdued in their places. By one manifestation of the sun of the name “Al-Mughni,”

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these souls were gathered together, showing what was hidden in their inner world.

If you look with insight into this statement, you will become aware of the hidden secrets. Observe Pharaoh at the time when, if not for the appearance of wealth and power, he would never have risen to fight against the beauty of Oneness. For, he would have been helpless and weak in the absence of circumstances, and his disbelief would be hidden. Blessed be the souls who are not captivated by the colors of the world and what has been created in them and have become successful with the color of Allah. That is, they have come to this wondrous appearance on the color of truth.

Purification from all the various colors of the world is for those who know about this color; like the people of today who consider themselves to be on the ship of survival and in the ocean of greatness. They recognize one another, but those who are ignorant of this color cannot understand. And if they become knowledgeable, they only perceive as much as a blind person perceives the sun.

25 Hey Salman, tell the worshippers to step into the sea so that they become purified from all colors and enter the holiest and purest place and the greatest view.

26 O Salman, all the servants of various colors in the world are forbidden from the shining shore of sanctity. For instance, observe the well-known ego that is inclined to war. I swear by the sun of the horizon of meanings that it was always a part of my life, day and night. In the early morning when I was in bed, it was standing at the head of the one who arose, and the verses of God were being recited upon him. It served the one who arose throughout the day and night.

But when the matter elevated and became manifest, its name was so overshadowed by the color of the name and the love of leadership that it became deprived of the oneness of the sacred shore. I swear by the One Who has created the essence of this soul in the love of leadership and position that It has never been seen before. I swear by the One Who has made everything speak its praise that if all the people of origination would try to count the envy and hatred of this soul, they would find themselves incapable of doing so.

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We ask God to purify its breast, return it to itself and support it in acknowledging the Omnipotent, Most High, and Great God.

27 O Salman, consider the matter of God so that a word from the tongue of the manifestation of His Oneness would appear. That word in itself is one, and it has appeared from one source. But after the illumination of the sun, the word from the horizon of God's mouth appears to the servants at every moment according to what is upon them. For example, in one person there is aversion, and in another attraction. Similarly, there is love and hatred and the like. Then these lovers and haters rise up to fight and oppose one another, although before the appearance of the Word, they were friends and united, and after the illumination of the Sun, that Word is adorned with the color of God. In the averter, it is adorned with the color of the self and desire. The illumination of this divine Word appears in the receptive soul with the color of attraction and in the averter's soul with the color of aversion, even though the original illumination was pure of colors.

Look at the Sun, which appears in mirrors and glasses in a single manifestation, but its color appears differently in each glass. As you see and observe, the reason for the dispute between the averter and the receptive is color, but there is an innumerable difference between these two colors. This one has appeared with the color of God, and that one with the color of desire. The color of the believing receptive one who strives is the color of the Merciful, and the color of the averter hypocrite is the color of Satan. That color is the cause and reason for the purification of souls from the colors of other than God, and this is the cause of staining souls with the various colors of the self and desire. That is the everlasting life, this is the everlasting death. That guides the severed ones to the fountain of everlastingness, and this one makes the veiled ones taste the bitter fruit of annihilation. From that there is the fragrance of the Merciful in the review, and from this there are the evil-smelling odors of Satan.

The purpose of the author of the Mathnawi in these words was not that Moses and Pharaoh were of the same rank. Refuge be with God from that, as some ignorant people have understood. The action of Moses is a testimony to his sincerity, since his dispute was for God's sake, and the purpose was to save Pharaoh from the transient colors and make him win in the color of God, and to taste the drink of martyrdom in the path of the Beloved.

But Pharaoh's dispute was to preserve his life and kingdom. The purpose of Moses is to ignite the lamp of God among us, and the purpose of Pharaoh is to extinguish it. So, is the one who spends his soul in the way of God equal to the one who preserves his soul behind seventy thousand veils? How is it that these people cannot understand a clear statement from the All-Knowing, All-Wise God?

No, the purpose of the author of the Mathnawi is that the cause of the war between Moses and Pharaoh has been color, but the color of Moses was a color for which the inhabitants of the highest celestial realm have sacrificed themselves, and the color of Pharaoh was a color from which the dwellers of the lowest hell have refrained. The author of Mathnawi himself has mentioned Pharaoh in many places, and if you look, you will apprehend that it was not his purpose that some attribute to him. And to what extent has he expressed his longing to be united with the divine lovers and to be successful in serving the friends of truth? This is what he mentions in some positions.

28 O Salman! To the righteous devotees say: Let no one charge you with objection in the words of any critic, for only mercy and compassion shall they observe in your sight. However, for those souls who today in the rejection of God's Tablets have written fiery verdicts on all souls, it is inevitable that, as far as their ability permits them to do so, they shall write in rejection of me what they have rejected of God, just as has been ordained from an Omnipotent and Omnipotent authority.

What is the proof today for the victory of the truth is by the mention and explanation not by the sword and the like. Thus have We revealed before, and if ye then knew. So let him who would speak of the matter say: Verily there is no god but He. If a soul has a word written in rejection of me, and is rejected by God, let such a one be honored with a standing of grace so that all the people of the high court may envy that position.

And all the possible quills are impotent to mention that position, and the tongues of all beings are incapable of describing it. - Let every man today rise higher and higher in this holiest cause, putting all aside that is in the heavens and on earth. - and God was a witness to that, well aware - do not you, O beloved of God, take your ease on the cushions of comfort when you know your Creator and hear what has come from Him. Then arise in victory,

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Speak out and do not be silent, nor with less than that perseverance; for this is better for you than the treasures of what has been and what is to be if you are of them who know. Such is the advice of the pen for the highest servants of God.

29 Oh Salman, know that never has anyone among the servants who possessed intellect in the whole, said that the fortunate and the averted, the monotheist and the polytheist are in the same status and degree. And what you have heard or seen in some of the previous books, the purpose is in the sacred extraction of the truth. And it has been mentioned that the names in the celestial realm are one. Do not consider the celestial realm imaginary, for today the celestial realm, the realm of power, and the divine realm are all part of the heavenly faction. And from the abundance of these stages and worlds which are visible in this position, the worlds of the divine, the powerful, and the celestial, and beyond them are present and established in their proper places. A detailed explanation of these stations is not allowed, and it is suspended in the celestial realm of will until Allah sends it down with His Grace, and indeed, He is capable of all things.

In the sacred realm of truth, all names have been and will be one, and this is before the appearance of the Word of Separation. For example, observe that today, all manifestations of names are evident before God in their own kingdom. And likewise, the study of qualities and everything that has been, and by the adjustment of the structure of eternity, are related to the throne of justice, equally for all. But after the casting of the Word of Separation and distinction, it is present and evident among the servants. So that every soul who is successful in saying the word "Yes," will receive all goodness.

By the sorrow of the beauty of the Almighty, a position has been determined for the fortunate ones that if the slightest bit of its glory appeared on Earth, all would perish from yearning. This is why the positions of the faithful are concealed from the faithful themselves during their apparent life. And every soul that did not become certain in the mention of "Yes" before Allah is not mentioned. So we seek refuge in Allah from what has been decreed for him from the punishment which has no measure.

30 Hey Salman, convey the words of mercy to the worshippers and tell them to protect themselves from the wolves of the earth. Do not listen to the ornate words that some utter, and purify your hearing for listening to my

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words. Keep your hearts pure for the knowledge of my beauty, separate from all that is created.

31 O Salman! * Enough for you to enact that at dawn, the beauty of the Chosen One manifested on your hearts and occupied you with His own essence, and then returned to the abode of his own dwelling *

32 Oh Salman * Say, oh worshippers, walk in the path of truth and contemplate the manifestations of actions, and ponder on His words * So that, perhaps, you will be rewarded eternally by the source of abundance and glory * And if the acceptor and the rejecter are in the same position and the divine worlds are only limited to this world, He would never have allowed His earlier manifestations to be captured by the enemies and to sacrifice their lives * I swear by the sun of the divine command that if the people knew a drop of the love and longing for the chosen beauty while they were hanging that eternal temple in the air, all of them would give their lives in the way of this divine glory * Praise be to God, they have given parrots and turned into dung * The crow remains without share from the songs of the nightingale * And the bat flees from the ray of the sun *.

33 O Salman, my suffering among nations and governments is a strong reason and a firm argument. In twenty years, I haven't easily drunk any water and haven't slept comfortably through any night. Sometimes I have been chained, and sometimes captive and prisoner. If we had been indifferent to the world and what is upon it, we would have never been involved in these afflictions. Blessed is the soul which will be rewarded for the fruits of this position and tastes their sweetness.

Ask God for clear vision and seek a healthy palate, because the images of Joseph and the wolf are the same in the sight of the blind, and hanzhal and sugar are equal in the palate of the sick. However, I hope that some souls will emerge from the sacred breaths of these days, who will not buy the world and what is upon it for a penny, and they will watch over everything but Allah in the name of Allah. They will consider giving their lives in the cause of Rahman as the easiest thing, and they will not slip from the straight path because of the delinquency of the deviants.

They will choose to dwell in the shade of the friend. Oh, what a blessing and good news for these souls! What dignity and honor for them! By Allah,

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the heavenly maidens in the highest chambers are restless from their longing to meet these souls, and the people of the eternal abode are insatiable from their eagerness. Likewise, Allah chose these people for Himself and made them separated from the worlds.

34 Oh Salman, * Rahman's pen has prevented the mention of one's rank from sorrows * a harm to such a high position that if we all were present at the table of his grace and were indulged to the very end, none would ever be accused of stinginess * And with the pretext that our wages have been cut off * Observe the vulgarity and lowliness of their nature that to attract attention from people and to impute to the beauty of that exalted one, they write and send such pretexts * Despite the fact that you were here and saw that this servant never looked at their wages and what exists outside is divided up and given to everyone in turn * Yet they have taken up this practice of wasting God's cause and collecting their wages as you have heard * I swear by the beauty of the footsteps that the first harm that befell this servant was accepting the wages from the government, and had it not been for these souls, I would certainly not have accepted it * And you have become aware that the matter has become difficult for the immigrants, yet we are all grateful and are satisfied and patient in God's decree. Only what God decreed for us shall befall us. We rely on Him in all our affairs.

And these people who complain about the cut-off of wages and act in pretense, claim to have God's dominion and turn away from the truth. * Pay attention to those souls who are following this group * Woe unto them and those who follow them, for soon they will be seized by the force of authority from the mighty, omnipotent, the everlasting Lord, and will find no helper or supporter for themselves * Thus the truth has been revealed by God the mighty, the beloved, the glorious * And glory be upon you, O Salman, and upon those who have not sold the words of God for unverifiable assumptions.

Lawh-i-Tibb (Tablet of Medicine)

1) Indeed, bestowed upon one of the physicians is the splendor of God.

He is God, the All-Knowing.

The tongue of antiquity speaks of what becomes abundant in the hearts when the physicians are absent.

2) Say, O people, eat not except when hungry, and drink not until after you feel a need. Excellent is the practice in the open air, by it the limbs are strengthened, and when overfull, it is a dark calamity. Do not forsake treatment when needed and leave it when the temperament is balanced. Approach food only after digestion, and swallow only after thorough chewing. Treat an ailment first with foods and do not proceed to medicines. If what you desired from simple remedies suffices, do not switch to compounds. Abandon medicine when healthy and take it when needed. When opposites meet at the table, mix them not; be content with one of them. Begin first with the soft before the hard, and the liquid before the solid. Introducing food upon food is a danger; be wary of it. And when you start eating, begin with My most glorious name, then conclude with the name of your Lord, the owner of the throne and the dust. If you eat, walk a little for the food to settle, and what is hard to chew, avoid it as advised by the wise. Thus commands you the Supreme Pen. Eating a little in the morning is indeed a lamp for the body, and abandon harmful habits, for they are a calamity for creatures.

Confront diseases with their causes, and this statement in this matter is the decisive word: always embrace contentment in all situations, by it the soul is saved from laziness and ill condition. Avoid sorrow and grief; by them great afflictions occur. Say envy consumes the body and anger burns the liver; avoid both as you would avoid a lion. Purging superfluities is the mainstay but do so in moderate seasons, and one who exceeds in his eating aggravates his illness. We have decreed a cause for everything and given

Lawh-i-Tibb (Tablet of Medicine)

it an effect; all that is from the manifestation of My influencing name over things, indeed, your Lord is the ruler over what He wishes. Say, by what we have explained, the mixing does not exceed moderation, nor do its quantities exceed conditions. The essence remains in its purity. And the sixth and a sixth of the sixth remain in their state. Both the active and the passive are safe, and upon God, we rely. There is no god but He, the Healer, the All-Knowing, the Helper. What the Supreme Pen has run on such words is but for My love for you to know that worry has not taken the beauty of the ancients nor has it grieved over what has come upon them from the nations. And grief is for those who miss something, but nothing escapes from His grasp who holds all in the heavens and the earth.

3) O physician, first heal the sick with the remembrance of your Lord, the owner of the Day of Calling. Then with what We have decreed for the health of temperaments. By my life, the physician who has drunk the wine of My love, his meeting is healing, his spirit mercy and hope. Say, hold to it for the balance of temperament, for it is supported by God for healing. Say, this knowledge is the noblest of all sciences, for it is the greatest cause from God, the reviver of the remains to preserve the bodies of nations, and place it above all sciences and judgments, but today is the day when you stand for My support, cut off from the worlds.

A Healing Prayer

4) Say, O my God, Your name is my healing. Your remembrance my medicine. Your proximity my hope. Your love my comfort. Your mercy my physician and my aid in this world and the next. And indeed, You are the Giver, the All-Knowing, the Wise.

Wisdom, Explanation, and Constancy

5) All those whom I love are magnified by God. Say, today two matters are beloved and desired. One is wisdom and explanation. The other is constancy upon the order of your Lord, the Merciful. Every soul that succeeds in these two matters is considered and mentioned by God as from the people of the

A Healing Prayer

enduring city because these two orders are established and will be established among the servants if there is no wisdom and explanation, all will be afflicted. In this case, no soul would remain to guide people according to the unique law. And if there is no constancy, the mindful soul will not be effective.

Say, O friends, fear and anxiety are the demeanor of women, and if the divine loved ones overall consider, the visible conflicts in it should not frighten them from the power of those who oppress, and they should fly with the wings of longing to the light of the horizons. This servant has desired for himself what I have desired for all my friends. And this is by the command and preservation of the matter and is meant that the rememberers remain in the land to be occupied with the remembrance of the Lord of the worlds. Therefore, it is necessary and obligatory for all to preserve their own and their brothers' lives for the sake of God's command. And if the loved ones were to act according to what they are commanded, most people on Earth would be adorned with the garment of faith. Blessed is the soul that leads another soul to the enduring law and guides to eternal life. This is among the greatest deeds in the sight of your Lord, the Noble, the Exalted. And may the spirit and glory be upon you.

Lawh-i-Tibb (Tablet of Medicine)

Suriy-i-Bayan (The Chapter of Clarity)

1 This is the Surah of clarity that has been revealed by the Almighty Rahman to the one who believed in Allah and was among the guided ones, written in the tablets.

2 Mention the name of your Lord, the servant, when he entered the place of Paradise, the abode of the one upon whom the lights of the face shone from the east of beauty with clear signs. He stood facing the throne, witnessing Allah, the Most High, the Supreme, and heard the melodies of his Lord, the Most Merciful, the Most Compassionate, and attained all goodness when the breezes of holiness blew upon him with the satisfaction of Allah, the Most High, the Almighty, the Mighty, the Great.

3 O beauty of the foot, announce to the one who was standing before the throne what was destined for him in the holy records of the guardian * Say that your arrival on the shores of greatness is the position in which the sea of names surges in the name of Allah, the Exalted, the Highest, for the betterment of what is created between the heavens and earth.

To the Traveler to Allah

4 O traveler to Allah, take your share of this sea and do not deprive yourself of what has been decreed therein, and be among the winners. If all those in the heavens and the earth were granted a drop of it, they would be rich in their souls with the wealth of Allah, the Mighty, the Wise. Take, by the hand of separation, a chamber from this living sea, and then let your creatures be purified from human limitations and be brought closer to the view of Allah, the Greater, this Holy, Illuminating Sanctuary. If you find yourself alone, do not be sad, but seek solace in your Lord and be grateful. Convey the command of your Master to all those in the heavens and the earth, and if

Suriy-i-Bayan (The Chapter of Clarity)

you find them receptive, show them the wisdom of Allah, your Lord, in the spirit which He has given you, and be one of those who turn toward Him. If you find them resistant, then turn away from them, rely on Allah, your Lord, and the Lord of the Worlds. By the truth of Allah, those who open their lips today in the remembrance of the name of their Lord will have the armies of Revelation descend upon them from the east of the Wise and Wise Name, and the people of the high will descend upon them, and so did He decree in the Majesty of the Command from a mighty and wise one. For Allah, behind the curtains of holiness, are servants who will appear on earth and support this cause, and they will not fear anyone, even if all the creatures of the world fight against them together. These people stand between the heavens and the earth and remember Allah with their highest voices, calling people to the path of Allah, the Mighty and the Praised.

Follow these people and do not be afraid of anyone, and be one of those who are not saddened by the noise of the people in the path of their Creator and are not deterred by the blame of the blamers. Carry the Tablet of Allah and its traces to those who believe, and give them the glad tidings of the satisfaction of the Holy, and then warn the polytheists. Say, O people, by Allah, I have been brought to you from the side of the Throne with news from the Mighty, the High, the Exalted Allah. And in my hands is a proof from Allah, your Lord and the Lord of your ancestors, so judge it with the balance of truth and with the arguments of the Prophets and the Messengers among you. If you find it to be true from Allah, beware not to argue with it, invalidate your deeds, and become polytheists. Those are the verses of Allah, sent down with truth and by which He justified His command between His creation and raised the banners of sanctification between the heavens and the earth. Say, O Messenger, this is the Sealed Scripture, which has been inscribed by the finger of the Divine and concealed behind the veils of the unseen, and has been revealed by the grace of a Powerful, Ancient master. In it, We have determined the measures of the inhabitants of the heavens and the earth and the knowledge of the first and the last. Nothing will escape His knowledge, and nothing will overpower Him in what He has created and will create, if you are among those who know. Say, the second orb has come, and We have extended the hand of power over all those in the heavens and on the earth, and We have revealed the greater secret of Our truth, a secret smaller than the consequences of the count. When the torrents die at the

Convey These Messages To the People

emergence of this red light on the spot of Sinai, so comes the beauty of the Merciful in the shades of the proof, and the matter is decreed by the Mighty and the Wise God.

Convey These Messages To the People

5 O you who emigrates to Allah, convey the messages of your Lord to the people, perhaps it will prevent them from self-division and desires, and remind them of the remembrance of Allah, the Most High, the Great

* Say, O my people, fear Allah, and do not shed blood, and do not interfere with yourself, and be among the righteous

* Be careful not to corrupt the earth after its reformation, and do not follow the ways of the heedless

* Among you are those who want to convey the command of their Lord, for it is appropriate for them to convey themselves first and then convey to the people so that their words appeal to the hearts of the listeners. Without that, their words will not affect the hearts of the seekers

* Beware, O my people, that you are not from those who command people to righteousness and forget themselves, their words will be denied whenever it comes out of their mouths, then the realities of things, then the angels of the near

* If the words of these people affect anyone, it is not because of them, but because of the potential within the words of an able and wise ruler

* Their example before Allah is like a lamp from which the servants derive light, while it burns itself and becomes one of the burnt

* Say, O my people, do not commit what would waste the sanctity of your worship and the sanctity of the command between the servants, and do not become one of the corrupt

* Do not approach what your minds deny, avoid sin, and indeed it is forbidden to you in the book of which only those whom Allah has purified from all impurities and made from the purifiers can touch

Suriy-i-Bayan (The Chapter of Clarity)

* Be just to yourselves and then to people, so that the effects of justice appear in your actions among our sincere servants

* Beware not to betray people's money, be trustworthy among them, and do not deprive the poor of what Allah has given you from His bounty, and indeed He rewards those who spend twice what they spent, there is no god but He, He has the creation and the command, He gives to whoever He wills and prevents from whoever He wills, and indeed, He is the Giver, the Generous, the Almighty, the Noble.

6 Say, O people of splendor, convey the command of God, for God has ordained for every soul to convey His command and has made it the best of deeds, for it will not be accepted except after knowing God, the Dominant, the Mighty, the Powerful. And the conveyance is by explanation, not without it, just as the command came down from the dominion of God, the Most High, the Wise. Beware that you do not fight with yourself, but remind it of the good advice and the profound admonition if it is mindful, and if not, then turn away from it, and then turn to the direction of Holiness, the abode of the luminous sanctity.

And do not dispute for the world and what has been decreed in it for anyone, for God has left it for its people, and what He wanted from it was only the hearts of the servants, and indeed, it is controlled by the armies of revelation and explanation, just as the matter was ordained from the fingers of splendor on the tablet of destiny from the knowledgeable executor.

Be merciful to yourselves, then to your relatives, then to the sincere servants of God. And if you find someone humble, do not be arrogant towards them, for the authority of honor will pass over them in the course of days, and no one knows how that will be except for the one whose will is the Will of your Lord, the Mighty, the Wise.

7 My dear people, O wealthy ones, if you see a poor person of status, do not turn away from them but instead sit with them and inquire about their situation, as the blessings of God's judgment pour upon them. By Allah, in such cases, the people of the highest assembly will bear witness to you, pray for you, seek forgiveness for you, mention you, and praise you with holy, pure, and eloquent tongues.

Convey These Messages To the People

* So blessed is the scholar who does not take pride in his knowledge over others, and good is the doer of good who does not mock those who disobey but rather God conceals their faults, for He is the best of concealers.

* Be, O people, concealing of faults and forgiving of sins on earth, so that God forgives you by His grace, then overlook so that God overlooks your sins and dresses you in the garment of beauty.

* And if one of the believers seeks protection and you are able, protect them and do not deprive them of what they desire so that God protects you under the shadow of His mercy on the Day when hearts boil, livers ignite, and the foundations of all creation shake.

* Say, O people, be sincere in truth for it will beautify your souls, elevate your names, and raise your status, and your reward in the Hereafter will be great based on the truth.

* That is how we advise those who believe, so that they may hear our advice in the Book of God and find a way to the One of Bounty.

8 Oh you who have entered the great scene, your standing time has come to an end before the throne. With God's permission, rise and take the book of grace, then go to the homes and give their inhabitants the glad tidings of God's satisfaction, the high and great king. But move from this paradise with the breaths of intimacy to bring life to the hearts of those who were shocked by the lightning of the command, so that they may rise from the graves of negligence and speak what the spirit spoke that day in the highest paradise, that there is no god but Him, and the one who came in the name of Ali before the noble appearance of his authority and the emergence of his verses and the source of his grace and power for those in the heavens and the earth.

Then the one who speaks at that time, verily his might and honor, and his greatness and glory upon all creation. Thus, it is appropriate for you and those who have settled on the seat of the command and have drunk the sealed wine from this holy, luminous cup. And when you reach the land of T, spread this tablet before the hands of our generous name Ism, so that his eyes may be pleased, and he will rejoice in himself, and he will be among the joyful. Then before the hands of those who have emerged from the darkness of illusion and have settled on the seat of certainty, and there, you will hear

Suriy-i-Bayan (The Chapter of Clarity)

the noise of those who have disbelieved, turned away, and been among the polytheists.

Say, oh people, have you disbelieved in God who created you, shaped you, and made you aware of His appearance and made you among the knowledgeable? Beware, oh people, do not deprive yourselves of the seas of meanings and do not follow every rebellious devil. Then look with the corner of holiness to the balance of God, so that you may know His true, straight balance. Say, today it is the right of every soul to purify its heart from attachment to what was created between the heavens and the earth, to sanctify its ear from all that it has heard, and to return its sight to what was before it from the evidence by which God revealed His command in every age and era, then to the evidence which appeared that day with a clear authority. And it is curious about the traces of God and reflects on them, I swear by God, as the sun of certainty rises on it from the eastern plane of its Lord, and its heart will be illuminated by it, and it will be one of the certain ones.

Say, the making of God will not be confused with the making of anyone among people, but people are confused about themselves, so why are they hardly able to understand a speech from God, the Mighty, the Expert? Say, after the sun rises and its light, will the light remain? No, by God, the Dominant, the Mighty, the Able. Thus, remember our command and complete the argument on everyone who is on the earth, all together. And we witness God and His chosen ones, then His angels, that I have not fallen short in all that I have been commanded to do, and I have delivered His messages to the east of the land and its west, and He and they are sufficient as a witness and knowing about me. And when you reach the land of Zz, remind the servants who were there with this great reminder. Say, oh people, believe in God and what has been revealed from Him, and do not follow those who have disbelieved in the signs of the Merciful and His authority, then remember Him in every early morning and evening.

Say, your example is like those who used to remember God in the evening and the morning, so when God came upon them on the shadow of His exalted name, they disbelieved in Him and were among the polytheists. Say, oh people, support God with yourselves and your money, then stand firm on His command, so that even if everyone on earth fought you, your feet would not be disturbed from the path of God, the Mighty, the Able, the Knowing.

Convey These Messages To the People

Stand firm, oh people, when Satan enters upon you and with him, what prevents people from the love of God and calls them to the greatest tyranny, and thus we inform you to be among the knowledgeable. I swear by God, the truth is that as soon as I heard in this matter the appearance of my irresistible, innovative affair, and we pointed it out to another wisdom from us, lest the hearts of the polytheists turn to a single seat, and the matter be preserved from the harm of every harmful stubborn one. And by God, who is no god but He, those who were to cover their faces from every watchful one when they rose against me with an injustice that could not be compared to the injustice of the first ones. And when you see Muhammad before Ali, give him glad tidings from us, then remind him of what was revealed to him in the tablets of might, protection.

Say, oh servant, stand firm on the command and do not associate anyone with God, then suffice with Him from everything else, and be on an impregnable straight path, cut off from everyone else, and commune with my remembrance, and do not be among those who deny. Stand on the specific worship, for by it is the command of God, your Lord, confirmed, and mercy descends upon the worlds. Say, oh people, do not harden the command of God by what your souls have suggested to you, nor go beyond your boundaries, nor be among the corrupt. And whoever transgresses his limit today will not be mentioned by God and will be one of the transgressors. Prostrate to God, your Lord, and when the sun of wisdom shines upon you from the east of the statement, fall on the ground in submission to your Lord, the Merciful, and thus it is appropriate for you, O assembly of the near ones. And whoever finds the pleasure of worship and its sweetness, will not change it for anything from what was created between the heavens and the two earths, and by it, your faces will be illuminated, your chests purified, your souls sanctified, and your traces elevated among the worlds. Then know that the most honorable among God are the most humble and pious, as has been revealed before and at that time, and we were revelatory.

Listen, oh people, to what God commands you in the kingdom of His command, and do not be among those who have been negligent in the side of God and have gone beyond what we have determined for them, for the residence of the transgressors is wretched.

9 Oh you who are present before the Throne, acquaint yourself with people

Suriy-i-Bayan (The Chapter of Clarity)

with wisdom, then preserve yourself lest any harm befall you and return to the protected Sidra tree [referring to a heavenly tree]. Avoid matters that cause sedition, then seek your Lord's grace at all times. Beware not to forget these days; by Allah, they will not be matched in any time of both early and late generations. And no one will attain its meeting except by the will of your Lord; thus We have decreed the matter, and indeed, We are the Determiners. And do not forget the times you were present directly before the Throne in the greatest Paradise, and the sun of your Lord's beauty shone upon you at all times with wondrous lights; you drank the wine of the signs from the abundantly merciful Kuwthar, and you were granted blessings from Allah, the Giver, the Generous.

If you see someone approaching the Sacred House of Allah to enter the mighty Throne's residence, prevent them on our behalf, for by that the souls would be disturbed, and the harm would return to the Noble, the Knowledgeable. Do not direct yourself to part of Allah except after His permission, and thus the ruling appeared from the horizon of the wise command. Then convey the command of your Lord in every city; if you find someone cut off, give him the glad tidings of the mercy and presence of Allah, then remind him of what befell us from the forces of the devils. Say, "By Allah, what befell us is like nothing that ever happened to any of the servants, and by this, the clamor of every knowledgeable seer was raised."

Nothing has been created in the creation except that it might weep for my distress, and there is nothing in the knowledge of Allah if you are among the knowledgeable. Those whom I created by the will of my heart disbelieved in me and wrote for my rejection tablets by which their deeds were invalidated, and they shall not be among the poets. Thus the traces of Grace were effaced, the waters of mercy were cut off, the clouds of generosity were withheld, and the breezes of holiness were severed from the worlds.

Indeed, you shall recount the story of the youth as you have known it; do not increase or decrease, and be on the straight path of truth. Then inform the people of the fabrications of the selves of those who disbelieved and associated partners, say: "By Allah, what they intended by them is but to turn away the servants from the direction of the Throne, by Allah, they are but upon manifest misguidance." And when you reach the land of Mecca from Medina, remind Our people there among the submissive men and submissive women

Convey These Messages To the People

so that they may rejoice in their hearts and be among the joyful. Say: "By Allah, the Greatest Secret has appeared with the embroidery of Eternity, and with its word, when they depart from around it, the structures of the eminent ones collapse, and you, O people, are to remain steadfast on the command of Allah and His authority, and do not disbelieve in what you have believed in before, thus does the servant advise you at the time when suffering has encompassed him from all directions from the manifestations of the idolaters and he sat in prison and will find no helper for himself but Allah, the Competent, the Mighty, the Wise."

By Allah, the truth is that I have been killed at all times with all the swords, and none knows that but Allah, the Enumerator, the Wise.

10 O traveler, a tablet has been sent down before for the devout, which we have named the Tablet of Splendor. In it is mentioned what has been revealed to us indirectly. Take its essence, then go with it to them, and recite it to them so that they may remember what befell the youth from the armies of the devils. Say, O beloved of God, protect yourselves lest Satan turn you away from the remembrance of the Merciful. Then remember Him with the melodies of the attracted, for by His remembrance hearts are purified, souls refined, and the hearts of lovers attracted.

When you reach the pure servants of God, remind them of what has been sent down to us in this remote prison so that they may be partners in our afflictions, remember what has befallen us in these days, and be among the rememberers.*

And when you have reached them, remind them of the Name of God, who was among the remaining members of the family of Hussein, between the heavens and the earth, those who sacrificed their lives in the way of God their Creator and were among the strugglers. Those who strived with their wealth and their selves for the sake of God, until they entered the paradise of the Merciful and were among the believers therein, where they will be adorned with the highest Paradise, and the most splendid youths will circle around them with cups of existence, and the virgins of honor will serve them in morning and evening.

Thus does God reward those who were martyred in His Cause and pay the rewards of those who were afflicted with hardships in His command. What

Suriy-i-Bayan (The Chapter of Clarity)

a great reward for the strugglers!

Then turn to the other half of our Great Name by the Tablet of God and its trace, and enter it with a great announcement. Then remind it what the spirit cast upon you in this noble landscape. Then tell it the story of the youth so that it may be informed of what has befallen us in this remote prison, and may share in our tribulations and remember what has befallen us in these days, and be among the rememberers.

11 Say, O observer, look upon the greatest sight and do not forget the remembrance of your Lord. Stand upright on the command from Us and power from Our presence, and convey to the people what you have been commanded, and do not be among the patient ones. Seek help at all times from Allah, your Lord, and break through the veils of the deluded. Thus, we have ordered you before, and we order you now with clear signs, then remind those who were there among the devoted servants of Allah. Say, O people, stand up for the cause of Allah and His religion, then support it and be among the supporters. Then know that He is free from needing anything other than Himself, and what He commands for the people is a favor upon them, because through this they will ascend to the nearest place in the highest paradise and witness that every one with sharp sight. Thus, we have ordered you and decreed for you to act according to what you have been commanded, and be on clear justice. Allah will reward those who spread His command, and nothing will prevent them: no criticism from someone who finds fault, no taunting maliciousness, and none can withhold it nor a multitude of wrongdoers. When you see your brother who has been named in the kingdom of names Ahmad, remind him of the remembrance of his Allah, his Lord, then remind him of what has been revealed to us in this distant land. Say, O servant, beware of being alarmed in your soul when others are alarmed, whether small or great. Purify your sight from the veils, so you may witness what has shone from the horizon of the words of your Lord, the sun of meanings and clear explanation, and be among those who know. Be firm in the command of your Master, and do not turn to the right or left for this is a great favor. Settle in the shade of the tree and taste its fruits, and be among the grateful. We have commanded you thus to abandon what your own desire commands you and take what your Master commands you. By Allah, this is better for you if you are among the workers.

Convey These Messages To the People

12 Indeed, you are, O you who are present at the Throne, and the observer of the great scene: reassure yourself with what you have been named in the realm of Names as Muhammad, and in the highest dominion as Mubaligh, and near the Throne as Mahmood. And thus, Allah singles out with His grace whom He wills, and He is indeed the Mighty, the Generous. Congratulations to you, for all the good, its origins, and sources you have attained and you are among those who have reached it. You have drunk the Tasneem of bounty from its source, and you are among the winners. So Allah will manifest the merit of what you have gained, and He will reward you for what you have done in His cause if you are a worker of what you have been commanded from the side of the all-knowing, the wise. And thus is completed your Lord's argument upon you and those who believe in Allah and His signs, and upon all who are in the two heavens and the two earths. When the pen of the Order ceases its motion, according to the wisdom that no one is acquainted with except Allah, the Mighty, the Beautiful, and praise be to Him in all circumstances, there is no god but He; creation and command belong to Him, and all shall return to Him.

Suriy-i-Bayan (The Chapter of Clarity)

Suriy-i-Qamis (Chapter of the Shirt)

1 This is the Surah of the Shirt, we have revealed it with the truth and made it a manifestation of the structure among the worlds.

2 O people of permanence in the highest assembly, hear the call of God through this stirring breeze moving in this gentle air, under this gentle and pleasant sky. Indeed, it is the announcer of the Great Pilgrimage to the people in this greatest word, which was inscribed on the structure of the lines in this Book by the pen of glory and grace. Say, it is indeed the greatest book, which was sealed with the seal of God and concealed behind the veils of the unseen, and stored in the treasures of glory. It has appeared with grace in the form of justice during the days that were promised by the truth. O delight of the soul, send down from the heaven of Your grace upon the realm of possibilities what will enrich them from what is between the earth and the heavens, for they were in poverty in the secret of the secret, and upon the extinction of this dome, at the appearance of this beauty, they were, by Your permission, standing.

3 Oh light of my soul, indeed, the polytheists have been in doubt about your matter after what We have made you speak in the tone of remembrance when the light emerged in this appearance that has risen in this state which has risen above these two names in these two shining suns in the two beauties. Indeed, you will not grieve, so be patient and then persevere because indeed, your Lord, the Most Merciful, guards you against the forces of Satan, and indeed, He has been wise in the worlds since He pierced the veils from your face, and then the swimming from your beauty, and then He looked from the top of Paradise to the structure of light in the form of the soul, and do not turn to anyone and do not turn back your gaze to the faces of the polytheists and turn towards the direction of the Throne towards your Lord, and indeed, He is sufficient for you over all worlds, and indeed, He supports you with the truth and aids you in every time just as He supported you with grace

Suriy-i-Qamis (Chapter of the Shirt)

wherein He made the soul speak in your chest and made you a shining light in the worlds. Say, 'By Allah, I am the great spectator in the highest council, the most sacred beauty in the most brilliant horizon, the most conspicuous word at the utmost tree, the great news at the sidrat al-muntaha, the hidden ascension in the power of destiny, and the secret of Allah and His command in the Kingdom of Bad'ah.' By the signal of my pen, the judgment of the Kaf has appeared between the earth and the sky and the command of the Nun in the cities of names. Indeed, your Lord, the Generous, has preferred you with truth and made you a strong pillar in the worlds. Say, 'I am the greatest pillar and the most complete word, and whoever holds onto me has held onto the strong rope of Allah in this clear news that was behind the curtain of protection and beyond the veils of greatness, in truth, concealed.

4 Oh, the joy of life at the beginning of glory, by God, you are the ruler in this sky, so rule as you wish with what has been established from you, the rulings of fate have been confirmed with the signature. Indeed, the suns and moons are subject to your command. Indeed, the command is yours in the power of survival, and to you, the creation is in the kingdom of the earth and the heaven. Indeed, your Lord, besides Whom there is no deity, has made you a supporter and a helper for the worlds with pure truth. Oh, people of the earth, did you think that you would enter paradise in this Eden that appeared on the temple of satisfaction in this garden without love for this eternal, unique, timeless, everlasting, foreign, Arab, divine youth? What an evil assumption you have made within yourselves; for the abode of the evildoers has been in the fire that was in the depths of the abyss, ignited by justice. Say, "Indeed, we have sent terror upon the hearts of the polytheists, and in the hearts of the monotheists, peace has been brought by the grace of this Book that has been sent down to the worlds from the unseen heavens by divine grace."

5 O people of possibility, listen to the melody of God in the axis of the paradise of Firdaus from the holy Sidrat tree which was planted in the land of saffron by the hands of the Merciful. Say, "By God, with a melody from it the light was manifested over the high mountains in sacred Sinai, behind the veil of delight, for Moses the speaker in the flutter of eternity, near the utmost tree of this burning yellow fire, I am God, your Lord and the Lord of your forefathers." And indeed, He was encompassing over the worlds.

Suriy-i-Qamis (Chapter of the Shirt)

And with a melody from it, the souls moved in the bodies of the possible, and the rooster of the Throne sang between heaven and earth. And the Holy Spirit spoke the beautiful language of invention. Through it, the “kaf” and “nun” of divine rule appeared, God’s blessings were completed for whoever was in the heavens and the earth, and the beauty of God appeared in the embroidery that everyone was stunned by in the kingdom.

O people of the earth, neither will you accept this beautiful afterlife nor this great delight. Die in your hatred, as it has, indeed, appeared in the truth, and God has made it light for the monotheists and fire for the polytheists. And indeed, He was all-seeing in everything.

Say, no one’s call will be raised to God today except for those who enter eternal paradise. Be gone, this word which speaks the truth on this high mountain which was on the noble command. Say, it is the Book of God and it is the sealed scroll which was preserved in the niches of protection within the treasures of power, in truth.

O people of the heavens and the earth, can you break through the corners of this fortress which was made of iron bars and raised behind the mountain of glory? Can you even get out of God’s land? No, by the one who is no god but Him, you will not be able to penetrate or escape if you cling to this yellow thread in this air which shone in this sky which was manifested on this darkness which became red in color at the axis of this remaining of which nothing could be seen by the eyes of the people of the sky so you will surely be written by the pen of God as one of the people of paradise in holy delight.

6 Can you believe that you, the people of eloquence, would say like those before you that the Hand of God is tied? Or do you think in yourselves that the doors of grace have been closed after they have always been open in the face of the heavens and the earth? Say: By God, verily the door of the Holy Sanctuary has been opened on the right side of Paradise, and from it has appeared the Beauty of Eternity with a clear authority. This is the one whom God has made a bringer of glad tidings for the monotheists and a warner for the polytheists. Truly, it is the lamp of God between the heavens and the earth, lit by its essence with the oil of its own self so that the people of the highest assembly may receive light from it, as well as the people of the Red Lagoon, and the people of the Holy Gulfs behind the curtains of

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grandeur. Such has been the decree written by the pen of destiny on the tablet of signing with the truth.

7 O delight of existence, do not withhold the outpourings of Your bounty from the possible things, and do not be veiled by the veils of the signs. So, move beyond the chambers of rubies, then spend the wine of life in this pleasure from the cup of the Most Merciful, at the hand of this youth who was witnessed on the horizon of holiness with the embroidery of God. Beware not to close your eyes to grace, and do not withhold the abundance of generosity from the servants, and do not look to them or what they have, but look with the greatest view to the station of honored glory. So have mercy upon them, then rise in this heaven the clouds of might and eternity, and rain upon the possible things the beloved rains of grace, for you are the Noble in the dominion of the names, the possessor of ancient grace in the realm of eternity, and the possessor of the great generosity in the divinity of blindness. And indeed, you were in the highest assembly above the throne, renowned for your bounty. Say, "The beauty of the Most Merciful and the radiance of the Most Glorious has appeared in the temple of man, so blessed is God who sent him with the truth and taught this pen in the secret of the line the wisdom of the statement, and indeed he was capable of everything."

8 Oh joy of the soul, tell people the blessings that we have given you before the existence, in the smallest atoms of survival and before the structures of things are adorned with the shirt of names, when Adam the survival was in the mud of fate by the secret order. If the dissidents of the disbelievers respond to you, do not be sad, for you sanctify the tail of your cloak from the indications of the manifestations of Names and Attributes as we purified you from the knowledge of every wretched disbeliever. Stand firm for the order, then speak between the earth and the heavens with what we communicated the spirit in your chest, and rely on Allah, your Lord, in the evening of holiness and the illumination of closeness, for He is sufficient for you with truth against every unjust sinner. So approach Allah your Lord, then turn away from other than Him. We guard you with the authority of power and strength, and protect you with the infallibility that the creation did not comprehend all together. Your command will thus become apparent, and we raise your name among the Names, and mention you in the Holy Tabernacle with the tongue of truth Honesty. Thus, we send down to you the verses of

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the command and alternate the verses for you to be the supreme argument from your Lord on all worlds.

9 To remember, O Allah the Greatest, how can I remember the initiation of your mention with what you have inspired me after the polytheists surrounded me from all sides, and indeed, you were a witness to that. I swear by Allah, I have lost the thread of my affairs and become bewildered when hatred appeared in the hearts of those who did not believe in you in the blink of an eye, and indeed, you were knowledgeable about them. And when I look at the initiation of your gifts and donations on my behalf and seeking nearness to you, my soul shakes with longing for meeting you. And when I look back at my trials with your innocence, my existence is disturbed for fear of your judgment, and you are the Knower of the truth in all things, and you were an expert in all things.

10 O comfort of life, do not be sad for anything or fear anyone, and then spend on the people of the divine flutter from the arch of life, on the full sanctity of the mighty, from the red wine, and on the people of the tent of sovereignty and dominion from the white cup, from this pure, clear milk; and then on the people of humanity from the jugs of judgment, and on the people of brilliance such that it separates them from everything and attracts them to the hidden holy ancient. Beware that you do not look at the polytheists and what their hands have earned; then look with the higher look at your ancient, eternal beauty that has shone with the truth from the horizon of the Supreme Name, and indeed it will be sufficient for you against everything and protect you from the throwing of the devils and will raise you justly to a unique rank of dignity. For you are Hussein in the mighty names, and by the Supreme, you have been mentioned in the circle of the Throne. And if the matter becomes difficult for you, do not grieve within yourself, then be patient on my way, for the reward of the patient has been written in the Mother of the Book by the pen of holiness. Say that the judgment has come from this signature and decrees what it wants for those in the heavens and the earth, from the Presence of the Mighty, Wise. O people of the earth, do you invoke the names that you have named, you and your fathers, for which Allah has not given any authority and abandon the one who has come to you with a great authority? Fear Allah and do not follow what your souls command you; then follow the command of Allah and His ways in what He has revealed in the explanation that the judgment is only from Him, and

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indeed He is knowledgeable about everything. And do not be stingy with what Allah has given you from His bounty; then spend what you have been provided with if you are poor, Allah will enrich you from His bounty, indeed He is Powerful over everything. Soon Allah will reward those who believe and then spend the best reward from Himself and will admit them into ancient holiness in His pleasure. Indeed, when we wanted to seal the word, we heard the cry between the earth and the sky, "O beauty of greatness in the precious garment, do not prevent the ears from the melodies of your holiness, nor the eyes from the kohl of the recognition of your beauty, nor the suns from the gleams of the lights of your favors, nor the hearts from the breezes of your love, nor the possibilities from the drippings of the abundant mercy that was encompassing the worlds." Indeed, the houris of Paradise and the people of the abodes of intimacy and those who were behind the Throne in the positions of holiness descended from the chambers of life and stood in the air above the head in this holiest, purest space, and they wanted to hear your sweeter chirpings in this Supreme Station. By Allah, indeed silence is beloved except for your wonderful melodies, and the infallibility is sought except in your protected matter, and patience is praised except for your precious, dear, shining beauty. And indeed, you have been with your true knowledge, knowing what I say. By Allah, the truth is that your stored hills have intertwined the livers of the loved ones, and the verses have returned to the mighty correctness, and the structures of the names have been stripped of the dresses of the attributes, and the things have been gathered in the clothes of grief between the earths and the heavens. And indeed, you are the One who is able, by your judgment, to do what you want with your authority, and indeed, you have been omnipotent over everything.

11 And indeed, when we heard the caller of the Merciful from the direction of pleasure, we ended the first tune and then began with another tune. Perhaps the people of drunkenness from the first hatred would be fair in this matter of the most marvelous, the most creative, and the highest. They would pay less than an atom that moves in this air and witness the power of their Lord in secret and public.

12 So exalted is He who revealed the verses with the truth, just as He revealed to Ali with the truth, and before him to Muhammad, the Messenger of God, and before him to the Spirit, and before him to the Word, that there is no god but He. He has the command in the power of existence; He gives life and

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causes death, then He causes death and restores life, as He is the everlasting, not perishable, the sovereign who cannot be overcome, a king who cannot decay, an outward that cannot be hidden, and an inward that does not reveal. In His hand is the dominion of everything, and indeed He is the Almighty, the Chosen One. O people, fear God and do not disbelieve in the signs of God, nor in the one who boasts of meeting the inhabitants of the heavens and the earth, and those other than them who are close to God, who are provided for at all times with the beauty of the divine countenance they behold. Say, O people, this is the soul of God among you and His authority within you; beware of denying the signs of God after they have been revealed with truth like the rains, for indeed the rains pour and settle, but the signs are revealed at all times, without exhaustion. Those who have been granted the insights of the sacred bear witness that they have been revealed from the power of God, the Guardian, the All-Powerful.

O people, if you disbelieve in the signs of God, in which narration have you believed in God on the day when the feet of every knower slipped and the skin of every believer shuddered and the sight of every believer was dazzled? Fear God, O eloquent men, and do not argue with what you have believed in before, and be just to yourselves and do not differ in what has elevated your names, and do not follow every polytheist deceiver. Say, do you take for yourselves lords other than God to act as the nations of separation did? Woe unto you, and what your hands have wrought, you will return to your place, and the abode of the wrongdoers is nothing but fire.

Indeed, those who purify the word of God and are eagerly struck by it, those who are given the nectar of holiness from the hand of this eternal, everlasting, eternal divine boy, who came to you on the clouds of command with sovereignty and power. O eloquent men, do you read the verses and disbelieve in the one who revealed them? By God, the truth is that no one has done as you have done, nor has any nation committed what you have committed. Woe unto you, O multitude of the wicked, and indeed you have been deceived in yourselves, so that you have forgotten God's covenant and broken His promise, and turned away from the one by whose command you were created and the heavens and the earth were created. There is no god but Him, to Him belongs the creation and the command. He descends to whomever He wills, whatever He wills, and each of them has an allotted share.

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Say, we have enjoined upon you in the explanation not to disbelieve in the signs of God when they come to you with truth, and indeed we have not revealed the explanation except for this news that the divine nectar has been inscribed on unfaltering tablets with the gaze fixed upon them. When we came to you from the east of the spirit at another time, you turned away from the straight path, disbelieved in God's grace, and followed every doubting rejecter. By God, the truth is that today no one will know us except those whose hearts' mirrors have been purified, and their gaze has been cleansed from looking at anything other than God. They are the companions of the heights, who know their Creator in every matter, and cling to the firmest handle in this strong, spotless bond. Thus, we relate the verses, and cast upon you what will suffice you instead of every treacherous polytheist. Say, O people, indeed I shall not fear for myself but for the one who comes after me on the Day of the Fire that will flare up and illuminate with its light.

By God, the truth is that, O eloquent people, you do with this servant what the nation of separation had not done with Ali, nor the Christians with Muhammad, nor the Jews with Jesus, nor those who were before them with the messengers of God. And they bear witness to what you have done to this servant after he came to you with the authority of command and with him is a proof that no one of knowledge and power can overcome.

13 Oh people of eloquence, have you not forgotten the time when the Most High came to you with authority by the command, and the scholars of distinction denied him until they issued a fatwa against him and killed him? It was an ordeal in which the heavens and the earth wept, the closest ones lamented, the people of the curtains of nearness and holiness, and beyond them the stones and the trees, and only a few of you believed in him. When he returned once more to distinguish the truthful from the liar, then you denied him and rejected him until you disbelieved in what you had believed in before, and God suffices as a witness between us. Whoever possesses the knowledge of secrets, say, "You are known among the higher assembly for lying and in the powers of eternity for doubting and in the dominion of names for disbelieving, for you have disbelieved in the signs of God after having used them as proof of your status." This is how God makes apparent the treachery of souls and what release and the polytheists hide. Whoever said these verses were not revealed upon the human nature, by God, had indeed appeared upon the structure of a servant who stood at the door with

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submission and penitence, roaring and saying, "Woe to you, O assembly of the oppressors! By God, I have been created according to the command of the Most High." Such a witness testifies to itself, but these evildoers do not understand. By God, it boasts of its relationship to our true self, while we have always been rich without it. We created it and everything by the command of the Most High,²⁰ and none denies this except every denier, disbelievers, who set their lying tongues to them so that they say what they do not feel and fabricate lies against God. Say, "Who is more unjust than him who fabricates lies against God and denies his verses after having been revealed in the nights and mornings?" Say, "Die in your rage; there is no escape for you today except that you deny what is with you or affirm what has come down from the power of the command from near the Mighty, the Chosen." Say, "Do you say as the scholars of distinction said, or do you not feel ashamed of God who created you and provided for you and taught you the manifestation of his own self with signs which minds and thoughts have failed to comprehend?"

14 You, the soldiers of God, purify your hearts from the memory of these people, then stand up for the victory of God and His command. Then, take the Book of God with strength from us and do not turn to the polytheists and what they say, for today they have no argument left and nothing will benefit them except the striking of necks by the swords of God, the Almighty, the Powerful. By God, you, the beloved ones, if you drink from this cup which cuts off souls from everything else and raises them to a position where they will not fear anything in the heavens and the earth and will not be disturbed by their small number or the abundance of the wicked. By God, who is the only deity, if any of you stand up to support our cause, God will give him victory over a hundred thousand and if he increases in his love, God will give him victory over those in the heavens and the earth. Thus, at that time, we breathed the spirit of power into all the parts so that the dwellers of Paradise may settle in whatever part they are and God may support them, their Creator, in all nights and days.

Then know that those whose hearts were attached to something other than what is in the heavens and the earth will not be able to enter my kingdom, for God has sanctified this position apart from anything else and made it the abode of the righteous. So strive for this position and do not deprive yourselves of this favor and do not be the companions of the Fire. Indeed,

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those who disbelieve in God and His authority, those are the ones who will be overwhelmed with humiliation, and they will have no protector from God. They will soon be seized by the whip of dominion from God, the Almighty, the Subduer. So We revealed the verses to you, and We made it clear by what We manifested from this highest Pen, to be a reminder for the scholars.

Then know, O people, that God has made all the letters of these words for the contentment that is broader than what is counted by the people of capability. Then those who have settled behind the veils of light at the manifestation of this appearance, from what is revealed to them of the lights of the Exalted Glory, have sat in it the meanings of the Houris and the statement of the secrets of this divine youth who has settled on the throne of forgiveness. And if one of the unveiled beauties reveals herself to the people of the heavens and the earth, they would all be electrocuted, nay obliterated, except for those who held to the rope of this beauty, which alone stood out in the realms by the grace of the bestower and spoke the beauty of the unseen in his heart at all times, saying, "You are God, there is no deity but You, the Controller, the Enchanter."

15 And when we wanted to conclude our speech, we heard the call of the Merciful once again from the direction of the Throne above the pleasure, saying: "O beauty of the foot, I swear by My beauty, then by My splendor, then by My command that you do not fall silent about your sweetest melodies, and then turn the verses on your other tunes because the people of the unseen from the worlds of darkness want to hear your charming melodies, and you are indeed capable of what you want and you are indeed the Mighty, the Invincible."

16 Oh the joy of the matter, remind our chosen servants in the shadow of the lights in all aspects, hoping that the tune of the Almighty will make them steadfast in the matter, so that they would not replace the chosen garment from their structures and stand for victory in the name of the victorious, the mighty, the prevailing, the all-powerful. Say indeed, the remembrance of God with His beloved ones is to be sweeter than every sweet thing and more honorable than everything created between the heavens and the earth. By God, if people only knew what came down upon them from the signs of God, the Guardian, the Mighty, the Protector, they would ransom their souls and spend their wealth hoping for a trace of the effects of their Lord. And thus

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We cast upon you some of the wisdom of God so that you may be among the knowledgeable.

17 O my name, listen to the call of your Lord when He established Himself on the throne with the authority that surrounded all possibilities, so that you may stand firm on the matter and be among the winners. Then know that we have been tested under the claws of hatred and I will not find for myself any supporter other than Allah, the Lord of all worlds, and what has happened to us was not witnessed by the chosen ones of Allah before, and no ear of all beings has heard the likes of it. So We inform you of the news of the Spirit so that you may support it with what you are capable of, and be firm on its matter.

Say that He will not need anyone, and that victory is all within His grasp; He gives victory to whom He wills by the order from Him, and He is the Almighty, the Omnipotent, the Wise. And if He were to command people to support, it would be His favor on them to reach what they want and He is independent of all worlds, and in His hand is the kingdom of everything, and in His right hand is the command and the mighty news, so they flee to the right and to the left and put their fingers in their ears lest they hear the tones by which the hearts of those at the top were attracted and the minds of monotheists were bewildered. And we have recorded this matter on the Tablets of Fate, behind veils of protection, and informed you of it on this Clear Tablet.

Say, O my people, this is the mercy of Allah upon you, which encompasses the atoms, have you ever seen anything more wonderful than this? It is by your Lord, the Most Merciful, but most people are in great veils. Say, this is the breeze of holiness that comes from the east of the matter, and have you ever seen anything better than this? It is by my generous soul if you are truly believers.

Say, O you who are eloquent, we have believed in what has come down from Allah in all ages, in Ali and what has descended upon him from among the verses of Allah the Mighty, the All-Knowing, and before him in Muhammad, the Messenger of Allah, and before them in the chosen ones of Allah and His apostles who penetrated the realms of existence and rose up to the horizon of mercy with a clear authority and an illuminating proof. Say, we believe in them and in what they have of Allah's Sunnah and His religion, and

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then in Allah's laws and commandments. There is no deity except Him, to Him belongs creation and the matter, and all the things in the imperishable tablets.

Thus, the servant testifies to himself and all existence, both the unseen and witnessed, testifies to this if you are among the witnesses. Say, O my people, by Allah, this is the truth that Ali has emerged with the authority that no eyes of those who are secluded in the tents of glory, beyond the veils of light, have ever perceived. So how can the eyes of these oppressed ones perceive it when oceans of life have flowed to his right and the forces of mercy have surrounded him? So exalted is He who appears in the pole of possibility, oh sublime beauty! So exalted is this most wondrous, most exclusive, most ancient creation!

18 Oh beauty of the origin, remember in the book the contentment of the soul so that it may be satisfied with itself, and what dripped onto its heart from the clouds of holiness of the divine rains. Perhaps the veils will burn with the fire that manifested in the axis of possibility, and the void of illusions will be penetrated by the authority of the Almighty, the Mighty, and the Able. Say, O servant, do not fear anyone in the path of your Lord, take the cup of life on your right hand, and then spend it on those you find on the side of pleasure in this paradise that appeared on the right of the Most Merciful. And if you find yourself unable to bear the word from this greatest weight, then seek strength in my name, the Capable, the Knowledgeable, the Expert. And if your vision deems you weak against the abyss of illusions, then seek insight in my name, the All-Seeing, the Watcher, the All-Knowing, the All-Wise. Stand up for the command, then take the staff that we gave you in the secret of those words. Then split the sea of illusions in those days when every one in the heavens and the earth was taken by softness, except for those who were chosen by your Lord, the Most Merciful. Indeed, He protects whom He wills, and indeed, He is Able over all things. Say, "By Allah, the beauty of the first one has appeared once again, and has been transformed from the light of the face's lights less than the poison of the needle, to those in the darkness and the earth." Then the mountaineers were shocked by the high mountain of this radiant and strong beauty after He had informed us about it in the tablets of His glory and preservation. You read what descended from our beauty in the first one in the origin of the names, so you know the secret of the matter in this secret covered by mysteries and behind the

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veils. What the hands of injustice have acquired from these evildoers, and no one knows that except Allah, the Mighty, the Invulnerable. If you look at the secrets of your Lord from the book and know the orbit's rule after the first orbit, beware not to show it to anyone or move your tongue with it because the people of the abyss of permanence will not be able to hear it but will perish instantly. Beware, beware! Hide the beauty of the matter from those who disbelieve and associate partners with God. Witness the beauty of the origin in the mirror of your heart, then enjoy it and be grateful. Hide the beauty of Allah from the eyes of the polytheists and his secrets from the hearts of the oppressors. By Allah, the Truth, those were days in which Allah tested all of the prophets, the messengers, and those behind the veil of infallibility and the tent of greatness and the concealment of might. How were the polytheists, who took themselves as gods, when they manifested the sovereignty of Allah, His power, His greatness, and His majesty? They put the palm of indifference to their sights and accelerated in plotting to confuse the servants. In this way, we cast upon you what will protect you from the throwing of these devils. If you wish to drink from this Sharia which flowed from the right of bounty and by what was promised in the axis of pleasure from the Kafur and the Salsabil, sever all ties with everything in the heavens and the earth and everything upon which the rule of names has run in the dominion of beginning to open the doors of meanings and explanations on your heart. Then look with the secrets of the Most Merciful in this pleasure and be among the certain. O contentment of the soul, ponder on what has descended on you from the presence of the Mighty, the Knowledgeable, in the hope that you may know what Allah has intended for you to know about yourself, and you may attain the position decreed for you in the glorious, noble tablets. We have indeed sent you this shirt that was sprinkled with the blood of truth so that you may look at what is hidden from the eyes of the worlds, except for those whom your Lord wills, those who are not hindered by veils, no signs, and no prevention of any preventions. If it appears in the forms of the pure ones and the cherubim, they look with the great vision in this purest beauty and know the proof by itself, not by any other, because its evidence is its verses, and its existence is proof of it. Thus was the matter before and after, if you were among the knowledgeable.

19 Oh comfort of existence, say by Allah, we have not revealed in the tablets a word in the tune of the marvelous apart from what we have cast upon

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the pen of the secrets of eternity, because we found the eloquence filled with drunkenness, neglect, and illusion that cannot be compared to the boredom of the other. Therefore, the structure of pride hid from them its most luminous beauty by a thousand veils of light, lest the eyes of these traitors turn back to it. Cry about what was sent down upon me from those who disbelieved, associated with others, and were veiled in themselves argumentatively. By Allah, what we have suffered from the beloved ones is greater and more severe than what we have suffered from the disbelievers. The heavens are about to split, the Earth is about the crack, the mountains are about to collapse, the pillars of the Throne are about to annihilate, the Gates of Paradise are about to crumble, and the hearts of the near ones are about to burn when the pen of the matter cries, the eternity paper resonates, and the immortality pigeon wakes up. Allah wants to establish the faith of His servants after all creation with His command and the testimony of all that He created between the heavens and the earths. Say, O people, we believe in the messengers of Allah and His chosen ones and what was revealed to them from the signs of Allah the Almighty, the noble sender. By which sin did you deny this abundance that no clouds of the matter carried like it and was not reached by the clouds of generosity, and the eyes of the near ones did not witness it?

20 So, O delight of existence, divert the pen from mentioning those and do not let the traitors enter under the tent of your sweetest memory, by God, whatever flows from your ink is beloved by the people in the gathering of the Most High. Hence, it is dear to me that your precious fingers should be moved without mentioning your wonderful and great memory. Then, seal the mentioning of the polytheists and begin with the mentioning of the monotheists, from your beloved ones. Perhaps you will firmly establish them with the beautiful melodies of your fortress on your strong and lofty path, for the polytheists are of the utmost hypocrites and wanted to instill enmity into the hearts of the beloved ones. Those who have passed through the ocean of existence, they did receive the remaining messages, and thus did we secure the matter in the clear Book.

21 So that, O satisfaction of the soul, remember the chosen ones of God who were on your land there, they will rejoice within themselves for what has moved upon their names by the pen of the Almighty, All-Knowing God. Among them is the one named Muhammad, we reminded him of a mention from Our Presence so that he may take pride in that among the worlds.

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Say, O servant, erase from your heart every mention other than My Mighty, Impenetrable Remembrance, and make your fortress My love, then your cloak My command, then your shield My remembrance, then your companion My beauty, and then entrust yourself to Trusting in My Gracious, All-Powerful, Exalted, All-Knowing Self.

22 Then, remember the one who was named after me, so his name shall remain in the domain of the blind omnipotence and the realm of eternity, and he shall be one of those who remember. Say, O servant, be grateful to Allah for what He has made you equal to himself and has sent His blessings upon you when you were present before the throne, on the seat of truth, at the mighty and powerful Mālik. So, strive to show in your days what is appropriate for this manifest, elevated, and fortified name. Remind yourself, then remind others with this blessed and illuminating name.

23 Then he reminded Al-Haa and Al-Seen of the authority of remembrance to prostrate his face on the ground for the sake of Allah, your Lord and the Lord of all in the kingdom. Say, “O Hassan, be good as Allah has been good to you.” Then purify yourself to reveal his true self and your heart from the footsteps of the polytheists. Forsake the world and those in it and upon it in your shadow. Then seek refuge in my shadow, which encompasses all possibilities and resides in the proximity of the sacred ones.

24 Then remember the verses of the Merciful, which descend from the direction of the great Throne. Say, “O time, stop first and cut off from time and what it contains so that you can ascend to the sublime ascents, standing before your generous, mighty, and powerful ancient Lord.” By Allah, nothing will benefit you today except my love, so adhere to it and be among the believers. And if you are humiliated by my name, do not grieve and rely on Allah, for He will protect you from the harm of the devils if you steadfastly love your master. In this way, nothing will deter you from what He has created and is creating, and this is the trait of the righteous. Then remind your son from Our presence, then adorn his head with the crown of closeness from this strong and precious pen.

25 Then Reza announces the good news of the spirit that took refuge under the shadow of his Lord for months and years. Say, O servant, do not grieve for the separation, for we have sent you before us and written your name in the tablets of nearness, among the closest ones. Do not forget the melodies

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of your Lord, nor His benevolent breaths, nor the lights of His beauty at the time when they will rise among you, and from which the people of the High Assembly will be illuminated. Then remind his father, his son, his brother, and those with him who were present before their Lord and upon whom the face was revealed with the lights of holiness and tranquility. Say, verily, we have caused for you springs from the mountain of holiness in the secret of this pleasure, springs of al-Kawthar and al-Salsabil.

26 If you, O people of eloquence, do not deprive yourselves and then draw near to it and be not among the patient ones, by God, the truth, you have indeed won what no one has ever won before you, if you recognize the grace of God that has descended upon you from the clouds of holiness and be among the steadfast. Likewise, We have favored you and sent down upon you grace from all directions, and from this sacred, exalted, and impregnable shore.

27 O Pen of the Holy, remind the dust to remember itself, and turn to the face of its Lord, and be among the detached. Say, O servant, rise from the dust and from what comes out of it so that you may know your Exalted and First Lord, and be among the winners. By Allah, the Truth, today there is no escape or refuge for anyone except under the shadow of My glorious and radiant Face, and at the door of this good pleasure, the angels of command are standing on My name - the Protector, the Hearer, and the Knower. If they find any trace of the world's odors or what has appeared between the heavens and the earth, they will prevent them from entering this good pleasure and from standing before your Lord, the Gracious, the Ancient One. Thus, the Warqas should teach you, and those who believe in Allah, the Mighty, the Unique, the Unrivalled.

28 Then, al-Hussain reminded [them] of what the Trustworthy Spirit reminds [us] with clear holy verses, so that they may soar in the air of proximity and recognize Allah their Lord and the Lord of the worlds during those days in which no one has purified his face for the face of his Lord, and they all worship illusions as their previous worshippers did. And so, it was and it will be, and my Merciful Soul stands witness to what I say. Then, mention in the book the remembrance of our other servants in the assembly of the sanctified ones, saying: "Indeed, al-Hassan, then Ali before Nabil, then al-Hassan each of the righteous ones, then Muhammad before Ali, then the servant before Ali, then Ali before Rida, then our righteous servants, all of the devoted ones,

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and for each [of them] is a measure in the Tablets of Holiness that none of the worlds can enumerate. Allah is the one who created them and supported them with His command, and made known to them the manifestation of His Self, and made them among the believers. And they shall attain this station by not altering the favor of Allah upon themselves, and if they change it, Allah shall change it upon them. Indeed, there is no god but He, to Him belongs all creation and the command, and everything is with Him in an all-knowing Leader.”

29 Translation:

Say, O beloved ones of the Most Merciful, to emerge from behind the veils of possibility and swim in the oceans of creation with the strength of your Lord, the Bestower. Then stand firm in His command betwixt the heavens and the earth so that even if all that has ever been and all that ever will be, with all their power, were to come together to change you from the state you’re in, they would be utterly unable. Rather, they would bear witness to their own impotence to do so. Thus does God make the truth manifest through His words and establish the matter by His signs, if you are truly among those who know.

Purify the mirrors of your hearts so that they may reflect the light of these beauties that have dawned in the horizon of majesty and gleam in the center of decline. Only by the light emanating from this beauty will everything in the heavens and the earths become illumined, save those who disbelieve in the signs of God, who deny His proof, reject His traces, turn away from His Beauty, and are among the heedless.

Astagairenes Sinai says: “By God, the mountains are astonished at the divine decree, the blind flee from this heavenly melody, and the spiritual will die in this terror from which everything recoils, save those who are taken by the hand of Grace from the Almighty, the All-Powerful.”

O people, recite the words of God with the sweetest of melodies so that they may attract the dwellers of the earth and heaven. By God, if anyone recites what has been sent down as divine precepts from the Beauty of the Almighty, the Most Glorious, the Most High, God will, by His grace, cause that person to be resurrected in the Paradise of immortality, in that radiance from the light of His Beauty will the inhabitants of the Most High and the dwellers of

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saraadaq al-quds, and those of khubaa al-khifaa who have not been seen by the eyes of those who disbelieve in the signs of the Most Merciful, all at this time, visit.

Know then that those who have been present before the Throne have attained to that which none other has ever attained. So does God bestow His grace upon whomsoever He will of His creation, for there is no god but He, Who does what He wills and decrees what He desires. His generosity is limitless and His bounty knows no bounds. He singles out for His favor whom He wills. There is no god but He, the Bestower, the Mighty, the Generous.

Concerning those whose names We mentioned upon the Tablet: some of them have soared to the heights of holiness while others have remained near the edge of this world. Each has a portion with his Lord, and each is in the mighty scrolls of His dominion. As for those whose names We have not mentioned, you should remind them of the spirit with which they were created, for your Lord is the Almighty, the Overcomer, the All-Powerful.

30 And if you are victorious with this tablet in which the secrets of what was and what will be are detailed, rise from your position, then place it on your head and say:

31 Glory be to You, O Allah, my God, I bear witness with my tongue and my heart that Your extraordinary blessings have encompassed all atoms of what You created between the earth and the heavens, so that there is nothing left but has received Your proof, and has been illuminated by Your evidence, and has been reached by Your word, and Your authority has manifested to it, and Your signs have descended upon it, and the effects of Your bounty have appeared to it. O my God, I have severed myself from everything other than You and have stood before the pavilion of Your glory and the repository of Your favor/patience, purifying my heart and tongue from the love of anything other than You and the remembrance of anything other than You. O my God, then allow me entry under the shade of Your unity tree and the Lotus Tree of Your mighty and unique sovereignty, then grant me the sweetness of Your verses and what has hidden in them of the intimate secrets of Your knowledge concerning what You intend for Your servants. O my God, do not deprive me of the breaths of Your sanctity, which blow on the form of the glad tidings of meeting You, and on the images of the verses from the source of Your favor. Indeed, You are the All-Powerful over what You wish, and indeed, You are

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the Giver, the Mighty, the Merciful. Then, my God, make me steadfast on Your command, which none can stand upon except those who have severed themselves from everything in the heavens and the earth. Then, my God, establish a firm footing for me on the path of Your love and a high seat in the presence of the lights of Your divine countenance. Then join me with Your devoted servants.

32 Thus, we taught you and made you aware after we inspired you, and we made you testify after we informed you so that you would thank Allah, your Lord, in your heart and be in great joy and attraction in a unique and beautiful way. If a spark of the flame of longing that we ignited in the holy Lote Tree on Sinai caught you, it would draw you to the station where the realm of names and attributes witness in your shade, and you would find yourself in a height that the dwellers of the heavens and the earth cannot reach. In this ancient format, the Pen of the Eternal inspired you to be firm and steadfast.

33 Oh letter J, take my shirt and throw it on the potentialities' faces, so that the attributes may appear from behind the veils, and they may come forth from beyond the praises, and they may recognize the one who came to them from the side of the remaining world with a clear sovereignty. And you, oh that letter, first purify yourself, then purify people from the stain of the greatest event with this purest abundance that we have made flow from the sources of meanings so that you may be a messenger from us to all creation. Be sincere to Allah your Lord in such a way that no one will find any scent from you except His. Thus, the tongue of truth commands you: if you listen to the advice of your Lord, Allah will flow the water of life from your mouth and revive every dry bone with it. In this way, We have graced you again, so that you may be among those who cut off.

All praise is to the one who recognizes his Master in this clear and luminous shirt.

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Part XII.

Writings Revealed in the Year 1873

Kitab-i-Aqdas (The Holy Book)

In the name of the one who governs what was and what will be

Recognize His Revelation and Follow His Command

1 Indeed, the first thing that God wrote for the servants is the recognition of His luminous revelation and the rise of His command, which was the status of His soul in the world of command and creation. Whoever wins it has won all the good. And the one who is prevented, indeed, he is among the people of misguidance, even if he comes with all the deeds. If you have won this highest status and the highest horizon, it is appropriate for every soul to follow what was ordered from the intended one, for both together do not accept one without the other. This is what was ruled by the rise of inspiration.

2 Indeed, those who were given insights by God, they see God's limits, the greatest reason for the order of the world and the preservation of nations. And the one who was negligent, indeed, he is among the savages. We have commanded you to break the boundaries of self and desire, not what was numbered by the highest pen. It is the spirit of life for whoever is possible. The oceans of wisdom and expression have roared with what the breath of mercy has stirred. Seize it, O people of understanding. Those who have broken God's covenant in his commands and turned back on their heels, those are among the people of misguidance in the presence of the rich, the exalted.

3 O people of the Earth, know that my orders are the lamp of my care among my servants and the keys of my mercy for my creatures. Thus, the order was revealed from the sky of the will of your Lord, the owner of religions. If someone finds the sweetness of the explanation that appeared from the

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mouth of the will of the merciful, he would spend what he has, even if it were all the treasures of the Earth, to establish an order from his shining orders from the horizon of care and kindness.

4 Say, whoever passes by my boundaries recognizes my shirt and with it the banners of victory are raised over the canons and submission. My power's tongue has spoken in the greatness of my majesty, addressing my creatures, that they should love my boundaries for my beauty. Blessed is the lover who recognized the beloved from this word that exudes the breezes of grace, which cannot be described by remembrances. By my life, whoever drinks the nectar of justice from the hands of kindness, he orbits around my radiant orders from the horizon of creativity.

5 Do not think that we have revealed to you only the judgments. Rather, we have opened the seal of the sealed nectar with the fingers of power and capability. This is attested by what was revealed from the pen of revelation. Reflect on this, O people of thoughts.

Prayer and Fasting

Time of Day and Direction

6 Prayer has been prescribed for you, nine prostrations for Allah, the revealer of the verses, at noon, and in the early morning and evening. And we have forgiven another number, an order in the Book of Allah, it is indeed the capable, the chosen command. And when you want to pray, turn your faces towards the most holy, the sacred place, which God has made the circuit of the highest assembly and the face of the people of the cities of eternity, and the source of the command for those in the two earths and the heavens. And at the sunset of the truth and clarification, the place which we have determined for you, it is indeed the Mighty, the All-Knowing.

7 Everything has been fulfilled by His decree when the sun of the judgments rises from the horizon of the statement, it is upon everyone to follow it, even if by order, the skies of the hearts of religions would burst open from it. Indeed, He does what He wills and is not questioned about what He wills. And what the beloved has ruled is indeed beloved and the owner of invention.

The one who found has recognized the Merciful and recognized the rise of this statement, indeed, he would receive arrows in his eyes to establish the judgments among people. Blessed is the one who accepted and won by the separation of the speech.

The Prayer is Detailed in Another Document

8 We have detailed the prayer in another document. Blessed is the one who acts according to what was ordered from the owner of the necks. Six takbirs have been revealed in the prayer for the dead, from Allah, the revealer of the verses, and the one who has the knowledge of reading, he should read what was revealed before them, otherwise, God has forgiven him, indeed, He is the Mighty, the Forgiver.

Hair And Other Materials Does Not Invalidate Prayer

9 Hair does not invalidate your prayer, nor what is prevented from the spirit such as bones and the like. Wear fur as you wear silk and squirrel, and what is less than them, it was not forbidden in the Quran, but it has been confused for the scholars. Indeed, He is the Mighty, the All-Knowing.

Prayer and Fasting From Onset of Puberty

10 Prayer and fasting have been ordained for you from the onset of puberty, a command from your Lord and the Lord of your earliest ancestors. Whoever has weakness in him due to illness or old age, God has forgiven him, a favor from Him. Indeed, He is the Forgiving, the Generous. God has permitted you to prostrate on anything pure, and we have lifted from it the judgment of the limit in the book. Indeed, God knows and you do not know. Whoever does not find water, he mentions five times “in the name of Allah, the purest, the purest”, then he commences the work. This is what the Lord of the worlds and the countries where the nights and the days are long have ruled. So let them pray by the hours and the aspects from which the times have been determined. Indeed, He is the Clear, the Wise.

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Prayer of the Verses

11 We have pardoned you for the prayer of the verses when they appear, remember Allah with greatness and power. Indeed, He is the Hearing, the Seeing. Say, the greatness is for Allah, Lord of what is seen and what is not seen, Lord of the worlds.

No Congregational Prayer Except Funeral Prayer

12 The prayer has been ordained for you individually, the judgment of congregation has been lifted except in the funeral prayer. Indeed, He is the Wise in command.

Menstrating Women Are Pardoned from Fasting and Prayer

13 Allah has pardoned women when they find blood from fasting and prayer, and they should perform ablution and glorify Him ninety-five times from noon to noon, “glorified is Allah of the rising and the beauty.” This is what has been ordained in the book if you are among the knowledgeable.

Prayer While On a Journey

14 And for you and for them in journeys, when you settle and find a secure place, let each prayer be a single prostration and remember in it, “Glory be to Allah, the possessor of greatness, majesty, endowment, and favors”. And whoever is unable to say “Glory be to Allah”, it is sufficient for him with the truth. Indeed, He is the sufficient, the everlasting, the forgiving, the merciful.

After completing the prostration, you and they should sit on the structure of monotheism and say eighteen times, “Glory be to Allah, the possessor of sovereignty and the kingdom.” Thus does Allah clarify the paths of truth and guidance, and indeed, they lead to one way, which is this straight path. Thank Allah for this great favor. Praise Allah for this endowment that

encompasses the heavens and the earth. Remember Allah for this mercy that has preceded the worlds.

15 Say, "Indeed, Allah has made the key to the hidden treasure my love. If you knew, without the key, it would remain concealed in the eternity of pre-existence, if you truly knew. Say, this is the source of revelation and the dawn of illumination, by which all horizons are lit, if you truly understood. Indeed, this is the confirmed decree, and by it every predetermined decree is established."

Fasting For the Month Before the New Year

16 O Supreme Pen, say, "O people! We have prescribed fasting for you for a fixed number of days and have made the New Year a celebration for you after its completion. Thus, the sun of clarification has risen from the book's horizon by the command of the Originator and the Returner.

Prior to Fasting, Festival of "Ha"

Make the additional days before the month of fasting, which we have made manifestations of the letter "Ha" among the nights and days. When defined by the borders of the year and the months, the people of glory should feed themselves, their relatives, then the poor and the needy, and they should celebrate, glorify, praise, and magnify their Lord in joy and happiness.

Fasting Excused For Traveler, Sick, Pregnant, and Nursing

When the days of giving before restraint have been completed, they should enter into fasting. This is the decree of the Lord of the people. There is no hardship upon the traveler, the sick, the pregnant, and the nursing. Allah has excused them as a favor from Him, for He is the Mighty, the Bestower."

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Fast From Sunrise to Sunset

17 These are the limits of Allah, which are inscribed by the Supreme Pen in the parchment and the tablets. Hold firmly to the commands and judgments of Allah, and do not be among those who take the roots of their selves and discard the roots of Allah behind their backs because they have followed their suspicions and illusions.

Refrain yourselves from eating and drinking from sunrise to sunset. Beware that your desires do not prevent you from this bounty, which has been determined in the book.

Ablutions

18 It has been decreed for those who believe in Allah, the Judge, to wash their hands and then their faces every day. Then they should sit facing Allah and recite ninety-five times, "Allah is the most glorious." This is the command of the Creator of the sky, Who has established Himself on the throne of names with majesty and power. Thus, you should perform ablution for the prayer, a command from Allah, the One, the Chosen.

Harming Others

19 You have been forbidden to kill, commit adultery, backbite, and slander. Avoid what you have been prohibited from in the scriptures and tablets.

Inheritance

20 We have divided the inheritance according to the number of the letter (Za). This was decreed for your offspring in the book of (Ta) according to the number of (displeasure). For the spouses, it was decided in the book of (Ha) according to the number of (Ta) and (Fa). For the fathers, it was written in the book of (Za) according to the number of (Ta) and (Kaf).

For the mothers, it was determined in the book of (Waw) according to the number of (exalted). For the brothers, it was mentioned in the book of (Ha) the number of (Shin). For the sisters, it was stated in the book of (Dal) the number of (Ra) and (Meem). For the teachers, it was noted in the book of (Jeem) the number of (Qaf) and (Fa).

This is how it was judged by the heralds who mention Me in the nights and at dawn. When we heard the noise of the offspring in the loins, we doubled what was for them and reduced from the other. He is capable of doing whatever He wishes, and He does with His authority as He pleases.

21 If someone passes away and has no offspring, their rights revert back to the House of Justice so that the trustees of the Merciful may distribute it among orphans, widows, and what benefits the majority of the people, so they may give thanks to their Lord, the Mighty, the Forgiving.

22 And for the one who has offspring but does not have what was specified in the scripture, two-thirds of what he left go to his offspring and one-third goes to the House of Justice. Thus is the decree of the Mighty, the Supreme in dignity and grandeur.

23 And for the one who has no inheritors but has close relatives from the children of his brother, sister, and their daughters, they receive two-thirds. If not, it goes to the paternal uncles, aunts, maternal uncles, aunts, and those after them, to their sons and daughters. The remaining one-third goes back to the House of Justice. This is a decree in the scripture from Allah, the owner of all souls.

24 Whoever dies without any of the designated inheritors as per the divine decree from the Most High Pen, all of their wealth is returned to the aforementioned House of Justice, to be distributed as per God's command. Indeed, He is the All-Powerful, the Commander.

25 We have designated the inhabited dwelling and the specific clothing for the male descendants, not the females, and the inheritors. Indeed, He is the Bestower, the Overflowing.

26 Indeed, those who die during their father's lifetime and have descendants, they will inherit what belongs to their father as written in the Book of Allah.

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Distribute among them with pure justice. Thus, the sea of speech has surged and cast forth the pearls of judgments from the Sovereign of all beings.

27 And for those who leave behind weak descendants, hand over their inheritance to a trustworthy guardian who will invest it for them until they reach maturity or the stipulated partnership age. Then, assign the guardian a right from what has been gained from the trade and business.

28 All of this is to be done after the payment of Allah's right, if there are any debts on the deceased, and the preparation of means for shrouding and burial, and carrying the deceased with dignity and honor. Thus, is the decree of the Master of the Beginning and the End.

29 Say: This is the hidden knowledge that will not change, for it began with the 'Ta' symbolizing the stored name, the Manifest, the Forbidden, the Impenetrable. And what we have designated for the offspring is from Allah's favor upon them, so they may thank their Lord, the Most Merciful, the Most Compassionate. These are the limits set by Allah, do not transgress them by your own desires. Follow what you have been commanded from the source of the statement, and the sincere ones see the boundaries of Allah as the water of life for the people of religions, and the lamp of wisdom and success for those on the earth and in the heavens.

The House of Justice in Every City

30 Allah has decreed for every city to establish a House of Justice where souls gather in number equal to 'Bahá' (9), and if it increases, there is no harm. They should feel as though they are entering the presence of Allah, the Most High, the Supreme, seeing Him who is unseen. They should act as trustees of the Merciful among possibilities and as deputies of Allah for all who are on earth. They should consult on the welfare of the servants for the sake of Allah, just as they consult on their own affairs, and choose what is most select. Such is the decree of your Lord, the Mighty, the Forgiving. Beware of neglecting what is specified in the Tablet. Fear Allah, O people of insight.

Houses In The Name of the Lord of All Religions

31 O concourse of creation, build houses as perfectly as possible in all places in the name of the Lord of all religions in the lands, and adorn them as befits them, not with images and likenesses. Then remember your Lord, the Merciful, in them with spirit and fragrance. It is through His remembrance that hearts are illuminated and eyes are pleased.

Pilgrimage to the House

32 God has ordained for those among you who are capable to perform the pilgrimage to the House, except for women, from whom He has excused, as a mercy from Him. Indeed, He is the Giver, the Bestower.

Engagement in an Occupation is Worship

33 O people of Baha, it is obligatory for each of you to engage in some form of occupation, such as crafts, farming, and the like. We have regarded your engagement in these as equivalent to worship for God, the Truth. Reflect, O people, on the mercy of God and His grace, then thank Him at dawn and dusk.

Do not waste your time in idleness and laziness, but engage in that which benefits yourselves and others. Thus has the matter been decreed in this Tablet, from whose horizon has shone the sun of wisdom and explanation. The most despised of people before God are those who sit idle and beg. Grasp the rope of means, relying on God, the Cause of causes.

Repent to God Only

34 It has been forbidden for you in this Book to kiss hands. This is what you have been prohibited from by your Lord, the Mighty, the Judge. No one

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should seek forgiveness from another. Repent to God sincerely. He is indeed the Forgiving, the Giver, the Mighty, the Relenting.

Stand Up In Service of the Command

35 O servants of the Merciful, stand up in service of the command, no matter the situation, lest grief from those who disbelieve in the appearance of the signs overtake you. When the promise came and what was promised became apparent, people disagreed and each party clung to what they had of conjectures and illusions.

Do Not Deprive Yourself of What God Allows

36 Among people, there are those who humble themselves like the straps of sandals, seeking the chest of glory. Say, "Who are you, O negligent and deceitful one?" And among them are those who claim to comprehend the innermost and the innermost of the innermost. Say, "O liar, by God, you have nothing. Indeed, it is the outer layers that we have left for you, just as bones are left for dogs. By God, the truth is, if one were to wash the feet of the world and worship God in the thickets, the wilderness, the mountains, the valleys, and the hilltops, and at every stone, tree, meadow, and never deviates from it, my approval would never be accepted." This is what the Lord of all beings has decreed.

How many a servant has secluded himself in the islands of India, depriving himself of what God has permitted him, enduring hardships and tribulations, yet does not mention before God the station of the signs. Do not make your actions a partnership of hopes, and do not deprive yourselves of this goal, which was the hope of the near ones in the primordial past. Say, "The spirit of actions is my satisfaction, and everything is contingent upon my acceptance." Read the tablets so you may know what is intended in the books of God, the Mighty, the Bestower. Whoever succeeds in my love, it is his right to sit on the bed of contentment in the heart of existence. As for the one who is deprived, even if he were to sit on the ground, he seeks refuge from it with God, the Lord of all religions.

Asserting a Proclamation Before a Thousand Years

37 Whoever makes a proclamation or asserts something before the completion of a full thousand years, they are undoubtedly a liar and fabricator. We pray to God to guide them towards retraction if they express remorse. Indeed, He is the Forgiver. If they persist in their claim, a merciless punishment will befall them, for He is severe in retribution. Anyone who interprets or explains this verse in a way that deviates from its apparent meaning is deprived of God's Spirit and His mercy, which predated all worlds. Fear God and do not follow your illusions. Comply with what your Mighty and Wise Lord instructs you. The uproar will emerge from most lands. Steer clear of it, O people, and do not follow every immoral, contemptible person. This we have informed you of when we were in Iraq, in the land of secrecy, and in this radiant scene.

Rise to the Defense of God's Cause

38 O people of the Earth, when the sun of my beauty sets and the sky of my structure is concealed, do not be disturbed. Rise to the defense of my cause and the elevation of my word among all the worlds. Indeed, we are with you in every circumstance, and we will support you with the truth. Indeed, we have been capable. Whoever recognizes me, shall serve me with a dedication that the armies of heavens and earth cannot deter.

39 Indeed, people are asleep; if they were to awaken, they would hasten with their hearts to the All-Knowing, Wise God, and discard what they have, even if it were all the treasures of the world, so that their Lord may remember them with a word from Him. This is how He informs you from Him, knowledge of the unseen in a Tablet of what has appeared in the possible and what He alone has been informed of, the One who is in charge of all the worlds.

The intoxication of desire has overtaken them so that they do not see the Master of the universe, whose call has risen from all directions, "There is no God but Me, the Mighty, the Wise."

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Blessed Are Days In Remembrance of God

40 Say, "Do not rejoice in what you have possessed in the evening and at dawn; someone else will possess it. Thus, the All-Knowing, the Expert informs you. Say, have you seen what you have as a permanent or lasting? No, and by My Merciful Self, if you were fair, you would see your days passing like the winds and your glory folding up like that of the ancients. Contemplate, O people, where are your past days and where are your wasted times. Blessed are the days that passed in the remembrance of God, and the times that were spent in His wise remembrance.

No Glory For Might, No Adornments for the Rich

By My Life, there will be no glory for the mighty, no adornments for the rich, no thorns for the wretched. Everything will perish by a word from Him, for He is the Capable, the Mighty, the Powerful. What people have of furnishings does not benefit them, and they have been negligent of what would benefit them. They will become aware and will not find what they have missed in the days of their Lord, the Mighty, the Praiseworthy. If they knew, they would spend what they have to remember their names by the Throne, but they are among the dead."

Don't Be Deceived By Your Knowledge

41 Among the people are those who are deceived by their knowledge, and with it, they are barred from my everlasting name. When they hear the sound of footsteps behind them, they see themselves greater than Nimrod. Say, "Where is he, O you who are rejected? By God, he is indeed in the depths of Hell.

Say, "O assembly of scholars, do you not hear the creaking of my supreme pen, and do not you see this rising sun from the most glorious horizon? Why do you stay attached to the idols of your whims? Leave your illusions and turn towards God, your ancient master."

Endowments Meant For Good Deeds

42 The endowments specifically meant for good deeds have returned to God, the revealer of signs. No one has the right to dispose of them except after permission from the source of revelation, and after him, the decision reverts to the branches, and after them to the House of Justice, once its order is established in the lands, so that they may spend it in the elevated lands in this matter and in what they have been commanded by the potent, capable one.

Otherwise, they should revert to the people of Bahá, who do not speak except after his permission, and do not rule except by what God has ruled in this Tablet. These are the supporters of victory between the heavens and the earth, to spend it on what has been specified in the Book from a Mighty, Generous one.

Seek A Course Between Two Extremes

43 Do not despair in times of adversity, nor rejoice excessively. Seek a course between the two extremes. It is to be mindful in such a state and alert to what will befall you in the end. Thus, the All-Knowing, the All-Wise informs you.

Hair

44 Do not shave your heads, for God has adorned them with hair. Indeed, in this are signs for those who contemplate the natural order as decreed by the Creator of all creatures. He is indeed the Mighty, the Wise. Moreover, it is not appropriate to exceed the limit of the ears. This is what the Lord of the Worlds has decreed.

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Justice For the Thief

45 For the thief, the verdict has been decreed as exile and imprisonment, and for the third offense, put a mark on his forehead that he may be recognized, so that he may not be welcomed into the cities of God and His homes. Beware that you do not let mercy cloud your judgement in the law of God. Act as you have been commanded by the Compassionate, Merciful One. We have nurtured you with the whips of wisdom and judgment for your own preservation and elevation, as parents nurture their children. By My life, if you knew what we intended for you with our sacred commands, you would offer your lives for this sacred, powerful, and impregnable cause.

Use Utensils and Be Refined

46 Whoever wishes to use utensils of gold and silver, there is no harm upon them. Beware that your hands do not delve into vulgar and cheap utensils. Opt for what is closer to refinement, as He wishes to see you uphold the manners of the inhabitants of Paradise in His invincible and impregnable kingdom.

Adhere to refinement in all circumstances, lest your eyes fall upon what you and the inhabitants of Paradise dislike. Whoever overlooks it, his work shall be nullified immediately, yet if he has an excuse, God will forgive him. Indeed, He is the Powerful, the Generous.

God Is The Only Infallibility

47 The one who manifests the command is not to be associated with the Greater Infallibility. Indeed, he is the one who exercises his will in the realm of creation. God has exclusively destined this status for Himself, and no share of this mighty, impregnable matter has been allotted to anyone else. This is the command of God, which has been concealed behind the veils of the unseen. We have unveiled it in this manifestation, and with it, we have

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torn the veil of those who have not recognized the ruling of the Book and have been among the heedless.

Fathers Must Educate His Children

48 It is ordained that every father must educate his son and daughter in knowledge and writing, as well as in other matters specified in the Tablet. If a father fails to fulfill these responsibilities, the trustees are to take from him what is necessary for their education, if he is affluent. Otherwise, the matter should be referred to the House of Justice. We have made it a refuge for the poor and needy. Indeed, whoever nurtures his child or a child from among the children, it is as if he has nurtured one of my children. Upon him is My Glory, My Care, and My Mercy, which precede all worlds.

Fine For Adultery

49 God has decreed for every adulterer and adulteress a fine to be paid to the House of Justice, which is nine mithqals of gold. If they repeat the offense, double the penalty. This is the judgment given by the Possessor of all Names in both the former and the latter case, a humiliating punishment has been prescribed for them.

However, if anyone is afflicted with a sin, they have the opportunity to repent and return to God. Indeed, He forgives whom He wills and is not questioned about what He wills. Indeed, He is the Acceptor of Repentance, the Mighty, the Praiseworthy.

Don't Seek Glory

50 Beware lest the clamor of glory prevents you from the sweetness of this humble stream. Take the cups of prosperity in this morning in the name of the Cleaver of the Dawn, then drink with the remembrance of Him, the Mighty, the Inventive.

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Music Is a Ladder For the Soul

51 We have permitted for you the sounds and melodies. Beware lest the sounds divert you from the affairs of manners and dignity. Rejoice with the joy of My Greatest Name by which hearts have turned and the minds of those close have been attracted. We have made it a ladder for the souls to ascend to the highest horizon. Do not make it a wing of self and passion. I seek refuge that you become of the ignorant.

Blood Money To the House of Justice

52 We have returned a third of all the blood money to the seat of justice, and we counsel its men to be purely just. They should dispense what has gathered with them as they have been commanded from the all-knowing, wise. O men of justice, be the shepherds of God's flock in His kingdom and protect them from the wolves who have appeared in clothing, just as you protect your children. Thus counsels you the trustworthy adviser.

Wisdom in Baha'u'llah's Absence

53 If you disagree about a matter, return it to God as long as the sun is rising from the horizon of this sky. And when it sets, refer to what has been revealed from Him. Indeed, it is sufficient for all the worlds.

Say, O people, do not let confusion overtake you when the kingdom of my revelation is obscured and the waves of the sea of my explanation are stilled. Indeed, there is wisdom in my appearance and another wisdom in my absence, which only God, the Singular, the Knowledgeable, knows. And we see you from my most glorious horizon, and we help those who stand to support my cause with troops from the highest assembly and hosts of the nearest angels.

Detachment

54 O hosts of the earth, by the Truth, indeed sweet, flavorful rivers have burst forth from the rocks due to the sweetness of the discourse of your chosen Lord, and you are among the oblivious. Leave what is with you, then fly with the steps of detachment above the plane of creation. Thus, the Master of invention, who by the movement of His pen turned the worlds upside, commands you.

55 Do you know from which horizon your most Glorious Lord is calling you? Do you know from which pen your Lord, the Master of names, is commanding you? No, by My life, if you knew, you would abandon the world, turning with all your hearts toward the direction of the Beloved, and the vibration of the Word would affect you so profoundly that the greater world would shake, let alone this lesser world. Thus, the rains of My bounty have poured from the sky of My providence, a favor from Me, so that you might be among the grateful.

Penalty For Fighting and Hitting

56 As for fighting and hitting, their rulings vary according to their severity, and the judge's ruling is for each severity a specific fine. Indeed, He is the Decisive, the Mighty, the Impenetrable. If we wish, we can detail it truthfully and according to a promise from us. Indeed, He is the Fulfilling, the Knowing.

Extend Hospitality Monthly

57 It is decreed upon you to extend hospitality once every month, even if only with water. Indeed, God intends to bring hearts together, even through the causes of heavens and earths.

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Be Like Fingers In a Hand

58 Beware lest the affairs of the self and desires separate you. Be like the fingers in a hand and the pillars of the body. Thus does the Pen of Revelation counsel you, if indeed you are of the assured.

59 Look then upon the mercy of God and His favours. Indeed, He commands you what benefits you, even though He is independent of all the worlds. Your wrongdoings cannot harm Us, just as your good deeds cannot benefit Us. We only call you for the sake of God. Every knowledgeable and discerning one bears witness to this.

Avoid Excess in Hunting

60 When you send your hunting animals after game, remember God at that moment. Then, what they catch for you is permissible, even if you find it already dead. Indeed, He is the All-Knowing, the All-Aware.

Avoid excess in this regard. Be on the path of justice and fairness in all matters. Thus commands you the source of all revelation, if indeed you are among those who understand.

Show Kindness to Kin, No Right in People's Wealth

61 Verily, God has commanded you to show kindness to your kin, and He has not ordained for them any right in people's wealth. Indeed, He is the Self-Sufficient, independent of all the worlds.

Arson and Murder Penalties

62 Whoever intentionally burns a house, burn him, and whoever deliberately kills a person, kill him. Implement God's laws with the hands of power and authority, then abandon the ways of ignorance. And if you decide to sentence

them to eternal imprisonment, there is no blame on you in the book. Indeed, He is the judge over what He wishes.

Marriage

One Wife Best, Two Wives Allowed

63 God has ordained marriage for you. Beware of exceeding two wives, and whoever is satisfied with one woman, his soul and hers will be at ease. And whoever takes a virgin for his service, there is no blame on him. Thus, the matter has been inscribed by the pen of revelation in truth. Marry, oh people, so that among you may appear those who will remember me among my servants. This is a command from me to you. Take it as a source of aid for yourselves.

Do Not Spread Corruption

64 Oh assembly of creation, do not follow your own selves, for they indeed urge you towards wrongdoing and obscenity. Follow the Master of all things, who commands you to do good and to be righteous. Indeed, He is independent of all worlds. Beware not to spread corruption on Earth after its reformation. And whoever spreads corruption, indeed, he is not one of us, and we disavow him. Thus, the command is from the sky of revelation, witnessing the truth.

Marriage Requires Consent of Parents

65 He has indeed stipulated in the scripture that it is with the satisfaction of both parties. When we desired love, affection, and unity among servants, we therefore attached it with the permission of the parents, so that no enmity or hatred would arise between them. We have other objectives in it as well. Thus, the command has been determined.

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Dowry

66 Dowry can only be validated by Mahr (marital gift). For cities, nineteen weights of pure gold have been set as Mahr, and for villages, it is in silver. If one wishes to increase it, it is prohibited for him to exceed ninety-five weights. Thus, the command was inscribed with dignity. And he who is content with the first degree (minimum Mahr) it is better for him according to the scripture. Indeed, He grants abundance to whom He wills through the means of the heavens and the earth. And Allah has power over everything.

A Spouse Must Provide Future Rendezvous With Partner

67 Allah has ordained for every servant intending to leave his homeland, to set a rendezvous for his partner, a period of any length he desires. If he arrives and fulfills his promise, he is indeed following his Master's command and is among the benefactors, as written by the pen of command. Unless he excuses himself for a legitimate reason, he should inform his partner and put maximum effort into returning to her. If he defaults on both matters, she has a waiting period of nine counted months. After completing them, there is no harm for her in choosing a husband. But if she is patient, indeed, He loves those who are patient among women and men. Follow My commands and do not follow every idolater who is sinful in the Tablet.

If news arrives during her waiting period, she can take what is reasonable; indeed, He desires reconciliation between servants and women. Beware not to commit actions that cause stubbornness among you. Thus, the command is decided, and the promise is fulfilled. If she receives news of his death or murder and it is confirmed by spreading news or two just persons, she has the right to stay in the house if specified months have passed. She has a choice in what she chooses. This is what is ruled by the one who has power over the command.

A Year of Patience Before Divorce

68 If there occurs between them a period of discord or dislike, he has no right to divorce her, and he has the right to be patient for a complete year, perhaps

a scent of love may emerge between them. And if the year is completed and love has not blossomed, there is no harm in divorce, indeed He is wise in all matters.

Allah has forbidden you from what you did after three divorces, as a favor from Him so you may be among the grateful, recorded in a Tablet by the pen of command. And he who divorces has the option to return after the completion of each month with affection and satisfaction unless she is fortified. And when she is fortified, the separation is confirmed with the last bond and the matter is decided except after clear command. Thus, the command was from the brilliance of beauty, recorded in the Tablet of Majesty with veneration.

Discord Between Spouses While Travelling

69 And he who travels, and she travels with him, then discord occurs between them, he has the right to provide her with a full year's expenditure and return her to the residence from which she departed, or he can entrust her to a trustworthy person, and what she needs for the journey to bring her back to her place. Indeed, your Lord rules as He wishes, with an authority that encompasses the worlds.

Reconciliation Better Than Divorce

70 And the one who was divorced, on whom wrongdoing has been proven, there is no expenditure for her during her waiting period. Thus, the directive was clear from the horizon of justice. Indeed, God loves reconciliation and harmony and detests separation and divorce. Live, O people, with spirit and fragrant (benevolence). By my life, everyone in existence will perish, and what remains is good deeds. Indeed, God is a witness to what I say. O my servants, reconcile amongst yourselves, then listen to what the highest pen advises you, and do not follow a wicked tyrant.

71 Beware that the world does not deceive you, as it has deceived people before you. Follow the limits of God and His paths, then tread this path that was extended in truth. Indeed, those who have cast aside wrongdoing

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and nonsense and embraced piety, they are among the best of creation according to the truth. They are remembered by the highest assembly and the inhabitants of this station that has been elevated in the name of God.

No Trade in Slaves and Children

72 God has forbidden you to trade in slaves and children. No servant is to buy another servant; this is a prohibition in the Tablet of God. So is the order inscribed with justice and bounty. And no one should boast over anyone else, everyone has their highs and lows, signifying that there is no deity but Him. Indeed, He is wise over all things.

Support the Creator with Good Deeds, Wisdom, Clarity

73 Adorn yourselves with the embroidery of good deeds. Those who excel in acting in His pleasure, they indeed are the people of splendor and are mentioned near the throne.

Support the Creator of all beings with good deeds, then with wisdom and clarity. This is how you have been commanded in many of the tablets from The Most Merciful. Indeed, He is knowledgeable of what I say. No one should harm another, nor should a life take a life. This is what you have been forbidden in a book that was kept in a pavilion of honor. Would you kill those whom God has brought to life with a spirit from Him? This is a great mistake before the throne. Fear God, and do not destroy what God has built with the hands of oppression and tyranny. Then take the path to truth when the armies of knowledge have emerged with the banners of clarity, all the tribes of religions are defeated, except for those who wish to drink from the river of life in divine pleasure, they were present from the spirit of the Praised One.

Purity, Purifying, and Gentleness

74 God has decreed purity for the water of the sperm as a mercy from Him to the creatures. Praise Him with spirituality and fragrance, and do not follow those who are far from the rise of closeness. Stand up for the service of the command in all circumstances. He supports you with authority that encompasses all worlds. Hold on to the rope of gentleness, so no traces of filth are seen on your clothes. This is what has been decreed by the One who is gentler than all gentle. And for the one who has an excuse, there is no harm upon him, for He is the Forgiver, the Merciful. Purify every disliked thing with water that has not changed by a third. Beware of using water that has changed due to air or something else. Be the element of gentleness among creatures. This is what your Powerful, Wise Master desires for you.

75 And thus God has elevated the rule of purity above all things and other creeds, a gift from God, for He is the Forgiving, the Generous. Everything has been immersed in the sea of purity at the beginning of Divine pleasure when we revealed ourselves to everyone in the universe with our beautiful names and superior attributes. This is from My grace that encompasses all the worlds, so you may interact with the religions and communicate the command of your Merciful Lord. This is for the crown of deeds if you are from the knowledgeable ones.

Be Pure in Prayer

76 And He ruled with the greatest kindness, and the washing of what has been tarnished by dust, and the freezing of dirt, and beneath it. Fear God and be among those who purify. And he who sees filth in his garments, surely his prayers do not ascend to God, and the high-ranked avoid him.

Use rose water, then pure perfume. This is what God loved from the First, who has no beginning, so that what your Mighty, Wise Lord wanted might emerge from you.

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Sciences That Benefit You

77 God has pardoned you for what was mentioned in the scriptures about the erasure of books, and has granted you permission to read from the sciences what benefits you, not what leads to argumentation in speech. This is better for you, if indeed you are among those who know.

To the Assembly of Kings

78 O assembly of kings, the Sovereign has come and the kingdom belongs to Allah, the Guardian, the Everlasting. Worship none but Allah, and direct your hearts, illuminated, towards the face of your Lord, the Master of Names. This command is incomparable to what you have, if indeed you understand.

Wealth Distracts From the Ultimate Purpose

79 Indeed, We see you rejoice in what you have gathered for others, yet depriving yourselves of the worlds that none but the Preserved Tablet has enumerated. Wealth has distracted you from the ultimate purpose; this is not befitting for you, if only you knew. Purify your hearts from the dregs of the world, hastening towards the dominion of your Lord, the Originator of the earth and the heavens, by whom the earthquakes have appeared and the tribes have lamented. Except those who have rejected the masses and embraced what has been commanded in the hidden Tablet.

80 This is a day when the speaker triumphs with the lights of the Ancient One and drinks the crystal clear waters of union from this cup that stirred the oceans. Say, by God, the truth is that the Mount orbits around the place of appearance, and the spirit calls from the dominion, "Come forth and ascend, O sons of vanity."

This is a day when the mountain of God rushed with longing for His meeting and Zion cried out, "The promise has come, and what was written in the Tablets of God, the Most High, the Mighty, the Beloved, has appeared."

The Greater Law is Revealed

81 O assembly of kings, the Greater Law has been revealed in the luminous scene, and every hidden matter has appeared from the hands of the Master of Destiny. By Him, the Hour has come, the moon has split, and every decreed matter has been detailed.

The Kings are the Subjects - Rise to Serve

82 O assembly of kings, you are the subjects, the Sovereign has appeared in the most beautiful design and invites you to Himself, the Preserver, the Sustainer. Beware that arrogance does not prevent you from the rising place of Manifestation, or that the world does not veil you from the Creator of the heavens. Rise to serve the Intended One, who created you with a Word from Himself and made you the manifestations of power for what has been and what will be.

83 By God, we do not wish to interfere in your kingdoms, but we have come to change hearts, for they are the mirrors of glory. The kingdom of names bears witness to this if you understand. And he who follows his Lord indeed turns away from the entire world, and how commendable is this praised position! Leave your homes and then turn to the kingdom. This is what benefits you in the hereafter and the first. The owner of the dominion bears witness to this if you know.

84 Blessed is the king who has stood for the support of My Cause in My Kingdom and has cut off from all else. Indeed, he is among the companions of the Crimson Ark, which God has made for the people of glory. It is fitting for everyone to honor him, respect him, and support him so that he may open cities with the keys of My Dominant Name to those in the kingdoms of the unseen and witnessed.

Indeed, he is like the vision for the humans, the most resplendent luminary for the forehead of creation, and the head of generosity for the body of the world. O people of glory, support him with your wealth and souls.

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To the Emperor of Austria (Franz Joseph I)

85 O King of Austria! The dawn of Divine Unity emerged in the prison of Akka. You passed by the Al-Aqsa Mosque but never inquired after it. With it, every house was elevated and every exalted door was opened. We have made it the focus of the world for My remembrance, but you have discarded the mentioned one as it emerged in the Kingdom of your God, the Lord of all worlds. We have been with you in all conditions and found you clinging to the branch, oblivious of the root. Indeed, your Lord bears witness to what I say.

Our hearts are filled with sorrow at seeing you revolving around Our name, yet not recognizing Us before your face. Open your eyes, so you may behold this noble sight, recognize the One you call upon in nights and days, and see the luminous light emerging from this gleaming horizon.

To the King of Berlin (Otto von Bismarck)

86 Say, O King of Berlin, hear the call from this manifest temple that there is no deity but Me, the Everlasting, the Single, the Ancient. Beware that arrogance prevents you from the dawn of manifestation or desire veils you from the Owner of the heavens and the earth. So advises you the Most High Pen, for He is the Gracious, the Generous. Remember those who were greater than you in status and higher than you in rank, where are they and what is with them? Be alert and do not be among those who are asleep. Indeed, he rejected the Tablet of God and saw it when we informed him of what was brought upon us by the armies of the oppressors.

Therefore, humiliation overtook him from all sides until he returned to dust with great loss. O King, reflect upon him and upon others like you who mocked the lands and ruled over the people. The Merciful has brought them down from the palaces to the graves. Take a lesson and be among those who remember.

87 Indeed, we seek nothing from you. We only advise you for the sake of God and we patiently endure as we endured what has come upon us from you, O assembly of sovereigns.

To the Kings and Leaders of the Americas

88 O kings of America and leaders of its republics, listen to what the greenery sings on the branch of eternity: There is no god but I, the Everlasting, the Forgiving, the Generous.

Adorn the temple of the kingdom with the design of justice and piety, and crown its head with a wreath of the remembrance of your Lord, the Creator of the heavens. Thus commands you the source of the Names, from the All-Knowing, the Wise.

The Promised One has appeared in this praiseworthy place, with which the existence smiles from the unseen and witnessed. Seize the day of God, for meeting Him is better for you than anything upon which the sun rises, if you are among those who know.

O assembly of rulers, hear what has arisen from the source of majesty: There is no god but I, the Speaker, the Knowledgeable. Repair the broken with the hands of justice, and break the oppressive correct one with the whip of the commands of your Wise Lord.

To the Assembly of Rome (Constantinople)

89 O assembly of Rome, we hear amongst you the sound of an owl. Has the intoxication of passion overtaken you, or were you among the heedless?

O you, the point located at the coast of the two seas, the seat of oppression has been established upon you, and the fire of hatred has ignited within you, about which the Highest Assembly and those who circulate around the exalted throne lament.

We see in you the ignorant ruling over the wise, and the darkness boasting over the light, and indeed you are in clear delusion. Your apparent beauty has deceived you, it will perish, by the Lord of Creatures. And the daughters, the widows, and the tribes within you will wail. Thus informs you the All-Knowing, the Aware.

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The Rhine Covered in Blood

90 O banks of the Rhine, we have seen you covered in blood because of the retributive swords unleashed upon you, and for you there will be another time. And we hear the lament of Berlin, even though today it stands in apparent glory.

To The Land of Ṭā (Tehran)

91 O land of Ṭā, do not grieve for anything. God has made you a source of joy for all the worlds. If He wishes, He could bless your homeland with someone who rules with justice and gathers the scattered sheep of God from the wolves. Indeed, He presents the people of glory with joy and expansion. Indeed, this is from the essence of creation in the sight of the Truth. By the Glory of God and the glory of all who are in the dominion of His command at all times.

92 Rejoice in what God has made you: the horizon of light, as in you appeared the dawning-place of the Manifestation and you were named by this Name which has lit up the lamp of grace and illuminated the heavens and the earth.

93 The state of affairs will be reversed in you and the majority of people will judge upon you. Indeed, your Lord is the All-Knowing, the All-Encompassing. Be at ease with the grace of your Lord; His favor will never cease from you. Tranquility will embrace you after turmoil. Such is the decree in the magnificent Book.

To The Land of Kha (Khurasan)

94 O Land of 'Kh', we hear within you the voice of men in the remembrance of your Lord, the Self-Sufficient, the Most High. Blessed be the day when the banners of the Names will be hoisted in the Kingdom of Creation with My most glorious Name. On that day, the faithful will rejoice with the victory of God, and the polytheists will mourn.

Purify Your Wealth

95 No one should interfere with those who govern over the people. Leave what they have to them and turn your attention towards the hearts.

96 O Great Sea, shower upon the nations what you have been commanded by the Eternal Sovereign, and adorn the temples of humanity with the patterns of wisdom that gladden hearts and delight eyes.

Purify Your Wealth

97 And he who possesses a hundred weights of gold, nineteen weights are for God, the Creator of the earth and the heavens. Beware, O people, not to withhold yourselves from this immense bounty. We have commanded you this after being independent of you and everyone in the heavens and earth. Indeed, in this is a decree and benefits which no one has knowledge of except God, the Knowing, the Informed. Say, it is intended to purify your wealth and bring you closer to stations that none can reach except by the will of God. He is indeed the Bestower, the Mighty, the Generous. O people, do not be unfaithful in the rights of God and do not dispense it except with His permission. So is the decree in the Tablets and in this impregnable Tablet. Whoever betrays God is met with just retribution, and he who acts as commanded receives blessings from the sky of his Lord's generous gift, the Giver, the Provider, the Ancient.

He intends for you what you do not know today, people will know when the spirits soar and the carpets of joy are folded. Thus, he reminds you from him is an inscribed Tablet.

98 Various petitions have arrived at the Throne from those who believed and they asked God, the Lord of what can be seen and what cannot be seen, the Lord of the Worlds. Therefore, we revealed the Tablet and adorned it with the design of the Command so that people might act in accordance with their Lord's rulings. Likewise, we were asked before in consecutive years and we withheld the Pen, a wisdom from Us, until numbered souls were present in those days. Therefore, we answered them with the truth, with what gives life to hearts.

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To the Assembly of Scholars

Do Not Use Your Own Principles and Sciences

99 Say, O assembly of scholars, do not weigh the Book of God against your own principles and sciences. It is indeed the balance of truth among creation. What is with the nations is to be weighed by this great balance, and it by itself, if you but knew.

100 My watchful eye weeps for you, because you have not recognized the One you invoke in the dusk and dawn, and at every sunset and sunrise. Turn, O people, with bright faces and radiant hearts towards the blessed crimson spot where the Lote Tree of the ultimate end proclaims, "There is no deity but I, the Overseer, the Self-Sustaining."

101 O assembly of scholars, can any of you dare to engage with me in the arena of unveiling and gnosis, or to traverse the track of wisdom and explanation? No, by my Lord, the Compassionate, all upon it shall perish, and this is the countenance of your beloved and mighty Lord.

To the People

102 O people, we have indeed ordained knowledge for the recognition of the Known, yet you have used it to veil yourselves from its source, from which every concealed matter has been revealed. If you truly understood the horizon from which the sun of discourse has risen, you would abandon creation and all that is with them, and you would turn to the praised station.

103 Say, this is the sky in which the mother of the book, the source of all knowledge, is contained if you truly comprehend. This is the one with which the rock cried out and the Lote-Tree called out on the elevated mount, on the blessed land. Sovereignty belongs to God, the Sovereign, the Mighty, the Loving.

104 Indeed, we did not enter schools nor did we study various subjects. Listen to what this unlettered one calls you to, towards the eternal God. Indeed, it is better for you than what is stored in the earth, if you understand.

Do Not Interpret and Deviate From Its Apparent Meaning

105 Indeed, the one who interprets what has descended from the heavens of revelation and deviates it from its apparent meaning, they are the ones who distort the supreme word of God, and they are among the losers as is clear in the Book.

Trim Your Nails and Bath Weekly

106 It has been decreed for you to trim your nails and immerse your bodies in water every week, and clean your bodies with what you have used before. Beware, let not negligence keep you from what you are commanded by the Mighty, the Great. Immerse in fresh water, and it is not permissible to immerse in used water. Beware, do not approach the latrines of the foreigners. Whoever aims for it, will find its foul smell even before entering it. Avoid it, O people, and do not be among the humiliated.

It is likened to pus and dirt if you are knowledgeable. And so are their foul-smelling enclosures. Leave them and be among the sanctified. We wished to see you as the manifestations of paradise on earth so that what sprouts from you will bring joy to the hearts of the near ones. The one who pours water on himself and cleans his body with it is better for him and it spares him the immersion. He wanted to make matters easy for you as a grace from Him, so that you may be among the thankful.

Do Not Marry Your Fathers' Wives or Young Boys

107 It has been forbidden for you to marry your fathers' wives. We feel ashamed to even mention the rule regarding young boys. Fear the Merciful, O inhabitants of all places, and do not commit what you have been forbidden in the Tablet. And do not be among those who wander aimlessly in the meadows of lust.

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Engaging In the Remembrance of God In Designated Places

108 No one should move their tongue publicly when walking in the streets and markets. Instead, those who wish to engage in remembrance should do so in a place designated for the remembrance of God, or in their own homes. This is closer to sincerity and piety. Thus, the sun of wisdom has risen from the horizon of explanation. Blessed are those who act accordingly.

Writing a Will

109 Every soul is obligated to write a will, and they have the right to adorn their will with the Greatest Name, confessing therein the oneness of God in the manifestation of His appearance. In the will, they can mention any benevolence they wish to be known for, so it may serve as a witness for them in the worlds of command and creation, and will become a treasure for them with their Lord, the Keeper, the Trustworthy.

Two Greatest Feast Days

110 The holidays have concluded to the two greatest feast days. The first one is the days in which The Merciful manifested Himself to everyone through His Most Beautiful Names and Superior Attributes. The second is the day on which We sent one who gave the glad tidings to the people with this Name, through which the dead arose and gathered all those in the heavens, the earth, and the others, within two days. Thus, the matter has been decreed from an Order of the High.

Victory on the First Day of the Month of Splendor

111 Blessed is the one who is victorious on the first day of the month of Splendor, which God has made for this great name. Blessed is the one

who demonstrates God's bounty upon himself on this day. Indeed, he is the one who shows gratitude to God through actions that signify His grace that encompasses all the worlds. Say: Indeed, it is the beginning of the months and its initiator, and through it the breath of life passes over all possible existences. Blessed is the one who perceives it with spirit and sweet fragrance. We testify that he is among the successful ones.

The Sovereign of Feasts

112 Say: Indeed, the Greatest Feast is the Sovereign of Feasts. Remember, O people, God's blessing upon you when you were asleep; He awakened you with the breezes of revelation and guided you to His clear, straight path.

Seek Help From Wise Doctors

113 If you fall ill, seek help from the wise among doctors. We have not nullified the means; rather, we have confirmed them through this pen that God has made the source of His radiant command.

A Requirement Has Been Pardoned

114 God has decreed for every soul to present itself before the Throne with what it possesses that has no equal. We have graciously pardoned this requirement from our side. Indeed, He is the Generous Giver.

The Dawning Place of Remembrances

115 Blessed is the one who turns towards the Dawning-place of Remembrances in the early mornings, mindful, remembering, and seeking forgiveness. And when they enter, they sit silently, not interrupting the verses of God, the Sovereign, the Mighty, the Praiseworthy. Say, the Dawning-place

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of Remembrances is every house built in My name in the cities and the villages. Thus, it is named in the presence of the Throne, if you are among those who know.

Recite the Verses in the Most Beautiful Melodies

116 And those who recite the verses of the Compassionate in the most beautiful melodies, they will attain from them that which no dominion of the King of heavens and earths can match. And through them, they will discover the knowledge of worlds which are unknown today except to those who have been given sight from this noble perspective. Say, indeed, they attract pure hearts towards the spiritual worlds which cannot be described in words nor indicated by signs. Blessed are the listeners.

Support Those Who Remember God and Raised His Word

117 Support, O people, my chosen ones who have stood in my remembrance among my creation and raised my word in my kingdom. They are the stars of the sky of my providence and the lamps of my guidance for all creatures. And he who speaks other than what has been revealed in the tablets is not from me. Beware of following every sinful claimant. The tablets have been adorned with the seal of the Dawn Splitter, who speaks between the heavens and the earths. Hold fast to the firm handhold and the strong, unbreakable rope of my command.

Learning Different Languages

118 God has permitted whoever wishes to learn the different languages so as to convey God's command to the east and the west of the earth, and to mention Him among nations and religions, so that hearts may be drawn by it, and every dry bone may be revived by it.

Unwise to Consume That Which Takes Away Reason

119 It is not for the wise to consume that which takes away reason, and one should act in a manner that befits a human being, not in the way that every careless, dubious person behaves.

Honesty, Loyalty, Piety, Truthfulness, Manners

120 Adorn your heads with the crown of honesty and loyalty, your hearts with the robe of piety, your speech with pure truthfulness, and your bodies with the adornments of manners. All this is from the virtue of a human being if you are among those who contemplate. O people of Baha, hold onto the rope of servitude to the true God. With it, your positions will be revealed, your names will be affirmed, your ranks will be raised, and your remembrances will be recorded in a preserved tablet. Do not let what is on earth prevent you from this exalted, high station. We have advised you about this in many tablets and in this tablet, which has illuminated from its horizon the radiant laws of your capable, wise Lord.

Turn Towards Whom God Wills

121 When the sea of union storms and the decree of the origin is fulfilled in the ultimate destiny, turn towards whom God wills, the one who has branched out from this ancient root.

True Freedom

122 Consider people and the scarcity of their wisdom; they seek what harms them and abandon what benefits them. Indeed, they are among those who wander in ignorance. We see some people who desire freedom and take pride in it; those are in clear ignorance.

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123 Indeed, the outcomes of freedom lead to a strife whose fire does not extinguish. This is what the all-knowing Recorder informs you. Know then that the realms and manifestations of freedom belong to the animal world. For humans, it is appropriate to be under laws that protect them from their own ignorance and the harm of deceivers. Freedom takes people away from matters of manners and dignity and makes them among the most contemptible.

124 Observe creation, like sheep they must have a shepherd to guard them. This is a certain truth. We verify this in some situations over others, indeed we are all-knowing.

125 Say, freedom is in obeying My commands if you are among those who know. If people followed what We have revealed to them from the heavens of revelation, they would surely find themselves in pure freedom. Blessed is the one who understands the will of God in what He has revealed from the heavens of His sovereign will over all worlds. Say, the freedom that benefits you is truly in servitude to God the Truth. And whoever has found its sweetness would not exchange it for the dominion of the King of heavens and earth.

Ask What Benefits You

126 It is forbidden for you to ask about the explanation. God has forgiven this so that you may ask what you need for yourselves, not what men before you have discussed. Fear God and be among the righteous. Ask about what benefits you in the matter of God and His authority. Indeed, the door of grace has been opened to all who are in the heavens and the earth.

Nineteen Month Calendar

127 Indeed, the number of months is nineteen months in the book of God. Its beginning has been adorned with this supreme name over all the worlds.

Burial of the Deceased

128 God has decreed the burial of the deceased in crystal, impenetrable stones, or fine, solid woods, and the placement of engraved seals on their fingers. Indeed, He is the All-Knowing, the All-Wise.

129 For men and God belong all that is in the heavens and the earth and what is between them, and God is All-Knowing of all things. For the leaves and God belongs the dominion of the heavens and the earth and what is between them, and God is over all things competent. This is what has been revealed before, and the Point of Explanation calls out and says, “O Beloved of places, speak in this position with what emanates from your tender breezes among the worlds. Indeed, we have informed all that a single word from you cannot be matched with what has been revealed in the explanation. Indeed, you are capable of what you will. Do not prevent your servants from the outpourings of your mercy’s sea. Indeed, you are the One with the immense grace.” We have responded to what He wants. Indeed, He is the Beloved, the Responsive.

If they inscribe on them what is revealed at the moment from God, indeed it is better for them. Indeed, we were the Judges. It has begun from God and returned to Him, cut off from other than Him, and clinging to His name, the Merciful, the Compassionate. Thus, God selects whom He wills with His grace. Indeed, He is the Capable, the Powerful.

130 And if you shroud them in five garments of silk or cotton, for those who cannot, they should suffice with one of them. Thus, the matter is decreed from the All-Knowing, the Well-Acquainted. It is forbidden for you to transport the deceased more than a distance of one hour from the city. Bury them with spirit and fragrance in a nearby place.

Relationship with the Bayan

131 God has revoked what the Bayan decreed regarding travel restrictions. Indeed, He is the Chosen One, who does as He pleases and ordains as He wishes.

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132 O assembly of creation, listen to the call of the Master of names. He is calling you from the midst of His Great Prison. Indeed, there is no god but Him, the Powerful, the Arrogant, the Dominant, the Exalted, the All-Knowing, the Wise. There is no god but He, the Powerful over all the worlds. If He wishes, He can seize the world with a single word from Him. Beware not to hesitate in this matter, to which the highest assembly and the people of the cities of names have submitted. Fear God, and be not among those who veil themselves.

Burn away the veils with the fire of My love and glorify with this name by which We have subjected the worlds.

Raise the Two Houses

133 And indeed, raise the two houses in the two positions and the positions in which the throne of your merciful Lord has settled. Thus, the Master of the Knowing commands you.

Be Manifestations of Righteousness

134 Beware that the affairs of the world do not prevent you from what you have been commanded by the Strong, the Trustworthy. Be manifestations of righteousness among creation, so that the doubts of those who disbelieve in God, when He appeared with a great authority, do not hinder you. Beware that what has been revealed in the Book does not prevent you from this Book that speaks the truth. "Indeed, there is no god but I, the Mighty, the Praiseworthy."

Look with the eye of fairness at the one who has come from the sky of Will and Power, and do not be among the wrongdoers.

135 Then remember what has transpired from my promising pen in the mention of this manifestation, and what the tyrants have committed during its days. Indeed, they are the losers. He said, if you perceive what we have manifested, you are from the grace of God, asking Him to bestow His grace upon you by establishing His presence within your inner realities. For indeed,

that is a grandeur that is inaccessible and impervious. To drink a cup of water in your presence is greater than for every soul to drink the water of His existence. Indeed, everything, if you only understood, O my servants!

136 This is what has been revealed from Him as a remembrance for myself, if only you knew. And the one who contemplates these verses and delves into what has been hidden within them from the treasured mysteries, by God, they will find the recognition of the Merciful from within the prison, and their heart will rush towards Him with longing that no forces of the heavens and the earth could prevent. Say, this is a manifestation around which the proofs and evidences orbit. Thus has the Merciful revealed it if you are among those who are fair. Say, this is the spirit of the scriptures that has been blown into the supreme pen, and everyone in creation was struck except for those who were touched by the breezes of My mercy and the fragrances of My beneficence, who is sovereign over all the worlds.

The Direction of Prayer

137 O people of the Bayan, fear the Merciful and then look at what He has revealed in another place. He said: "The Qibla (direction of prayer) is only what God makes it manifest; when it turns, you turn, until it settles down." Thus has it been revealed from the Possessor of Power when He intended to mention this greatest spectacle. Reflect, O people, and do not be among those who wander astray. If you deny this due to your own whims, towards which verse or direction will you turn, O assembly of the heedless? Reflect upon this verse, then be fair for the sake of God. Perhaps you will find the mysteries hidden in the ocean that surged with My Powerful, Invincible Name.

Do Not Cling to Verses of Prior Manifestations

138 Today, no one should cling to anything other than what has appeared in this manifestation. This is the judgment of God, before and after, and with it the scrolls of the predecessors were adorned. This is the remembrance of God, before and after, with which the brocade of the book of existence has

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been embellished, if you are among those who perceive. This is the command of God, before and after, beware lest you be among the abased. Nothing can benefit you today, and no one has any refuge except God, the All-Knowing, the Wise. Whoever recognizes Me has recognized the Purpose. Whoever turns towards Me has turned towards the Beloved. Thus has it been detailed in the Book, and the matter has been decreed from God, Lord of the worlds. Whoever reads a verse from My verses, it is better for him than to read the books of the former and the latter. This is the statement of the Merciful, if you are among the listeners.

Say: This is the truth of knowledge, if you are among those who understand.

Union With Another Should Elevate the Command of God

139 Then, consider what has been revealed in another status, hoping that you might invoke what you possess, turning towards Allah, the Lord of the worlds. It was stated that it is not permissible for a union unless it is explicitly stipulated in the statement. If one party enters into the union, it becomes forbidden for the other party to exercise what they possess from their end unless that is reverted after a command has been elevated from what we have made apparent in truth, or what has appeared justly. Before that happens, you should strive to approach it, hoping that by doing so, you elevate the command of Allah. Thus, the leaves rustled on the branches, mentioning their Merciful Lord. Blessed are those who listen.

Why God Changes the Laws

140 O assembly of the statements, I swear you by your Lord, the Merciful, to look at what has been revealed in truth with an eye of fairness and not to be among those who see the evidence of God and deny it. Indeed, they are the ones who are ruined. The point of the statement has been clearly articulated in this verse by the elevation of my command before his command. Every fair and knowledgeable person bears witness to that. As you see it today, it has

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risen to a status that is only denied by those whose vision has been blurred in the past and in the future. For them, there is a humiliating punishment.

141 Say, "By Allah, indeed I am beloved, and now listen to what descends from the heavens of revelation and lament for what you have committed in its days. Fear Allah, and do not be among the transgressors.

Say, 'O people, if you do not believe in it, do not oppose it. By Allah, what has gathered against it from the armies of the oppressors is sufficient.'

142 Indeed, some rules have been revealed so that the Supreme Pen may not move in this revelation except to mention His lofty stations and His most beautiful view. When We wanted to show favor, We detailed it with the truth and lightened what We intended for you. Indeed, He is the Most Generous, the Noble.

143 I have informed you before about what this Wise Reminder speaks. It says, the truthful word, "that it speaks in every matter that 'there is no god but Me, the Unique, the Singular, the Knowledgeable, the Aware.'"

This is a station that God has specifically assigned to this inaccessible, wondrous revelation. This is from the grace of God if you are among those who understand. This is from His definitive command, His greatest name, His highest word, and the rise of His most beautiful names if you are among the knowledgeable ones. Indeed, with it, the sunrises and the easts become visible. Reflect, O people, on what has been revealed with truth, and contemplate on it, and do not be among the transgressors.

Live Harmoniously With All Religions

144 Live harmoniously with all religions in a spirit of peace and goodwill, so that they may find in you a reflection of the Most Merciful. Beware that the fervor of ignorance does not take hold of you amongst the innocent. Every beginning is from God, and to Him it will return. Indeed, He is the Initiator of creation and the return of all worlds.

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Do Not Trespass In a House

145 Do not enter a house if its owner is absent, except with his permission. Always adhere to what is known to be right in all circumstances, and do not be among the heedless.

Purify Wealth and Almsgiving

146 It has been decreed upon you to purify your wealth and everything below it through almsgiving (Zakat). This is the ruling that has been given from the Revealer of Verses in this formidable scripture. We will elaborate its specific amount for you if God wills and intends. Indeed, He details what He wills with knowledge from Him, for He is the All-Knowing, the Wise.

Do Not Ask For Donations

147 Asking for donations is not permissible, and if someone does ask, it is forbidden for them to receive. It has been decreed for everyone to earn, and those who are incapable, it is for the trustees and the wealthy to provide what is sufficient for them. Follow God's limits and His traditions, then guard them as you would guard your own eyes. And do not be among the losers.

Do Not Sadden Hearts and Souls

148 You are forbidden in the scripture from arguing, disputing, hitting, and similar actions that sadden the hearts and souls. If anyone causes sorrow to another, they must compensate with nineteen weights of gold. This is the ruling of the Master of the worlds. He has pardoned you in this appearance (revelation) and advises you to righteousness and piety, an order from Him in this enlightening tablet. Do not wish for anyone what you would not wish for yourself. Fear God and do not be among the arrogant. All of you were

Recite the Verses of God Every Morning and Evening

created from water and will return to the soil. Reflect on your consequences and do not be among the wrongdoers.

Listen to what the lote tree recites to you from the verses of God. Indeed, it is a criterion of guidance from God, the Lord of the hereafter and the first [life]. By it, souls fly to the source of revelation and the hearts of those facing [God] are illuminated. These are the boundaries of God, which are imposed on you. These are the orders of God, you are commanded to abide by them in the tablet. Act with spirit and fragrance; this is better for you if you are among those who understand.

Recite the Verses of God Every Morning and Evening

149 Recite the verses of God every morning and evening. Indeed, he who does not recite does not fulfill the covenant of God and His pledge. And he who turns away from it today is indeed among those who turned away from God in the beginning of beginnings. Fear God, O my servants, all of you together.

Do not let the abundance of reading and deeds in the night and day deceive you. If one recites a verse from the verses with spirit and fragrance, it is better for him than to recite with laziness the scriptures of God, the Guardian, the Sustainer. Recite the verses of God to your capacity. Do not let laziness and sadness overcome you. Do not burden the souls with what makes them lethargic and heavy, but lighten them so that they may fly with the wings of the verses to the source of clarity. This is closer to God, if you understand.

Teach Offspring to Read the Tablets in the Best of Melodies

150 Teach your offspring what has been revealed from the sky of majesty and power, so that they may read the tablets of the Merciful in the best of melodies in the built chambers in the east of remembrances.

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Indeed, he who is pulled by the attraction of love to my name, the Merciful, indeed, he recites the verses of God in such a way that it attracts the hearts of the sleeping ones. Blessed is he who drinks the nectar of life from the statement of his Lord, the Merciful, by this name that has blown away every shining, elevated mountain.

Renew Foundations of the House Every Nineteen Years

151 It has been decreed upon you to renew the foundations of the house after the lapse of nineteen years. Thus, the matter has been decided by the all-knowing, all-aware one. He wished to make things easier for you and what you possess. Be mindful of God and do not be among the heedless. And for the one who is not able, God has pardoned him. Indeed, He is the most forgiving, the most generous.

Wash Your Feet

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

Respond to Anger With Gentleness

153 If someone is angry with you, respond to them with gentleness. If someone rebukes you, do not rebuke them in return. Leave them to their own devices and place your trust in God, the just avenger, the almighty.

Prohibited From Ascending Pulpits

154 You are prohibited from ascending to pulpits. If someone wishes to recite the verses of their Lord to you, let them sit on a chair placed on a platform and mention God, their Lord and the Lord of the worlds. God has preferred

Gambling and Opium Forbidden

your seating on platforms and chairs, honoring what you have of love for God and the source of His radiant command.

Gambling and Opium Forbidden

155 Gambling and opium are forbidden to you. Avoid them, O assembly of creation, and do not be among those who transgress. Beware of using anything that dulls your faculties and harms your bodies. We desire nothing for you but what is beneficial to you. Everything testifies to this if you would but listen.

Respond to Invitations for Banquets and Gatherings with Joy

156 When you are invited to banquets and gatherings, respond with joy and cheerfulness. Those who fulfill their promises are safe from threats. This is a day in which every wise matter is detailed.

Secret of Reversal

157 The secret of reversal has been revealed for the symbol of the chief. Blessed is he whom God has supported to acknowledge the six, which have risen with this standing 'Alif'. Surely, he is from the sincere ones. How many devout people have turned away, and how many neglectful ones have turned towards, and said to You, "Praise be to You, O Ultimate Goal of the worlds". Indeed, the matter is in the hands of God, He gives to whom He wills what He wills, and He withholds from whom He wills what He wills. He knows what is hidden in the hearts and what the eyes of the scrutinizers move towards.

How many heedless ones have sincerely turned towards us, we have seated them on the bed of acceptance, and how many wise ones we have returned to the fire, as a matter of justice from us, indeed we have been judges. Surely,

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He is the Manifest, God does what He wills, and the One established on the throne rules as He wishes.

The Knowledge of Meanings

158 Blessed is he who has found the knowledge of meanings from the trace of this pen, which when moves, the breath of God is spread in what is beyond it, and when it stops, the essence of tranquility appears in the places. Exalted is the Most Merciful, the manifestor of this great favor. Say: with what the darkness carried, the back of justice appeared in what is beyond it, and with what accepted the humiliation, the honor of God shone between the worlds.

Carrying Weapons of War, Adorn Yourself with Manners and Ethics

159 It is forbidden for you to carry weapons of war except in times of necessity, and it is permissible for you to wear silk. God has lifted from you the rule of limitation in dress and beard, as a favor from Him. Indeed, He is the All-Knowing Commander. Do what is not condemned by upright minds, and do not make yourselves a playground for the ignorant. Blessed is the one who adorns himself with the embroidery of manners and ethics, indeed he is among those who supported his Lord with clear and manifest deeds.

Melodies in the Houses of God

160 Construct the houses of God and His lands, then remember Him therein with the melodies of those drawn near. Indeed, hearts are built by the tongue, just as houses and dwellings are built by hand and other means. We have predetermined a cause for everything from Us. Hold on to it and rely on the Wise, the All-Knowing.

The Foundation of Beliefs

161 Blessed is the one who affirms God and His signs and acknowledges that He is not questioned about what He does. This word, God has made it the foundation of beliefs and its root, and by it, the work of the workers is accepted. Make this word before your eyes so that the signs of those who turn away do not cause you to stumble.

162 If what was forbidden from time immemorial becomes lawful, or vice versa, no one has the right to object to it. And he who stops at anything less than this, indeed, he is among the transgressors.

163 And he who has not attained this supreme foundation and the highest station is swayed by the winds of doubt and is turned about by the sayings of the idolaters. He who attains this foundation has indeed achieved the greatest rectitude. How excellent is this most glorious station which, by its mention, adorns every impregnable tablet.

Thus, Allah teaches you what delivers you from doubt and confusion and saves you in this world and the hereafter. Indeed, He is the Most Forgiving, the Most Generous. He is the one who sent the messengers and revealed the books, asserting that there is no deity except Him, the Mighty, the Wise.

To the Land of Kaf and Ra

164 O land of Kaf and Ra, indeed we see you in a state which Allah does not love, and we observe from you what no one else perceives except Allah, the All-Knowing, the All-Aware. And we find what flows from you in the secret of secrets, in our possession is the knowledge of all things in a clear tablet. Do not grieve over this, for Allah will soon make manifest in you champions of great might who remember Me steadfastly, not deterred by the signs of the scholars nor obscured by the doubts of the suspicious ones.

These are the ones who gaze upon Allah with their own eyes and support Him with their very selves. Verily, they are those firmly grounded in truth.

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To the Community of Scholars

Do Not Cause Corruption

165 O community of scholars, when the verses were revealed and the clear proofs appeared, we saw you behind the veils. This is indeed a matter of wonder. You have taken pride in My name and neglected My essence. When the Merciful came with the argument and the proof, We broke through the veils. Beware of veiling the people with another veil. Break the chains of illusions in the name of the Sovereign of Mankind and do not be among the deceivers. When you turn towards Allah and enter this matter, do not cause corruption therein, nor measure Allah's book by your desires. This is the advice of Allah before and after. The witnesses of Allah and His chosen ones bear witness to this. Verily, we all are witnesses to it.

166 Remember the elder who was named Muhammad, before Hassan, and he was among the most knowledgeable scholars in his time. When the truth appeared, he and his likes turned away from it, and those who separated the wheat from the barley turned to Allah. He, on his claim, wrote down the laws of Allah night and day. But when the Chosen One came, not a letter of it benefited him. If it had benefited him, he would not have turned away from the face which illuminated the faces of the close ones. If you had believed in Allah at the time of His manifestation, people would not have turned away from Him and what you see happening today would not have been reported to us. Fear Allah and do not be among the heedless.

Do Not Let Names Deter You From Their Owner

167 Beware that you do not let names deter you from their Owner, or let remembrance obscure this Wise Remembrance. Seek refuge in Allah, O assembly of scholars, and do not make yourselves a veil between me and my creation. Thus, Allah admonishes you and commands you to be just, lest your deeds become void while you are unaware. The one who turned away from this matter, can he affirm a truth in innovation? No, for he is the Master of invention, but people are in a clear veil. Say, with this, the sun of the proof has risen, and the light of the evidence has appeared to those

in the realm. Fear Allah, O people of insight, and do not deny. Beware lest the mention of the Prophet prevent you from this Greater News, or the guardianship prevent the Guardianship of Allah, the Protector over all the worlds.

Every name has been created by His word, and every matter is tied to His command, the Executor, the Mighty, the Innovator. Say, this is the Day of Allah, in which only His Dominant Self is mentioned over all the worlds. This matter has disturbed what you have of illusions and images.

Don't Use the Book and Use it as Evidence Against Allah

168 We see among you those who take the book and use it as evidence against Allah, just as every community used its book as evidence against Allah, the Dominant, the Sustainer. Say, by Allah, the truth is that today, the books of the world and what they contain of scriptures will not benefit you, except for this book which speaks at the axis of creation, affirming that there is no god but I, the All-Knowing, the Wise.

Unite People

169 O assembly of scholars, beware of becoming the cause of disagreement among the masses, just as you were the reason for their turning away at the beginning. Unite the people around this statement by which the pebbles proclaimed 'the Kingdom belongs to Allah, the source of the signs'. Thus Allah advises you out of His grace. Indeed, He is the Forgiving, the Generous.

170 Remember the noble one whom we invited to Allah. Indeed, he was arrogant, following his whims after we sent him the proof that pleased the eye. Thus, Allah's argument was completed upon everyone in the heavens and the earths. We commanded him to approach with grace from the Rich, the Exalted, but he turned his back until the punishers of torment seized him, by Allah's justice. Indeed, we were witnesses.

171 We tore apart the veils so that the inhabitants of the kingdom might hear the sound of their tearing. This is the command of Allah from before

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and hereafter. Blessed are those who act upon what is commanded, and woe to the neglectful.

172 We only intended in the realm of sovereignty to manifest God and His authority, and God is sufficient as a witness over me. We only intended in the celestial sphere to elevate the command of God and His praise, and God is sufficient as my guardian. We only intended in the realm of omnipotence to mention God and what descended from Him, and God is sufficient as my helper.

Blessings for the Assembly of Scholars in Splendor

173 Blessed are you, O assembly of scholars, in splendor! By God, you are the waves of the greatest sea, the stars of the sky of grace, and the banners of victory between the heavens and the earth. You are the sources of rectitude among creation and the dawns of clarity for all those who can comprehend. Blessed is the one who turns towards you, and woe to those who turn away. Today, it is fitting for the one who has drunk the nectar of life from the hand of his most kind and merciful Lord to become as vital as the artery in the body of existence, so that the world may be stirred by him and every decayed bone reanimated.

Return What You Did Not Understand To the Branch

174 O people of creation, when the leaves flutter away from the tree of praise, and head towards the most remote and hidden destination, return what you did not understand from the Book to the branch that branches out from this upright origin.

The Supreme Pen Moves Only By Permission From the Lord

175 O Supreme Pen, move across the Tablet by the permission of your Lord, the Creator of the heavens. Then remember when the source of monotheism, the office of abstraction, was desired. Perhaps the free will glimpse the capacity of the needle's syringe with what is behind the curtains of your Lord's secrets, the Mighty, the All-Knowing. Say, indeed, we entered the office of meanings and clarification when those in existence were unaware. We witnessed what the Merciful descended and accepted what He gifted to me from the signs of God, the Guardian, the Everlasting. We heard what He testified in the Tablet. Indeed, we were witnesses. We fulfilled it by a command from us. Indeed, we were commanders.

To the Eloquent Assembly (People of the Bayan)

176 O eloquent assembly, indeed, we entered the office of God when you were asleep, and we observed the Tablet when you were slumbering. By God, the truth, we read it before its descent while you were unaware. We comprehended the book when you were in the loins. This is my remembrance according to your measure, not according to God's measure. What is in God's knowledge testifies to this if you but knew, and the tongue of God testifies to this if you but understood. By God, if the veil were lifted, you would be struck dumb.

Beware Arguing About God

177 Beware of arguing about God and His command. He has become apparent in such a manner that He encompasses what has been and what will be. If we speak in this place with the tongue of the celestial beings, we would say, God created that office before the creation of the heavens and the earth, and we entered it before the letter "kaf" was combined with its cornerstone, the "nun" [Arabic letters].

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This is the language of my servants in my kingdom. Reflect on what the tongue of the beings of my dominion speaks, with the knowledge we have taught them from Us, and what was hidden in the knowledge of God, and what the tongue of greatness and power speaks in its praiseworthy position.

178 This is not a matter to play with your illusions, and this is not a place where every coward and deluded one can enter. By God, this is a track of disclosure and detachment, and a field of observation and elevation. Only the knights of the Merciful, who have discarded their capabilities, can wander here. They are the supporters of God on earth and the sources of power among all the worlds.

Beware Allowing What is in the Explanation from Preventing You from you Lord

179 Beware of allowing what is in the explanation to prevent you from your Merciful Lord. By God, it was indeed sent down for my remembrance if you only knew. The sincere ones find in it nothing but the recognition of my love and my name, the Supreme Witness over all things seen and unseen. Say, O people, turn your attention to what was sent down from my highest pen. If you find in it the knowledge of God, do not object to it and do not prevent yourselves from God's bounty and His subtleties. Thus, God advises you, for He is indeed the Wise Advisor.

Ask God What You Do Not Understand

180 What you do not understand from the explanation, ask God, your Lord, and the Lord of your earliest ancestors. Indeed, if He wills, He can clarify for you what was sent down in it and what was hidden in the sea of His words from the precious jewels of knowledge and wisdom. Indeed, He is the Supreme Authority over the names. There is no god but He, the Supreme Authority, the Sustainer.

This Greatest Composition

181 This greatest composition has stirred up the rhythm, and this marvelous order, which no eye of creativity has witnessed its likeness, has brought about a change in the arrangement.

The Religion of God, Before and After

182 Immerse yourselves in the ocean of my explanations, perhaps you will uncover from it the pearls of wisdom and mysteries. Beware that you do not hesitate in this matter, through which the sovereignty and power of God have appeared. Hasten to it with bright faces. This is the religion of God, before and after. Whoever desires, let him accept, and whoever does not, indeed, God is free from need of the worlds.

183 Say: This is the balance of guidance for those in the heavens and the earth, and the greatest proof if you but knew. Say: With it, every argument is established in the ages if you but have certainty.

To You Who Turns Away (Mirza Yahya)

184 Say, O you who turns away, leave your preoccupations, then speak the truth among creation. By God, my tears have flowed on my cheeks for seeing you turning towards your whims and turning away from the One who created you and fashioned you. Remember the favor of your Lord when He nurtured you through nights and days for the sake of His cause. Fear God and be among those who repent. Has your matter become unclear to people, is it unclear to yourself as well? Hide from God, then remember when you were standing before the Throne and you wrote what We revealed to you from the signs of God, the Dominant, the Able, the Powerful.

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Turn to Him and He Will Forgive You

Beware that your passion doesn't prevent you from acknowledging the unity of God. Turn to Him and do not fear your actions, for He forgives whomever He wills out of His grace. There is no god but He, the Forgiving, the Generous. We only advise you for the sake of God. If you accept, it's for your own benefit, and if you turn away, indeed, your Lord is free from need of you and those who follow you out of clear delusion. God has taken from those who led you astray, so return to Him humbly, submissively, and with utter humility. Indeed, He will erase your misdeeds. Indeed, your Lord is the Repentant, the Mighty, the Merciful.

The Advice, Grace, and Remembrance of God

185 This is the advice of God, if you are among those who listen. This is the grace of God, if you are among those who accept. This is the remembrance of God, if you are among those who perceive. This is the treasure of God, if you are among those who know.

This Book Has Become The Lamp For the World

186 This is a book that has become the lamp for the world's path and its straightest way among the worlds. Say, indeed, it is the source of God's knowledge if you know, and the sunrise of God's commands if you understand.

Do Not Burden Animals With What They Cannot Bear

187 Do not burden the animals with what they cannot bear. We have strictly forbidden you from this in the Book. Be the embodiments of justice and fairness between the heavens and the earths.

Penalty For Unintentionally Killing a Person

188 Whoever kills a person unintentionally, there is an indemnity for it to be paid to his family, and it is a hundred weights of gold. Act according to what you have been commanded in the Tablet, and do not be among the transgressors.

To People of the Councils In the Lands

Choose a Language and Script, a Cause of Unity

189 O people of the councils in the lands, choose a language from the languages to be spoken on earth and so too from the scripts. Indeed, God clarifies for you what benefits you and makes you self-sufficient from others. Indeed, He is the Most Generous, the All-Knowing, the Well-Informed. This is the cause of unity if you know, and the major reason for agreement and civilization if you feel. We have made these two matters as signs for reaching the first world, which is the greatest foundation. We revealed it in other tablets, and the second one was revealed in this extraordinary tablet.

Consumption of Opium is Forbidden

190 The consumption of opium has been made forbidden to you. We have emphatically prohibited it in the Scripture. Whoever consumes it, verily, they are not from Me. Be mindful of God, O people of understanding.

Kitab-i-Aqdas (The Holy Book)

Risálíy-i-Suál va Javáb (Epistle of Questions and Answers)

Questions 1-10

1. **Question:** Regarding the Greatest Festival.

Answer: The Greatest Festival begins on the afternoon of the thirteenth day of the second month of the Badi calendar. Work is forbidden on the first, ninth, and twelfth days of the festival.

2. **Question:** Regarding the Festival of the Twin Birthdays.

Answer: The Most Holy Birth took place at dawn on the second day of the month of Muharram, while the birth of the Herald occurred on the first day of the same month. These two days are considered as one day in the sight of God.

3. **Question:** Regarding the marriage verses.

Answer: For men: “We are all content with God,” and for women: “We are all content with God.”

4. **Question:** If someone travels without setting a time for their return and their whereabouts become unknown, what is the ruling for their spouse if they lose contact?

Answer: If the person was aware of the ruling in the Kitab-i-Aqdas and left it, the spouse must wait for a full year, after which she has the choice to either remain as she is or take another husband. If the person was not aware of the ruling, the spouse must wait until God reveals the fate of the husband. The term “remain as she is” in this context means to show patience.

5. ****Question:**** Regarding the blessed verse “When we heard the cries of the offspring in the loins, we increased their share and decreased that of others.”

****Answer:**** In the Book of God, inheritances are divided into 2,520 shares, which is the lowest common multiple of the numbers one through nine. These shares are distributed among seven classes of heirs, as mentioned in the book. For instance, the share for offspring is equivalent to the letter “t,” which is nine shares, each of sixty parts, totaling 540 parts. The phrase “we increased their share” means the offspring’s share is increased by nine more shares, making a total of eighteen shares, each of sixty parts. This increase is deducted from the shares of the other heirs. For example, the book states that “the spouses’ share is equivalent to the letters ‘t’ and ‘f,’” meaning eight shares, each of sixty parts, totaling 480 parts. However, with the redistribution, one and a half shares are deducted from the spouses’ share, which is ninety parts added to the offspring’s share. This redistribution affects all other classes of heirs until the total decrease equals nine shares, which are added to the offspring’s share.

6. ****Question:**** Concerning the inheritance of a brother, does the full brother inherit, or does a half-brother on the father’s or mother’s side inherit?

****Answer:**** If the brother is from the father’s side, he inherits as mentioned in the book. If he is from the mother’s side, one-third of his share goes to the House of Justice, and he keeps two-thirds. The same rule applies to a sister.

7. ****Question:**** According to the inheritance law, if there is no offspring, their share goes to the House of Justice. If none of the other classes of heirs (such as parents, siblings, or teacher) are present, does their share also go to the House of Justice, or is there a different ruling?

****Answer:**** The blessed verse is sufficient, as it states: “If one dies without offspring, their rights revert to the House of Justice,” and “those who have offspring but no other specified heirs, two-thirds of their share goes to the offspring and one-third to the House of Justice.” This means if there are no offspring, their share in the inheritance goes to the House of Justice. If there are offspring but no other heirs, two-thirds of their share goes to the offspring,

and one-third goes to the House of Justice. This rule applies whether some or all heirs are absent; if any of the other heirs are absent, two-thirds of their share goes to the offspring, and one-third goes to the House of Justice.

8. ****Question:**** Regarding the threshold for the payment of God's Right.

****Answer:**** The threshold for the payment of God's Right is nineteen mithqals of gold, meaning when money reaches this amount, it becomes subject to God's Right. God's Right is also due on other properties if their value, not their number, reaches this threshold. God's Right is only due once. For example, if someone owns a thousand mithqals of gold and pays God's Right on it, this money is no longer subject to God's Right again. However, any profit from trading or transactions that reaches the threshold is subject to God's Right. If the original property changes hands, it becomes subject to God's Right again as it was the first time. The writings of the Primal Point state that God's Right is due on all possessions, but in this Most Great Manifestation, we have exempted dwellings and household furnishings to the extent necessary.

9. ****Question:**** Which obligations take precedence: God's Right, the deceased's debt, or their funeral and burial expenses?

****Answer:**** Funeral and burial expenses take precedence, followed by debt repayment, and then the payment of God's Right. If the deceased's estate is insufficient to cover all debts, the remaining funds are divided among the debts proportionally.

10. ****Question:**** The Kitab-i-Aqdas forbids shaving the head, while the Surah of Pilgrimage commands it.

****Answer:**** Everyone is commanded to follow the Kitab-i-Aqdas; all that is revealed in it is God's decree for the servants. Those traveling to the House are exempt from shaving the head.

Questions 11-20

11. ****Question:**** If a man has intercourse with his wife during the year of patience, and then discord reoccurs between them, do they start the year

over, or do the previous days count towards the year? Is a waiting period required after divorce?

****Answer:**** If harmony is achieved between the spouses during the year of patience, the marriage remains valid, and they must adhere to the book's ruling. If the days of patience pass and the decree of God is fulfilled, there is no need for a waiting period. Intercourse with the wife during the year of patience is forbidden, and anyone who commits this act must seek God's forgiveness and pay nineteen mithqals of gold to the House of Justice as a penalty.

12. ****Question:**** If there is aversion between the spouses after the recitation of the marriage verses and payment of the dowry, is divorce allowed without patience or not?

****Answer:**** If divorce is desired after the recitation of the verses and payment of the dowry, before consummation, divorce is allowed, and there is no need for the days of patience. However, the dowry cannot be reclaimed.

13. ****Question:**** Is marriage dependent on the consent of both parents for both the man and the woman, or is one side's consent sufficient? Does this apply equally to virgins and non-virgins?

****Answer:**** Marriage is dependent on the consent of both the father and mother for both the man and the woman, and this applies equally to virgins and non-virgins.

14. ****Question:**** The command to face the Qiblah during prayer has been revealed. In which direction should one face when reciting prayers?

****Answer:**** The rule of facing the Qiblah is fixed for prayers. However, for reciting prayers, the guidance revealed in the Quran applies: "Whichever way you turn, there is the face of God."

15. ****Question:**** Regarding the mention of "the Mashriq of the remembrances at dawn."

****Answer:**** Although the word "dawn" is mentioned in the Book of God, the remembrance at dawn, at sunrise, after sunrise until the sun reaches two hours past, and even after that, is acceptable to God.

16. **Question:** Does the ruling on carrying corpses, where it is stated "It is forbidden to carry the dead more than an hour's distance from the city," apply to both land and sea?

Answer: The ruling applies equally to both land and sea. Whether it is an hour's journey by steamship or by railway, the intent is an hour's duration by any means. However, prompt burial of the deceased is preferable and better.

17. **Question:** What is the ruling on lost property if it is something missing?

Answer: If the lost property is found in a city, it should be announced once by a crier. If the owner appears, it should be returned to them; otherwise, wait for a year. If the owner appears within that time, the property should be given to them after deducting the crier's expenses. If a year passes without the owner appearing, the property can be used. If the value of the lost property is less than or equal to the crier's expenses, wait one day after finding it. If the owner does not appear, the property can be used. If the lost property is found in the wilderness, wait for three days. If the owner does not appear, the property can be used.

18. **Question:** Regarding ablution, if someone goes to the bathhouse and washes their entire body, do they still need to perform ablution?

Answer: The rule of ablution must be observed in all circumstances.

19. **Question:** If someone decides to leave their homeland and their wife does not accept it, leading to divorce, and the preparation for travel takes a full year, does this period count towards the year of patience, or does the year start from the day the couple separates?

Answer: The count starts from the day of separation. If the couple separates a year before the travel and no scent of love has been detected between them, the divorce is completed. Otherwise, the count starts from the day of travel and ends after a year according to the conditions revealed in the Kitab-i-Aqdas.

20. **Question:** What is the age of maturity for religious duties?

****Answer:**** The age of maturity is fifteen, for both males and females equally.

Questions 21-30

21. ****Question:**** Regarding the blessed verse “In journeys, when you stop and rest, let every place of rest be a place of prostration for each prayer.”

****Answer:**** This prostration compensates for the prayer missed during travel in unsafe locations. However, if the time for prayer arrives while the traveler is resting in a safe place, the prayer must be performed on time. The rule of compensation applies both in travel and at home.

22. ****Question:**** Regarding the determination of the duration of travel.

****Answer:**** Travel is defined as nine hours by mechanical clocks. If a traveler stops in a place and expects to stay for a full Badi month, they must observe the fast. If the stay is less than a month, fasting is not required. If a traveler arrives at a location during the fast and expects to stay there for a month according to the Badi calendar, they may break the fast for three days and then resume fasting for the remaining days. If they return to their permanent home, they must fast from the first day of their arrival.

23. ****Question:**** Regarding the punishment for adultery.

****Answer:**** The punishment for the first offense is nine mithqals of gold, the second offense is eighteen mithqals, the third offense is thirty-six mithqals, and so forth, with the penalty doubling each subsequent time. A mithqal is equivalent to nineteen “nukhd” as stated in the Bayan.

24. ****Question:**** Regarding hunting.

****Answer:**** Other means such as rifles, bows, and other hunting instruments fall under the ruling “when you send out hunting animals...” as stated in the verse, but eating game is forbidden if traps are used and the animal dies before being reached.

25. ****Question:**** Regarding pilgrimage.

Questions 31-40

****Answer:**** Pilgrimage to either of the two blessed houses is obligatory, and the choice is left to the pilgrim.

26. ****Question:**** Regarding the dowry.

****Answer:**** The intended amount for the dowry at the first degree is nineteen mithqals of silver.

27. ****Question:**** Regarding the blessed verse: “And if news of death reaches her...” to the end of the verse.

****Answer:**** The period referred to as “a few months” means nine months.

28. ****Question:**** There was a further inquiry regarding the teacher’s share in the inheritance.

****Answer:**** If the teacher is deceased, one-third of their share reverts to the House of Justice, and the remaining two-thirds go to the deceased’s offspring, not to the teacher.

29. ****Question:**** There was a further inquiry regarding pilgrimage.

****Answer:**** The intended pilgrimage to the designated house for men refers to the Most Great House in Baghdad and the House of the Primal Point in Shiraz. Pilgrimage to either of these houses suffices, and pilgrims should go to the house closest to their location.

30. ****Question:**** Regarding the blessed verse: “There is no harm in taking a maiden for service.”

****Answer:**** This is solely for service, such as tasks typically performed by other servants, whether adults or children, for a wage. The maiden has the freedom to choose her husband if she wishes to marry, as acquiring concubines is forbidden. It is also forbidden to have more than two wives.

Questions 31-40

31. ****Question:**** Regarding the blessed verse: “God has forbidden you what you did after three pronouncements of divorce.”

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****Answer:**** This refers to the previous law requiring a divorced woman who has been divorced three times to marry another man before she can remarry her former husband. This has been prohibited in the Kitab-i-Aqdas.

32. ****Question:**** Regarding the elevation of the two houses in the places where the throne was established.

****Answer:**** The two houses referred to are the Most Great House and the House of the Primal Point. As for other places, the people of the country where they are located have the choice to preserve every house where the throne was established or to preserve one of them that they choose.

33. ****Question:**** There was a further inquiry about the teacher's inheritance.

****Answer:**** If the teacher is not of the Bahá'í Faith, they do not inherit. If there are multiple teachers, they share the portion equally. If the teacher is deceased, their children do not inherit; instead, two-thirds of the inheritance goes to the deceased's offspring, and the remaining third goes to the House of Justice.

34. ****Question:**** Regarding the house designated for male children.

****Answer:**** When there are multiple houses, the intended one is the best and most honored house. The other houses are to be divided among the heirs like other properties. Any heir who is not a follower of God's Faith is treated as non-existent and does not inherit.

35. ****Question:**** Regarding Naw-Rúz.

****Answer:**** Naw-Rúz is on the day when the sun enters the sign of Aries, even if it is one minute before sunset, that day is the festival day.

36. ****Question:**** What is the ruling if the Twin Birthdays or the Day of the Declaration falls during the days of fasting?

****Answer:**** If the Twin Birthdays or the Day of the Declaration falls during the days of fasting, the fast is suspended for that day.

37. ****Question:**** The divine laws of inheritance state that the residence and personal clothing are the right of the male offspring. Does this apply only to the father's property, or does it also apply to the mother's property?

****Answer:**** The mother's used clothing is to be equally divided among the daughters, and all other properties, jewelry, and unused clothing are to be divided among all according to what is revealed in the Kitab-i-Aqdas. In the absence of daughters, all the property is to be divided as specified for men.

38. ****Question:**** In the matter of divorce where patience for a year is required before it takes effect, what is the ruling if only one party is inclined to reconciliation?

****Answer:**** The ruling in the Kitab-i-Aqdas requires the consent of both parties. If both parties do not agree, there is no reconciliation.

39. ****Question:**** What is the ruling on the dowry if it is not paid in cash in full but is given as a promissory note at the time of the contract, to be paid when possible?

****Answer:**** The Source of Command has permitted this.

40. ****Question:**** If the scent of love appears during the year of patience, but is followed by discord, and the situation fluctuates between affection and aversion throughout the year, ending in aversion, does the divorce take effect?

****Answer:**** In any case, whenever aversion occurs, the year of patience begins from the day it happens, and the full year must be completed.

Questions 41-50

41. ****Question:**** The residence and personal clothing have been designated for the male offspring, excluding females and other heirs. What is the ruling if there are no male offspring?

****Answer:**** God said, "Whoever dies without offspring, their rights revert to the House of Justice..." In accordance with this blessed verse, the residence and personal clothing revert to the House of Justice.

42. ****Question:**** The laws of the Right of God have been revealed in the Kitab-i-Aqdas. Are the residence and its furnishings and belongings among the properties subject to these rights, or are they exempt?

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****Answer:**** The Persian laws state that in this Most Great Manifestation, we have exempted the residence and its furnishings, meaning the belongings necessary for use.

43. ****Question:**** Regarding the betrothal of a minor.

****Answer:**** The Source of Command has forbidden it. Mentioning the engagement before marriage by ninety-five days is also forbidden.

44. ****Question:**** If someone's wealth reaches a hundred "tumans" and they pay the Right of God, then they lose half of this amount in business, and later gain enough to bring their wealth back to the threshold, do they have to pay the Right of God again?

****Answer:**** In this case, the Right of God is not applicable.

45. ****Question:**** If the entire amount mentioned is lost after paying the Right of God, and then it is regained through earnings and business, must the Right of God be paid again?

****Answer:**** In this case as well, the Right of God is not required.

46. ****Question:**** Regarding the blessed verse: "Marriage is enjoined upon you," is this command obligatory or not?

****Answer:**** It is not obligatory.

47. ****Question:**** If someone marries a virgin, pays her dowry, and upon consummation finds that she is not a virgin, should the dowry and wedding expenses be refunded or not? If virginity is a condition of the marriage, does the contract become void if the condition is unmet?

****Answer:**** In this case, the dowry and expenses should be refunded, and the failure to meet the condition voids the contract. However, if covering the matter and forgiving it prevails, this would earn a great reward from God.

48. ****Question:**** "Hospitality is enjoined upon you." Is this command obligatory or not?

****Answer:**** It is not obligatory.

49. ****Question:**** Regarding the punishment for adultery, sodomy, and theft, and their amounts?

Answer: The determination of the amounts for these punishments is referred to the House of Justice.

50. **Question:** Regarding the prohibition and permission of marriage between relatives.

Answer: These matters are also referred to the Trustees of the House of Justice.

Questions 51-60

51. **Question:** It is mentioned in the section on ablutions that if water is not available, one should recite “In the Name of God, the Most Pure, the Most Pure” five times. Is it permissible to recite this invocation in cases of severe cold or wounds on the hands or face?

Answer: Using warm water in cases of severe cold is permissible. However, if there are wounds on the hands or face, or other hindrances such as illnesses that make the use of water harmful, it is permissible to recite this invocation instead of performing ablutions.

52. **Question:** Is the recitation of the revealed invocation as a substitute for the Prayer of the Signs obligatory?

Answer: It is not obligatory.

53. **Question:** Regarding inheritance, do half-siblings on the mother’s side inherit along with full siblings?

Answer: They have no share.

54. **Question:** God said, “If someone dies during the lifetime of their father and has offspring, those inherit their father’s share.” What is the ruling if a daughter dies during her father’s lifetime?

Answer: Her inheritance is divided according to the Book among the seven classes of heirs.

55. **Question:** If the deceased is a woman, to whom does the wife’s share go?

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****Answer:**** The wife's share goes to the husband.

56. ****Question:**** The command regarding the shroud for the deceased states that it should be five garments. Does this mean five garments as previously practiced, or five wrappings, each inside the other?

****Answer:**** It means five garments.

57. ****Question:**** Regarding the differences found between some verses.

****Answer:**** Many Tablets were sent out to the regions immediately after being revealed, in their initial form, without review. Therefore, by command, and to prevent objections from the deniers, they were re-read in the Sacred Court and matched to the accepted grammatical standards. There is another wisdom in this: there was a significant gap between the new style in the Bayan of the Herald, may the spirit of all else be a sacrifice to Him, and the accustomed grammatical rules. Hence, the blessed verses were revealed in a manner mostly conforming to the prevailing usage for ease and brevity.

58. ****Question:**** Concerning the blessed verse: "In journeys, when you stop and rest, let every place of rest be a place of prostration for each prayer," is the prostration a compensation for the prayer missed due to insecurity, or does the prayer drop altogether during travel, with prostration taking its place?

****Answer:**** If the time for prayer arrives and there is no security, a single prostration is performed for each missed prayer upon reaching a safe place. After the final prostration, while sitting in the posture of unity, the specific invocation is recited. Prayer does not drop during travel if a safe place is available.

59. ****Question:**** If the time for prayer arrives after the traveler has stopped and rested, must they perform the prayer, or can they substitute it with a prostration?

****Answer:**** Prayer must not be omitted except in unsafe locations.

60. ****Question:**** If there are multiple prostrations for missed prayers, must the specific invocation be repeated after each prostration?

****Answer:**** It is sufficient to recite the invocation after the final prostration; it is not necessary to repeat it after each prostration.

Questions 61-70

61. **Question:** If a prayer is missed while at home, is it necessary to perform a prostration as a substitute for the missed prayer?

Answer: The ruling on this matter has been mentioned in previous answers: compensatory prayer applies equally both at home and while traveling.

62. **Question:** If someone performs ablutions for a purpose other than prayer, and the time for prayer arrives, is the same ablution sufficient, or must it be renewed?

Answer: The same ablution is sufficient; it does not need to be renewed.

63. **Question:** The Kitab-i-Aqdas prescribes nine rak'ahs to be performed at noon, morning, and evening. The Tablet of Prayer appears to have a different prescription. How should this be understood?

Answer: What is revealed in the Kitab-i-Aqdas pertains to a different prayer. Wisdom dictated in previous years that some laws of the Kitab-i-Aqdas, including that prayer, be written on a separate paper and sent along with some blessed writings to a specific location for preservation. Subsequently, the three prayers were revealed.

64. **Question:** Is it permissible to rely on clocks to determine the times for prayers?

Answer: It is permissible to rely on clocks.

65. **Question:** The "Prayer Tablet" prescribes three prayers. Is it obligatory to perform all three?

Answer: It is obligatory to perform one of these three prayers, and performing any one of them is sufficient.

66. **Question:** Is the ablution for the morning prayer valid for the noon prayer, and similarly, is the ablution for the noon prayer valid for the evening prayer?

Answer: Ablution is connected to the prayer, and it must be renewed for each prayer.

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67. **Question:** In the Greater Prayer, the worshiper is instructed to stand facing God. Could this be understood to mean that facing the Qiblih is not necessary?

Answer: It means facing the Qiblih.

68. **Question:** Regarding the blessed verse “Recite the verses of God every morning and evening.”

Answer: This refers to all that has been revealed from the Kingdom of Utterance. The first condition is the love and inclination of pure souls to recite the verses. Reciting one verse or one word with spirit and joy is better than reading many books.

69. **Question:** Can a person allocate part of their wealth in their will for charitable purposes, aside from paying the Right of God and the rights of people, or is their right limited to funeral expenses, shrouding, and transporting the body, with the remaining wealth to be divided among the heirs as prescribed by God?

Answer: A person is free in regard to their wealth. If they have fulfilled the Right of God and have no debts to people, everything written, decreed, and acknowledged in their will is accepted. God has permitted them to use what He has entrusted to them as they wish.

70. **Question:** Is the law revealed in the Kitab-i-Aqdas concerning placing a ring on the deceased’s finger limited to adults, or does it also apply to children?

Answer: It is specific to adults. Similarly, the Prayer for the Dead is also specific to adults only.

Questions 71-80

71. **Question:** Is it permissible for someone to fast outside the month of ‘Alá’? If they make a vow or pledge to God to fast, does that become obligatory?

****Answer:**** The ruling on fasting is as previously revealed. However, if someone vows to fast for God to fulfill a need or for another purpose, there is no harm. But God, exalted be His glory, prefers vows and pledges to be made for matters that benefit humanity.

72. ****Question:**** When there are no male children, do the residence and personal clothing revert to the House of Justice, or are they divided like other properties?

****Answer:**** Two-thirds of the residence and personal clothing revert to the female offspring, and the remaining third goes to the House of Justice, which God has designated as the treasury of the nation.

73. ****Question:**** If the period of patience has ended and the husband refuses to divorce, what is the ruling for the wife?

****Answer:**** Divorce takes effect at the end of the period of patience, but witnesses must be present at the beginning and end of the period to assist if needed.

74. ****Question:**** Regarding the definition of old age.

****Answer:**** Among the Arabs, it is considered the utmost age, and in the Bahá'í context, it is beyond seventy years.

75. ****Question:**** Regarding the ruling on fasting for a traveler on foot.

****Answer:**** The limit is two hours; if the travel exceeds that, breaking the fast is permitted.

76. ****Question:**** Regarding fasting for those performing strenuous work.

****Answer:**** They are exempt from fasting, but out of respect for God's law and the station of fasting, discretion and modesty during those days are preferred and recommended.

77. ****Question:**** Is it permissible to recite the Greatest Name ninety-five times with the same ablution used for prayer, or not?

****Answer:**** There is no need to renew the ablution.

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78. **Question:** Regarding the clothes and jewelry bought by the husband for his wife, are they to be divided among the heirs upon his death, or do they belong solely to the wife?

Answer: Apart from used clothing, everything else, whether jewelry or other items, belongs to the husband unless it is proven that they were gifts to the wife.

79. **Question:** What is the definition of justice in the context of proving testimony by two just witnesses?

Answer: The standard of justice is good reputation among people, and the testimony of the servants of God, from any group, is acceptable before the throne.

80. **Question:** If the deceased had debts, should the debts be paid from the residence, personal clothing, and other properties, or do the male offspring retain the residence and personal clothing, with debts paid from other properties? What if the remaining estate does not cover the debts?

Answer: Debts and rights are to be paid from other properties. If these are insufficient, payment is to be made from the residence and personal clothing.

Questions 81-90

81. **Question:** Is the third prayer to be performed sitting or standing?

Answer: Standing with humility is preferable and more beloved.

82. **Question:** Is the first prayer, which is to be performed when one feels inclined and submissive, to be done once a day and night, or does it have other times?

Answer: Once a day and night is sufficient, this is what the Tongue of Command has spoken.

83. **Question:** Regarding the definition of morning, noon, and evening.

****Answer:**** Morning is at sunrise, noon at its zenith, and evening at sunset. The times for prayer are from morning until noon, from noon until sunset, and from sunset until two hours after. The matter is in the hands of God, the Possessor of the two names.

84. ****Question:**** Is it permissible to marry non-Bahá'ís?

****Answer:**** Both giving and taking are permissible; this is what God has decreed as He sits upon the throne of grace and generosity.

85. ****Question:**** Regarding the time of the Prayer for the Dead, is it to be performed before or after burial, and is it necessary to face the Qiblih?

****Answer:**** The Prayer for the Dead should be performed before burial. As for the Qiblih: "Whichever way you turn, there is the face of God."

86. ****Question:**** At noon, there are two prayers: one at noon and the obligatory prayer for morning, noon, and evening. Is it necessary to perform ablutions twice, or is one ablution sufficient?

****Answer:**** It is not necessary to renew ablution.

87. ****Question:**** Regarding the dowry for rural residents specified in silver, should it be based on the residence of the husband or the wife, or both? What is the ruling if their residences differ, one being from a city and the other from a village?

****Answer:**** The dowry is determined according to the husband's residence. If he is from a city, the dowry is in gold; if he is from a village, the dowry is in silver.

88. ****Question:**** What is the criterion for determining whether a person is urban or rural? If an urbanite migrates to a village or a villager to a city with the intention of settlement, what is their status? Or is the criterion their place of birth?

****Answer:**** The criterion is settlement. Wherever the residence is, the law of the book applies.

89. ****Question:**** It has been revealed in the sacred Tablets that whoever owns the equivalent of nineteen mithqals of gold must pay the Right of God on it. Please clarify what should be paid for these nineteen mithqals.

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****Answer:**** The decree of God is nineteen percent. The calculation is based on this rate to determine what must be paid on nineteen mithqals.

90. ****Question:**** If the wealth exceeds nineteen mithqals, must the excess amount reach another nineteen mithqals for the Right of God to apply, or does the right apply to any excess amount?

****Answer:**** The Right of God does not apply to the excess unless it reaches nineteen mithqals.

Questions 91-100

91. ****Question:**** Regarding pure water and determining used water.

****Answer:**** A small amount of water, such as a cupful or two or three cupfuls, is considered used after washing the hands and face in it. However, a measure of a “kurr” or more of water does not change after washing one or two faces in it, and it is permissible to use it. Water is considered used if one of its three attributes changes; for example, if the color of the water changes, it is considered used.

92. ****Question:**** In the Persian Questions, the age of maturity is set at fifteen years. Is maturity a condition for marriage, or is marriage allowed before that age?

****Answer:**** Since the consent of both parties is a condition for marriage in the Book of God, and the presence or absence of consent is not known before maturity, marriage is therefore conditional on maturity and not permitted before it.

93. ****Question:**** Regarding fasting and prayer for the sick.

****Answer:**** Truly, fasting and prayer hold a great station before God, but they are to be performed when health is present and their benefits can be realized. Performing them during illness is not permissible; this is the decree of God, exalted be His glory, from before and after. Blessed are the listeners and doers. Praise be to God, the revealer of verses and the manifestor of proofs.

94. **Question:** Regarding mosques, shrines, and temples.

Answer: All buildings constructed as mosques, shrines, or temples specifically for the mention of God should not be used for any other mention. This is God's limit, and whoever exceeds it is among the transgressors. However, there is no harm to those who built them, as their work was for the sake of God, and they have received and will receive their reward.

95. **Question:** Are the tools necessary for performing a profession or craft subject to the Right of God, or are they considered like household goods?

Answer: They are subject to the same ruling as household goods.

96. **Question:** Regarding the substitution of a deposit with cash or another equivalent to preserve it from loss.

Answer: What was written in the question regarding the substitution of the actual deposit to preserve it from loss is permissible, provided that the replacement is equivalent to the trust. Your Lord is the elucidator, the knowledgeable, and the ancient commander.

97. **Question:** Regarding the washing of the feet in summer and winter.

Answer: The ruling is the same in both cases, and lukewarm water is preferable, although the use of cold water is permissible.

98. **Question:** There was a further inquiry about divorce.

Answer: Because God, exalted be His glory, abhors divorce, nothing specific was revealed about it. However, two or more witnesses are required from the beginning of the separation until the end of the year. If reconciliation does not occur by the end of the year, the divorce takes place. This must be recorded in the register of the religious judge appointed for the area by the House of Justice. This practice is necessary so that the hearts of the wise are not grieved.

99. **Question:** Regarding consultation.

Answer: If the opinions of the gathered souls initially differ, additional members should be included, and from among them, a number equal to the Greatest Name (or fewer or more) should be elected by ballot to consult anew. Whatever emerges from them is binding. If they differ again, the same

process is repeated a third time, and then the majority opinion is followed, as it guides whoever wills to the right path.

100. ****Question:**** Regarding inheritance.

****Answer:**** Concerning inheritance, everything commanded by the Primal Point, may the spirit of all else be a sacrifice to Him, is beloved. The property of those entitled to a share should be divided among the living, and anything else should be presented to the Sacred Court. The matter is in His hands; He rules as He wills. A ruling was revealed regarding the Land of Mystery in this context, where the share of those missing was temporarily divided among the existing heirs until the establishment of the House of Justice, at which time the ruling for this situation will be revealed. However, the inheritance of those who migrated in the year of the migration of the Beauty of the Ancient returns to their heirs; this is from the grace of God upon them.

Questions & Statements 101-107

101. ****Question:**** Regarding the ruling on buried treasure.

****Answer:**** If buried treasure is found, one-third belongs to the finder, and the remaining two-thirds are to be used by the members of the House of Justice for the welfare of the public. This applies after the establishment of the House of Justice; before that, it should be entrusted to trustworthy individuals in each country and region. He is the wise, the knowledgeable, and the commanding.

102. ****Question:**** Regarding the rights on property that yields no benefit.

****Answer:**** God has decreed that property which yields no benefit, i.e., produces no income, is not subject to the Right of God. He is the generous, the ruling.

103. ****Question:**** Regarding the blessed verse: “And for the lands where the nights and days are prolonged, let them pray by the hours...” to the end of the verse.

****Answer:**** This refers to those remote lands. As for these regions, the difference is minimal, and this ruling does not apply to them.

104. ****Statement:**** In the Tablet of “Abá Badí,” this blessed verse was revealed: “Indeed, We have decreed for every son to serve his father, thus have We ordained the matter in the Book.”

105. ****Statement:**** In one of the Tablets, the following words of God were revealed: “O Muhammad, the Face of Eternity is turned towards you, remembering you and enjoining the Party of God to nurture the children. If a parent neglects this most great matter revealed by the Pen of the Ancient in the Kitáb-i-Aqdas, their right to parenthood is forfeited, and they are counted among the deficient in the sight of God. Blessed is the servant who firmly establishes what God has enjoined in his heart and clings to it. He commands the servants with what will support and benefit them and draw them closer to Him. He is the ancient commander.”

106. ****Statement:**** “He is God, exalted be His majesty and power. God, exalted be His glory, has commanded all the Prophets and saints to water the tree of human existence with the rivers of manners and knowledge, so that what is stored within their inner beings, a trust from God, may manifest. For every tree has fruit, and what bears no fruit is fit for fire. What they spoke and taught was to preserve the ranks and stations of the human world. Blessed is the soul that clings in the Day of God to the roots of God and does not deviate from the paths of truth. Trustworthiness, piety, truthfulness, and purity are the fruits of the tree of existence. Greater than all of these, after acknowledging the unity of God, is the care of one’s parents. This word has been mentioned in all the Books of God and inscribed by the Supreme Pen. Consider what the All-Merciful has revealed in the Quran: ‘Worship God and do not associate anything with Him, and be kind to parents.’ Note that kindness to parents is linked with the oneness of God. Blessed is every wise and knowledgeable person who witnesses and sees, reads and understands, and acts upon what God has revealed in the previous Books and in this wondrous Tablet.”

107. ****Statement:**** In one of the Tablets, the following words of God were revealed: “Regarding the subject of zakat, We have commanded adherence to what was revealed in the Quran.”

Risálý-i-Suál va Javáb (Epistle of Questions and Answers)

Salat-i-Kabir (The Great Prayer)

Conducted once in every twenty-four hours

1 He is the One who sends down, the Forgiving, the Merciful.

For the one who prays to stand facing towards God, and when he stands and settles in his position, he looks to the right and the left as one who awaits the mercy of his Lord, the Most Gracious, the Most Merciful, then he says:

2 O God of Names and Originator of the heavens, I ask You by the rising places of Your hidden, lofty, and most splendid [presence], to make my prayer a fire that burns away the veils that have prevented me from witnessing Your beauty, and a light that guides me to the ocean of Your union.

Then he raises his hands for the Qunut, to God, blessed and exalted, and he says:

3 O Aim of the world and Beloved of the nations, You see me turning towards You, severed from all but You, clinging to Your rope by which all possibilities are moved. O Lord, I am Your servant and the son of Your servant; I stand present between Your hands, subject to Your will and desire. What I seek is Your pleasure. I ask You by the ocean of Your mercy and the sun of Your grace to treat Your servant as You wish and are pleased with. By Your holy majesty, beyond mention and praise, whatever appears from You is the aim of my heart and the beloved of my soul. My God, my God, do not look at my hopes and deeds, but rather at Your will that encompasses the heavens and the earth, and Your Greatest Name. O Sovereign of the nations, I desire nothing but what You desire, and love nothing but what You love.

Then he prostrates and says:

Salat-i-Kabir (The Great Prayer)

4 Glorified are You beyond being described by the descriptions of anyone other than You, or being known through the knowledge of anyone besides You.

Then he stands and says:

5 O Lord, make my prayer the abundance of life so that my essence may continue through the perpetuity of Your dominion, and that it may remember You in every world among Your worlds.

Then he raises his hands for the Qunut once again and says:

6 O You in whose separation hearts and livers have melted, and by the fire of whose love those in the lands have been ignited, I ask You by Your Name through which You have subdued the horizons, that You do not deprive me of what is with You, O Sovereign of necks. O Lord, You see the stranger hastening to his supreme homeland, under the shade of the domes of Your greatness and the proximity of Your mercy. The sinner seeks Your ocean of forgiveness, the humiliated [seeks] the expanse of Your might, and the needy [seeks] the horizons of Your wealth. To You belongs the command in whatever You will. I bear witness that You are the Praised in Your actions, the Obeyed in Your judgments, and the Chosen in Your command.

Then he raises his hands and says 'Allahu Akbar' (God is the Greatest) three times, then he bows for the Ruku' to Allah, Blessed and Exalted, and says:

7 O my God, You see my soul trembling within my limbs and my body, yearning for Your worship and eager for Your remembrance and praise. And it testifies to what Your authoritative word testifies to in the domain of Your declaration and the realm of Your knowledge. O Lord, I love to ask You in this position for everything You have, to affirm my poverty and elevate Your giving and Your abundance, and to reveal my incapacity and to demonstrate Your power and Your capability.

Then he stands and raises his hands for the Qunut once more and says:

8 There is no god but You, the Mighty, the Bestower. There is no god but You, the Judge in the beginning and the end. My God, My God, Your pardon has encouraged me, Your mercy has empowered me, Your call has awakened me, Your grace has established me and guided me to You. And as for my wealth and affairs, to stand at the door of Your closeness, or to turn towards

Salat-i-Kabir (The Great Prayer)

the radiant lights from the horizons of Your Will's sky. O Lord, You see the poor knocking at the door of Your bounty and the mortal desiring the abundance of everlasting life from Your generous hands. The command is Yours in all conditions. O Master of Names, to You belongs submission and contentment, O Creator of the sky.

Then he raises his hands three times and says:

9 Allah is greater than every great thing.

Then he prostrates and says:

10 Glory be to You, beyond the reach of the praises of those brought near or that the birds of the hearts of the sincere could ever arrive at the end of Your door. I bear witness that You are sanctified beyond attributes and exalted beyond names. There is no god but You, the Most High, the Most Glorious.

Then he sits and says:

11 I bear witness to what the things themselves, the Highest Assembly, the Highest Paradise, and beyond them the tongue of Grandeur from the most glorious horizon have borne witness: that You are God, there is no god but You, and the one who has appeared is indeed the Hidden Secret and the Stored Symbol, which is conjoined with its cornerstone 'Nun' by the 'Kaf'. I bear witness that He is what is written by the Highest Pen and mentioned in the books of God, Lord of the Throne and the Earth.

Then he stands upright and says:

12 O God of existence and Sovereign of the unseen and the seen, You see my tears and my sighs, You hear my noise and my screams, and the yearning of my heart. By Your might, my audacity has kept me from drawing close to You, and my offenses have prevented me from entering the field of Your holiness. O Lord, Your love has weakened me, Your neglect has destroyed me, and Your distance has burnt me. I ask You by the landing of Your feet in this wilderness, by Your "Here I am, here I am" to Your chosen ones in this space, and by the breaths of Your inspiration and the breezes of the dawn of Your appearance, to decree for me a visit to Your beauty and to act according to what is in Your book.

Salat-i-Kabir (The Great Prayer)

Then he magnifies (saying God is Great) three times, bows, and says:

13 To you be the praise, O my God, for empowering me to remember You and praise You, for acquainting me with the dawning place of Your signs, for making me submissive to Your lordship, humbled before Your divinity, and acknowledging of what the tongue of Your grandeur has uttered.

Then he stands and says:

14 My God, my God, my disobedience has broken my back, and my heedlessness has destroyed me. Whenever I contemplate the badness of my deeds and the goodness of Yours, my liver melts and blood boils in my veins. Your beauty, O the Desired of the world, verily, the face is shy to turn towards You, and the hands of hope are embarrassed to be raised to the sky of Your generosity. You see, O my God, my tears prevent me from remembrance and praise. O Lord of the Throne and the Earth, I ask You by the signs of Your kingdom and the secrets of Your omnipotence, to do with Your friends what befits Your generosity, O Master of existence, and what is appropriate for Your grace, O Sovereign of the Unseen and the Witnessed.

Then he magnifies (saying God is Great) three times and prostrates and says:

15 Praise be to You, O our God, for what You have sent down to us that brings us closer to You and grants us every good You have revealed in Your books and scriptures. O Lord, we ask You to protect us from the forces of doubts and illusions. Indeed, You are the Mighty, the All-Knowing.

Then he raises his head, sits, and says:

16 I bear witness, O my God, to that which Your chosen ones have borne witness to, and confess to that which the inhabitants of the highest paradise and the highest heaven have confessed, and those who have circled around Your great throne. The sovereignty and the dominion belong to You, O God of the worlds.

Salat-i-Vusta (The Midmost Prayer)

To be recited daily in the morning, at noon, and in the evening.

And whoever wishes to pray for it should wash their hands, and while washing, they should say:

1 My God, strengthen my hand to grasp Your book uprightly, not to be prevented by the forces of the world. Then preserve it from meddling in what is not within its domain. Indeed, You are the Capable, the All-Powerful.

While washing the face, he says:

2 My Lord, I have turned my face toward You. Illuminate it with the light of Your countenance, and then protect it from turning toward anyone else.

And afterwards, let him stand facing the Qibla and say:

3a God bears witness that there is no deity but Him; to Him belongs command and creation. He has made manifest the sunrise of appearance and the Speaker of the Mount, through whom the highest horizons have been illuminated, the Lote-Tree of the boundary has spoken, and the call has risen between earth and heaven. Sovereignty, dominion, might, and power belong to God, the Master of all worlds and the King of the Throne and the Earth.

Then he bows down and says:

4 Praise be to You, beyond my remembrance, the remembrance of those less than me, my description, and the description of those in the heavens and the earths.

Then he stands for Qunoot and says:

5 O my God, do not disappoint the one who clings to the fingers of hope in the tails of Your mercy and Your grace, O Most Merciful of the merciful.

Salat-i-Vusta (The Midmost Prayer)

Then he sits and says:

6a I bear witness to Your Oneness and Your Uniqueness, and that You are God, there is no god but You. You have made Your command manifest, fulfilled Your covenant, and opened the door of Your grace to those in the heavens and the earth. Blessings, peace, magnification, and glory be upon Your chosen ones, who are not hindered by worldly affairs from turning towards You, and who spend what they have in hopes of what is with You. Indeed, You are the Forgiving, the Generous.

Shorter Alternate for Verses 3 & 6

When the one praying wishes to recite:

3b God bears witness that there is no deity but Him, the Overseer, the Self-Subsisting.

Instead of the great verse, it suffices, and likewise it suffices in sitting to recite:

6b I bear witness to Your oneness and Your Uniqueness, and that You are Allah, there is no god but You.

Salat-i-Saghir (The Small Prayer)

To be recited once every twenty-four hours, at midday:

I bear witness, O my God, that You have created me for the knowledge of You and for Your worship. I testify at this moment to my powerlessness and to Your power, my weakness and Your authority, my poverty and Your wealth. There is no god but You, the All-Controlling, the Ever-Sustaining.

Salat-i-Saghir (The Small Prayer)

Part XIII.

Writings Revealed in the Year 1879

Lawh-i-Mánikchí Şáhib (Tablet of Mánikchí Şáhib)

In the name of the One God

1 Praise be to the enduring Creator, who is worthy to sprinkle dew from the ocean of His bounty, thus elevating the heavens of existence and adorning them with the stars of knowledge. He has guided mankind to the exalted court of insight and wisdom. This dew, which is the first utterance of the Lord, is sometimes called the water of life, for it revives the dead in the desert of ignorance. At times, it is referred to as the first light. This light, revealed by the sun of knowledge, becomes manifest and apparent when it shines, revealing the first movement. These manifestations arise from the generosity of the One endowed with knowledge. He is the Knower and the Bestower, pure and immaculate from all that is said and heard. The grasp of vision and knowledge, in speech and action, falls short of the hem of His recognition. Existence and all that is made manifest therein bear witness to this discourse.

2 Thus it became known that the first bounty of the Creator is speech, and the enduring and accepting recipient of it is wisdom. He is the foremost knower in the school of the world, and He is the manifestation of the Divine. All that is manifest from the radiance of His vision belongs to Him, and everything that reveals the manifestations of His knowledge. All names are His names, and the beginning and end of all deeds are with Him.

3 Your letter reached me in this prison of time, bringing joy and enhancing friendship, refreshing the memory of bygone days. I am grateful to the Creator of the world who decreed our meeting in the land of Arabia. We saw, we spoke, we heard. It is hoped that such a meeting will not be forgotten, and the turning of time will not erase its memory from the heart. May the

plant of friendship grow from what was sown, remaining verdant, flourishing, and enduring in the assembly of time.

The Hands of the Knowledgeable Physician

4 Regarding the question about the heavenly names, the pulse of the world is in the hands of the knowledgeable physician. He sees the ailment and with His wisdom, He treats it. Each day has its own secret, and every matter has its own sound. The remedy for today's pain is one thing, and for tomorrow, another. Be mindful of today and speak of today's matters.

5 It is observed that boundless ailments have overtaken the world, casting it upon the bed of misfortune. People, intoxicated with the wine of self-conceit, have kept the knowledgeable physician away. This has led to their own entrapment and that of others. They neither recognize the ailment nor know the cure. They have mistaken the truth for falsehood and counted the friend as an enemy.

6 Hearken to the voice of this prisoner. Stand and proclaim, so perhaps those who are asleep may awaken. Say, "O ye dead! The hand of Divine generosity offers the water of life; hasten and drink. Whoever is enlivened today shall never die, and whoever dies today shall never find life."

Purpose of Language

7 Regarding the language, you had written about both Arabic and Persian being commendable, for what is sought from a language is to understand the speaker's words, and this is achievable through both. Today, as the sun of knowledge is manifest and evident from the sky of Iran, it is fitting and deserved to praise this language.

8 O Friend, when the initial discourse emerged in latter days, a group of celestial beings heard a familiar voice and believed in it. However, another group, observing the actions of some not aligning with the words of one, remained distant from the radiance of the sun of knowledge.

What Purifies You is My Path

9 Say, O sons of the earth, the Pure God decrees that what purifies you and brings you comfort in this victorious day is indeed My path. Purity from impurities involves freeing oneself from things that cause harm and diminish the greatness of people. It includes the approval of one's own words and actions, even if they are good. And comfort is granted when each person shows goodwill towards all on earth. The knower of this discourse bears witness that if all the people of the earth followed the heavenly words, they would never be deprived of the ocean of Divine bounty. There is no star brighter in the sky of truth than this.

10 The foremost utterance of the wise is this: "O sons of the earth, turn from the darkness of estrangement to the light of the sun of unity. This is what benefits the people of the world the most." O friend, there is no leaf more pleasing on the tree of discourse than this, and there has been and will be no gem more captivating in the ocean of knowledge than this.

11 O sons of knowledge, the eyelid, with its delicacy, shields the eye from the world and all within it. What, then, would a thicker veil do if it descends over the eye of the heart? Say, O people, the darkness of greed and envy veils the light of the soul, just as clouds obscure the sun's light. If someone listens to this discourse with an attentive ear, they will unfurl the wings of freedom and soar effortlessly in the sky of knowledge.

12 When darkness enveloped the world, the ocean of bounty stirred and light became manifest, so that deeds might be seen. This is the same light foretold in the heavenly scriptures. If the Creator wills, He purifies the hearts of the people of the age with goodly words, and the sun of unity shines upon souls, rejuvenating the world.

Words Require Actions

13 O people, words require actions, for the true witness to the authenticity of speech is action. Without it, the thirsty are not quenched, nor are the doors of vision opened for the blind. The celestial wise say: Harsh words are seen

Lawh-i-Mánikchí Şáhib (Tablet of Mánikchí Şáhib)

in place of swords, and gentle ones in place of milk. Through this knowledge, the children of the world attain understanding and seek superiority.

14 The language of wisdom says: “He who does not possess me, possesses nothing. Forsake all that exists and find me; I am the sun of insight and the ocean of knowledge. I rejuvenate the withered and revive the dead. I am the light that shows the path to the sighted, and I am the falcon on the hand of the Self-Sufficient, who unbinds the wings of the bound and teaches them to soar.”

Freedom and Unity

15 The Unique Friend declares: “The path to freedom has opened, hasten and drink from the spring of knowledge. Say, O friends, the curtain of unity has been raised; do not see each other with the eyes of strangers. You all are of the same essence and leaves of the same tree. Truly, I say, whatever diminishes ignorance and increases knowledge is pleasing to the Creator. Say, O people, walk in the shade of justice and truth, and enter the pavilion of unity.”

16 Say, O those with eyes, the past is the mirror of the future; look and become aware, so perhaps after gaining awareness, you recognize the friend and cause no offense. Today, the best fruit of the tree of knowledge is that which benefits and preserves people.

17 Say, “The tongue is the witness of my truth; do not taint it with falsehood. The soul is the treasury of my secrets; do not entrust it to the hands of greed.” It is hoped that in this dawn, as the world is illuminated by the lights of the sun of knowledge, we may understand the wish of the Friend and drink from the ocean of recognition.

Speak Measuredly

18 O friend, as listening ears are rare, the pen has remained silent in its abode for some time. The situation has reached a point where silence has overtaken speech and become more favored. Say, O people, speak measuredly so that

A Prayer for Manikchi Sahib

newcomers may stay and those maturing may reach their potential. Milk must be given in measure so that the children of the world may grow into greatness and find their place in the court of unity.

19 O friend, we have seen the pure earth and sown the seeds of knowledge. Now, it remains to be seen what the sun's rays will do—whether they will scorch or nourish. Say, today, by the victory of the Unique Knower, the sun of knowledge has risen from behind the curtain of the soul, and all birds of the wilderness are intoxicated with the wine of knowledge, rejoicing in the remembrance of the Friend. Blessed is the one who comes and finds.

A Prayer for Manikchi Sahib

20 O Lord, I seek Your forgiveness with my tongue, my heart, my soul, my spirit, my body, my flesh, my bones, my blood, and my skin, for You are indeed the Oft-Returning, the Merciful. I implore Your forgiveness, O my God, with a plea through which You bestow the fragrances of pardon upon the people of transgression and clothe the sinners in the beautiful garb of Your pardon. I seek Your forgiveness, O my Sovereign, with a plea through which the sovereignty of Your pardon and care is manifest, and through which the sun of generosity and grace shines upon the temple of the sinners. I seek Your forgiveness, O my Forgiver and Creator, with a plea that hastens the erring towards Your pardon and benevolence, and causes the seekers to stand at the door of Your merciful compassion, the Most Merciful of the Merciful. I implore Your forgiveness, O my Master, with a plea that You have made a fire to burn away all sins and transgressions from every repentant, returning, remorseful, weeping, unblemished soul, and through which the bodies of the creatures are purified from the turbidities of sins and wrongdoings and from all that Your noble and knowledgeable self dislikes.

Lawh-i-Mánikchí Şáhib (Tablet of Mánikchí Şáhib)

Lawh-i-Ard-i-Bá (Tablet of the Land of Bá)

He is God, exalted is His state, the Greatness and the Power.

1 Praise be to the One Whose land of Bá was honored by the arrival of Him around Whom all names have revolved. Through this, the atoms and all possibilities rejoiced for what has risen, shone, appeared, and emanated from the prison's gate. This is where the sun of the beauty of the Greatest Branch of God, the ancient and most firm Secret of God, emerged, heading towards another place. By this, the land of the prison was saddened, and another rejoiced.

2 Exalted, exalted is our Lord, the Creator of the heavens and the Maker of all things, who by His authority opened the prison gate to reveal what He had previously sent down in the tablets. Indeed, He is the Almighty over what He wills, and in His grasp is the dominion of creation. He is the Almighty, the All-Knowing, the Wise.

3 Blessed, then blessed be the land that was graced by His arrival, the eye that found solace in His beauty, the ear that was honored by hearing His call, the heart that tasted the sweetness of His love, the breast that expanded with His remembrance, the pen that moved in His praise, and the tablet that bore His traces.

4 We ask God, blessed and exalted, to honor us with meeting Him soon. Indeed, He is the Hearing, the Powerful, the Responsive.

Lawh-i-Ard-i-Bá (Tablet of the Land of Bá)

Part XIV.

Writings Revealed in the Year 1881

Tablet to Vargá

To the Observer of the Face of God, the Most Glorious, the All-Glorious, His Honor Vargá, upon him be the Glory of God, the Owner of the Throne and the Earth.

In the Name of our Lord, the Most Holy, the Greatest, the Most High, the All-Glorious.

Sanctified and Holy Praise for God

Praise, sanctified and holy, is befitting and worthy of the mention and hearing of the Possessor of all names, who has illuminated the world of humanity with the sun of the sky of knowledge and adorned the heaven of understanding with the stars of insight. The world of knowledge considers itself ignorant, mute, and speechless before a drop from the ocean of His wisdom. The realm of vision finds itself blind and deaf before the appearance of the point of His Book. At the manifestation of His will, He does what He wishes, leaving all bewildered and astonished. At the emergence of His power, He decrees what He desires, leaving all overwhelmed and prostrate. The realm of meanings trembles at the movement of His supreme pen, and the kingdom of understanding bows humbly before the rays of the sun of His utterance. The breeze of His garment refreshes and revitalizes the gardens of the hearts of lovers, and the fragrance of His grace perfumes the realms of souls. One utterance of His elevates the heaven of knowledge, and one call of His rejuvenates the withered world.

Oh, what audacity that this perishable servant speaks in this station, and oh, what a loss it is for him to consider himself among the living. We are the dead, fallen in the realm of love and intoxicated, awaiting what grace the spring of His utterance bestows. Will it return this mortal frame to

Tablet to Varqá

nothingness, or will it grant eternal life? The command is in His hand; He gives and withholds, and He is the Commander, the Ruler, the Watcher, the Witness, the All-Knowing.

From God, Glorious is His Majesty, this perishable servant is a supplicant and hopeful for His grace, mercy, compassion, favor, kindness, and gifts. In the nights and days, with utmost humility and supplication, I ask for the support of the pure and the chosen ones so that all may rise in the mention, praise, and service of the Cause and act according to the will of God. God willing, it is hoped that the holy, detached, and assured souls will become intoxicated with the nectar of His utterance, enter the realm of possibility, and guide all religions to the horizon of the Merciful. Blessed is this auspicious day, blessed is this holy day in which the breeze of the divine breathed forth, the tongue of oneness spoke, and that which was hidden in the treasures of the power of our mighty Lord was revealed.

A Prayer to God

Glory be to You, O One to whom all things have turned, by whom the earth was cleft and the sky was split, and to the ocean of Your greatest name the realities of all names have hastened. I ask You by Your name, the Self-Subsisting, and by Your sovereign power over what has been and what will be, to decree for Your loved ones from Your supreme pen that which benefits them in this world and the hereafter.

O Lord, You see Your beloved ones among the most wretched of Your creation, and You hear their cries, their clamors, and their longings in Your days. I ask You by the name through which You subjected existence, from the realms of the unseen and the seen, to lift the veil from the faces of Your servants and Your creation so that they may turn to You and hear Your most delightful call that has risen between the earth and the sky.

O Lord, deliver them from that which prevents them from drawing near to You and from entering the precincts of the canopies of Your greatness. O Lord, reveal to them as You have revealed to Your chosen ones, and make Yourself known to them and what You have manifested by Your power and dominion. You are the One whom no circumstances can hinder, nor can any

Between the Holy Maiden and Baha'u'llah

signs prevent. You do what You will and decree what You desire. With You is the knowledge of all things in a book that none but Your Self has beheld. There is no god but You, the All-Knowing, the All-Informed.

Between the Holy Maiden and Baha'u'llah

O Beloved of my heart and Dearest of my soul, the song of the Bird of Your Utterance has informed me and the melody of the Nightingale of Your mention and praise has taught me what has delighted me with a joy that this servant is incapable of describing. Your Beloved and Our Beloved, the Aim of Your creation and our creation, the purpose of those in the heavens and the earth, bear witness to this. When the breezes of love shook me and I was drawn by what was spoken in praise of the Owner of Oneness, I took the Book and turned to the Mighty, the Bountiful, until I entered and stood before the Throne and presented what was within it.

The Words of the Holy Maiden for Varqa (Dove)

Then the face of the Beloved turned towards me and said: "O dove, what was promised in the Book has appeared, and what the possessors of intellect were unable to comprehend has been manifested. By His life, signs have come that the Mother Book has circled around. O dove, the Book speaks, yet the people do not understand. The Balance calls, yet they do not perceive. The Path cries out, yet they do not comprehend. They have cast the Tablets of God behind their backs and taken what they were commanded from the places of conjecture, those who disputed the signs of God and broke His covenant and denied His Cause, which has encompassed existence. Say, this is the day in which the sea of life surged before the face of the Merciful, and the Euphrates of knowledge and utterance flowed to the right of the Throne if you but knew. This is the day in which what was never before manifested has appeared, and the sun of wisdom and proof has shone forth from the horizon of the sky of imprisonment, and yet the religions have turned away from it. Say, O people of the earth, arise from your seats and then come to the Most High Horizon. By God, it has been illuminated with the name of our Most Holy, Most Glorious Lord. Beware that the circumstances of the

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world should prevent you from the Possessor of the unseen and the seen. Say, He has appeared in truth, and the oppression of the scholars, the might of the rulers, and the power of those who turned away from the Knower of the unseen will not hinder Him. Say, this is the day of utterance. Arise from the slumber of desire and then remember the Possessor of all names. It is better for you if you but know. This is the day in which every stander has arisen to serve the Cause, and every speaker has spoken in praise of God, the Self-Subsisting, the Sustainer. Say, O people, abandon what you knew before and take what you see today in its praiseworthy station.”

Baha’u’llah’s Response to Varqa

O dove, the present servant has come with your Book and read it before the face of God. Indeed, your Lord is the All-Hearing. We have heard your mention, your praise, your supplications, and have found the fragrance of your love, your humility, your devotion, and your turning towards God, the Lord of the worlds. Every word of your words testifies to the greatness, sovereignty, appearance, and manifestation of God. Indeed, your Lord is the All-Knowing. Rejoice in this mention, through which the river of life has flowed in the realm of possibility and the birds of eternity have chirped on the branches. Indeed, there is no god but Me, the Singular, the All-Knowing.

Varqa Mentioned in Previous Tablets

We have mentioned you after your return in various Tablets with a mention that attracted the hearts of the knowledgeable. Stand firm in serving the Cause of your Lord, speaking in His praise, and guiding others to His straight path. O dove, in your days when the realm of utterance was agitated and troubled by the oppression of the people of religions, this oppressed one stood alone for the Cause in such a manner that neither the prevention of the scholars, the noise of the learned, nor the oppression of the rulers hindered Him from what He willed. The supreme pen has circled in the field of wisdom and utterance at all times, making all hear its call and manifesting to all its proof. In certain years, calamities have come upon us that none but the divine knowledge can count and comprehend. Nevertheless, the pen did not

cease to move in nights and days, nor did the tongue choose silence. When the supreme word spread, and the banners of mention and praise were raised on the highest standards, the cawing of the crow and the buzzing of the fly appeared from behind the veil in such a manner that fear and anxiety seized the heedless souls, causing them to run from city to city and seek refuge from mountain to mountain. Now, with utmost malice and hatred, they have appeared and cling to misleading souls by any means. It is astonishing that souls who have clung to the source of conjecture and the rising place of illusions have indeed lost. Those who disbelieved in God, His signs, His sovereignty, His greatness, and His power followed those who are worse off in the sight of God, the Most High, the Great.

O Beloved of my heart, in reality, people are more inclined towards illusions than to the manifestations of certainty. All the people of utterance are aware that this servant was with the concealed self and for consecutive years, none but this servant was with him. Nevertheless, from those souls who had no knowledge, whatever they said was accepted, and to this day, no one has asked this servant about what they are heedless and veiled from. By the One who made all things speak with His mention and praise, the obedient ones, despite their lack of insight, are seen to be far superior to their leaders. By the One in whose hand is my soul, I swear by God and present this to God that perhaps some, by the strength of utterance, may tear asunder the veils and attain the light of the dawn of the Day of God and what has appeared therein. God willing, the Glorious, may grant success to attain the station of 'extinguish the lamp of illusions, the dawn of certainty has arisen.' However, alas and alas, for worldly desires have brought blindness and the veils of illusions have prevented the heart and sight from witnessing. Some factions who were nurtured in illusions and conjectures are very difficult to save because they are seen bound in the chains of conjecture and the shackles of illusions. The party of the Criterion is seen to be more veiled than all the other religions, for the leader of their faces is empty tales, behind them false news, to their right, conjectural mentions, and to their left, illusory thoughts.

Salvation for Receptive Souls

In these days, this holy, blessed word has shone from the horizon of the will of the Revealer of signs: They asked Ja'far, the brother of 'Askar, if any offspring remained from your brother? He said, there was a child, and he passed away. When the fabricated figures heard this, they denied and called him a liar. Consider to what extent the oppression reached and to what rank the slander ascended. After the mention of the holy vicinity and the appearance of the signatures, it came to what you have heard before. May God grant justice to such souls who have led the poor people into the wilderness of conjecture and illusions, and surpassed the followers of Abu Lahab. Now, for a long time, this title of 'liar' will remain for that truthful speaker among the people of Pharaoh. These fabricated, false souls cling to the same attachments, their origin, and path is the same. The receptive souls must be informed so that they become aware and are not deprived of what God willed by the whispers of the party of Satan. I swear by the brightness of the sun of justice that the intention of this oppressed one is that strong souls arise for the Cause and protect people from the evil of the devils, so they may reach a station where they see themselves independent of what has passed and consider all but God as non-existent and lost. Say, O friends, gaze at the horizon of the Cause and what has appeared from it. This is the counsel of God to His friends.

And in another position, this supreme word has shone from the horizon of the heaven of the utterance of the Master of all beings: So far, we have not torn all the veils that were between the people of the Criterion, nor have we completely broken the idols of illusions. If these two things happen, by the Lord of the worlds, the people of utterance would see themselves in the lowest of the low. Some were torn by the finger of power and the arm of strength disintegrated, but many remain and persist. If receptivity were seen in the people of utterance, all would have attained the recognition of what is mentioned by God. However, God bears witness that they are more veiled than the people of the Criterion and other religions, and I am the All-Knowing, the All-Informed.

In such a manner, the illusions of the people of the Criterion have surrounded that every possessor of a pen is incapable of describing it, especially the party

that considers itself saved. The Sunni and the community believe that the Promised One should be born, for they say that from the Prophet, may the souls of all be a sacrifice unto Him, no hadith indicating the existence of the Promised One in Jablaq or Jablasa or any other place has been seen. Rather, the hadith of the Master of all humanity, the Owner of grandeur, and the narration of the Great Sheikh indicate the birth of the Promised One in the lands of Persia. How many holy souls, who believed in the birth, were martyred in clear oppression. It is astonishing that, despite witnessing that the saved faction was a tyrannical, rebellious group, at the time of the test, they were seen to be the most wretched and misguided of all on earth, for this saved group hung the Beauty of Oneness in the air and inflicted upon Him what the first and the last avoided.

The people of utterance must ponder what has been among the people of the Criterion so that perhaps the true eye may open and see what needs to be seen. In this case, they will be mentioned among the seers; otherwise, animals are nobler than them. From God, Glorious is His Majesty, in all states, this servant, the Possessor of Majesty, is a supplicant and hopeful that He may look upon His grace, compassion, and favor, not upon the opposers and deniers and what they have, so that perhaps the morning breeze of mercy in this Day of God may pass and adorn all with the ornament of vision, justice, and equity.

Regarding What Varqa Wrote About the Esteemed Father

Regarding what you wrote about the esteemed Father, exalted be His glory, a while ago it was mentioned and attained in the sacred presence of the Bab of the Explanation. Reflect on the purity and station of that holy soul who was placed in such a position that the Eternal Beauty would pause during His comings and goings and would mention the Bab of the Explanation. By the life of the Beloved, this is a great station and a great favor. Blessed and joyous is his presence. Indeed, grace is in His hand; He bestows it as He wills. Verily, He is the Forgiving, the Generous.

That blessed Tablet was sent with Haji Mirza Abul-Hasan, exalted be His glory. God willing, it will reach and be attained. It also appears that at the

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time of its revelation, the aforementioned esteemed one, exalted be His glory, was present.

Regarding Sending Copies to Surrounding Areas

Regarding what you wrote about sending copies of what was dispatched to the surrounding areas, it was well received before His presence. He said: God willing, they will be assisted in spreading the divine verses, clear evidences, conditions, and manifestations.

Regarding your intention to focus on those aspects, it is highly favored because people are weak and unaware of certain matters. Often, they do not distinguish the buzzing of a fly from the rustling of the Tree of Eternity. Perhaps, by meeting you, veils may be torn asunder, and they may become truly unique in all aspects.

At a certain time, this firm and well-established blessed word shone and appeared from the horizon of the mouth of the Owner of Oneness: As long as the people of the Bayán observe and speak in accordance with the actions, words, indications, and implications of previous religions, they are heedless and deprived of the new Cause, the new creation, the new station, and the new condition.

In another place, this blessed word shone and appeared: “Indeed, I am the Creator of the heavens and the earth,” for it has no resemblance to what came before or after. This is indeed a novelty in all aspects. Blessed are the knowledgeable, and blessed are the successful. The end.

Regarding The Friends of Yazd

And regarding what you wrote about the friends of the Land of Yá (Yazd), may the glory of God be upon them, this answer has been revealed from the heaven of divine will:

He is the Most Ancient, the Most Great, the Most Holy, the Most Exalted, the Most Glorious.

O people of Yá, listen to the call of the Possessor of all names, who calls you from the Most Great Prison and invites you to a station that God has made sanctified from the descriptions of all religions and purified from their mentions and indications. He is the All-Powerful, by whom the standard of "He does what He wills" has been raised and the banner of "He rules as He desires" has been hoisted. Blessed is the strong one who has spoken this Most Great Mention, and the soul that has turned to His straight path. Indeed, we have entered the prison and called everyone to God, the Lord of the worlds, in such a manner that neither the armies nor the ranks nor the shouts of heroes and rulers, nor the noise of scholars and mystics, have prevented us. Blessed is the servant who has attained what God has willed, and woe to the heedless ones. This is the day in which earthquakes have appeared, tribes have lamented, widows have cried out, and the skins of those who disputed the signs of God and His proof have shuddered and denied His manifest, clear Book. Say, O people of the Bayán, leave what you have. By God, the Merciful has come with a proof that nothing in the possession of the parties can withstand. The Possessor of all names testifies to this in this great Tablet. Say, the oppressed one guides you to the face of God and commands you what delights the eyes of those who, when they heard the call, hastened to the Most High Horizon and responded to their Lord, the All-Seeing, All-Hearing. Beware that the circumstances of the creation prevent you from the Truth. Leave what people have with this name by which every wise matter has appeared. Support your Lord, the Merciful, with wisdom and utterance. This is what you have been commanded for successive years and in this Tablet that speaks before the faces of the world what the Tongue of the Ancient One has spoken: There is no god but Me, the Mighty, the Generous. Indeed, we have borne hardships and afflictions in private and in public for the exaltation of God's Cause. When it was exalted in truth, the buzzing of the fly was heard from behind the veil, lamenting as every prophet and every trustworthy messenger had lamented. Say, O people of the Bayán, be fair in the matter of your Lord, the Merciful. Beware that what prevented the people of the Criterion from turning to the Greatest Ocean also prevents you, and do not let what veiled the nations veil you. Fear God and do not follow every distant crier. Turn with the greatest steadfastness to the Most High Horizon. By God's life, this is better for you than what has been created in the earth and the sky. The Possessor of all names testifies to this in this unique Tablet. How many servants have been attracted by the verses of their

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Lord in such a manner that neither the might of rulers nor the strength of the powerful have frightened them. They hastened in the wilderness of love and faithfulness, saying: Here I am, here I am, O Beloved of hearts, and here I am, here I am, O Aim of those in the heavens and the earth. Thus has the Tongue of Grandeur spoken out of grace from Him to manifest what was hidden in God's treasury and inscribed in the books of the messengers. Take the Book of God with strength from Us and power from Us. By God's life, this is the day We promised before, that We would make you leaders in the earth and make you the inheritors. Hold fast, O servants of God, to the Greatest Cord and cling to the hem of God, the All-Powerful, the Mighty. Stand firm on the Cause with such steadfastness that the circumstances of the world and the doubts of the rejecters do not prevent you. Thus have We illuminated the horizon of the Book with the sun of the mention of your Lord, the Singular, the All-Knowing.

The Supreme Pen calls to the friends of the Land of Yá and its surroundings and mentions them with the best mentions, that perhaps the nectar of the utterance of the Merciful may seize them in such a manner that the indications of the world and the words of the nations cannot prevent it. Behold this pure, firm, blessed word, which is like a pouring rain for the gardens of the utterance of the Merciful. Observe and drink from it. You will not see and find the exalted truth with the eyes of the people. Turn away from all so that you may attain vision and meeting. Today is the day when the actions, ranks, and stations of all are manifested and will continue to be manifested, for the Wise Discerner has appeared, and the Detailed Knower is revealed and clear. Strive so that you may not be deprived of the infinite bounties of the Bountiful and not be prevented from what is befitting for this Most Holy Day. The spread of illusions is greater than before, and the armies of conjecture are stronger than they were. God willing, you will be assisted by the grace of the Merciful in a matter whose mention will remain forever in the dominion and the kingdom. Praise be to God, you have attained the Day of God and have perceived the fragrances of the garment of reunion. Those souls who considered themselves the highest, greatest, and most exalted among the people are deprived of the ocean of knowledge and veiled and prevented from the horizon of the divine Cause, while you have attained the preceding mercy and encompassing grace in a matter that has always been and will always be the hope of the sincere and the near ones. In

all conditions, ask God, Glorious is His Majesty, to assist you in preserving this precious pearl and to keep it safe and hidden from the eyes of thieves and traitors. He speaks the truth and guides the way. There is no god but He, the Mighty, the Beautiful.

The end.

Verses Out of Context

God willing, from the infinite divine favors, the nectar of attraction and longing, and the spring of steadfastness and desire from the exalted words that have been issued from the Source of the Cause, all will drink. Indeed, every soul that truly attains it will see the entire world as non-existent and will stand on the path of God with such steadfastness that the instigators of malice and hatred will find themselves incapable of hindering their movement. By the life of the Beloved, the horizon of power and steadfastness is illuminated and brightened by the lights of such souls. Consider the words of the distant crier. They take two words from the utterance and two words from the Criterion and make a verse and send it around. Consider how much they think people are foolish and ignorant to believe in such nonsense, yet they consider it proof and evidence. By your life, O Beloved of my heart, this servant is very bewildered by the people. What has happened, and what have the people committed to be led by such ignorance? From the beginning of the world until now, such novel conditions and mighty verses have not been seen, and the eyes of utterance and the sight of knowledge have not observed anything like it. No book can compare to a single most holy, most exalted Tablet. All the books testify to this. Whoever attains a drop from the ocean of justice, the world is surrounded by novel, mighty verses, and brilliant verses have been revealed that are equal to all heavenly books. In the divine Book, what has happened before and what will happen afterward is clearly mentioned. Nevertheless, they have said and continue to say what no heedless rejecter has said at the appearance of the manifestations, and the shamelessness of this rebellious, oppressive faction has reached such a level that they speak and continue to speak these nonsensical words at the appearance of the manifestation and the messenger. May God grant justice and bestow the sight of grace.

A Chameleon Burned Books

Among the recent news is that Mírzá Ahmad of the Land of K and R, one night in the great city, after using certain substances, burned all the writings that were an affront to God in his possession and said, "I like it." In truth, he is observed to be like a chameleon; it is unknown to which direction he intended and to which direction he desires, and in which way he turned and to which way he is turning. God willing, may God, Glorious is His Majesty, keep the hem of the Cause purified from such souls, or from His grace and bounty, grant them the nectar of certainty and assurance. Indeed, He is the Generous Giver.

Mirza Aqa Receives the Gaze of Divine Grace

Indeed, regarding what you wrote about Mr. Mirza Aqa and mentioned his kindnesses, as well as the special grace sought from God, Glorious is His Majesty, these matters were presented before His Presence. This is what was spoken by the tongue of the Merciful in the Kingdom of Utterance. His exalted words: "The gaze of divine grace is directed towards him. Praise be to God, he has attained what most people of the earth are deprived of." Some time ago, in the company of Mr. Abu'l-Hasan, a tablet specifically for you and another tablet in his name were sent. God willing, they will attain it. We counsel him to wisdom and steadfastness. God willing, he will be successful in these two great matters, and special grace will also appear from the heaven of grace. Verily, He is the Generous, the Bountiful. Praise be to God, the Most High, the Great. The end.

Blessings For the Martyrs of Miyandoab

Regarding your request for the blessings and favors of God, Glorious is His Majesty, for the martyrs of Miyandoab, it was presented, and these radiant words have descended from the heaven of divine will:

"O Pen of the Most High, mention those who turned towards My Most Glorious Horizon, who heard My sweetest call, who held fast to My firm cord,

who clung to My luminous hem, and who turned towards My face after the perishing of all things. They soared in the air of the love of their Lord, the Possessor of all names, and drank from the crimson cups of the wine of destiny. Blessed are you for having attained the ultimate goal, the highest station, and the loftiest rank. Congratulations to you and joyous are you for being remembered by the Beloved of the world and the Greatest Name, from whom every seeker finds the fragrance of the garment and every perceiver senses the aroma of My name, the All-Merciful, the Compassionate.

I bear witness that you have attained the knowledge of God in days when all things lamented and the supreme concourse bewailed what befell those who took the Book of God with power from Him and spent what they had in this straight path. Rejoice in the highest company with what your Master of all beings remembers you in this prison, which has been named with all the names and the Most Great Prison in the Book of God, the Mighty, the Praised.

Your blood was shed when it was mingled with the love of God, your spirits ascended when they were perfumed with the breezes of the days, and your bodies were laid down when they were adorned with the ornament of martyrdom in this Cause, for which the near and the sincere spent what they had. Thus, the Tongue of Grandeur has spoken of you and praised you. Verily, He is the Forgiving, the Generous, the Light shining from the horizon of the sky of the Mercy of the Merciful upon you, O manifestations of names in existence and dawning-places of knowledge among the people of religions.

You are those whom no hindrance prevented, nor did the ridicule of a polytheist. You heard and hastened until you attained the station inscribed by the Pen of God, the Singular, the All-Informed. Joy to you and blessed are you and those who remember you and visit you with what the Tongue of the Oppressed uttered when surrounded by sorrows from those who denied the right of God and His chosen ones and turned away from the face when it shone from the horizon of manifestation with a clear light."

And we mention the faithful one whom we have mentioned in My clear Book. He surpassed most of creation in the service of God and His Cause and attained a grace that none but the All-Knowing, the All-Informed was aware of. We were with him when his spirit ascended to the Supreme Company, and we gave him to drink from the purest Kawthar time and again, and

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he was encompassed by the mercy of his Lord in a manner that pens are powerless to describe. This is testified by the one who speaks and will speak at all times: Verily, there is no god but Him, the Mighty, the Beautiful.

O faithful one, you are a letter from My crimson scroll and a mention from this Book that speaks the truth and remembers My loved ones, with whom the supreme concourse visits and those who bowed to the face of their Lord, the Possessor of this wondrous Day. Blessed is he who remembers you and draws near to God through you, the Lord of the worlds.

God Will Enable Varqa to Do What He Loves

O dove, O you who gaze upon the Most High Horizon and drink My sealed nectar from the fingers of My white bounty, We have mentioned the servants whom you asked God to mention, and We have revealed His grace and kindness to them. Thank God, your Lord, for this great favor. You have a station with your Lord, the Mighty, the Praised. Indeed, He will enable you to do what He loves and is pleased with, and will support you in His mention in such a manner that hearts and minds will be attracted to it. Verily, your Lord is the All-Powerful, the All-Mighty. The end.

Assistance to Fulfill God's Will

Regarding what you wrote about Mr. Mirza Muhammad Khan and Mr. Mirza Muhammad Ali, it was presented in the Most Sacred Presence, and two exalted and noble Tablets specifically for them were revealed from the heaven of divine will and sent. God willing, they will attain them and be assisted in fulfilling God's will. As for the mention of Mr. Sabz Ali and his attention to Zanzan and his stay in that land for the purpose of spreading the Cause of God, all these matters were presented. His Exalted Majesty said: It is highly favored to focus on that land because many are unaware and are observed to be in a state of separation from the Cause. God willing, you will become the cause of their awakening with the fire of the love of the Merciful, and you will refresh the withered hearts with the Kawthar of the mention of the Merciful.

Adorn Mr. Rasul, exalted be His glory, with the adornment of greatness from the tongue of this oppressed one. Say, by God, you are mentioned before the Throne, and you are inscribed in My clear Book. The gaze of the Truth is directed towards you and, God willing, will always be. Be steadfast in the service of your Lord's Cause in every condition. What you see will perish, but what has appeared from the Supreme Pen will remain with you forever in the kingdom of God, the Mighty, the Wise. Adorn all the friends of that land with the adornment of the utterance of the Possessor of Religions. Good is the state of a heart that is enkindled with His love and a tongue that speaks His mention. Say, O friends of the Merciful, strive so that each of you may be observed as a sun rising and shining from the horizon of the sky of steadfastness, such that the polytheist and what he possesses and those with him are seen as mere clumps of clay. This is the station of the Great Steadfastness, which the horizons of the divine Tablets are illumined and brightened by its mention. The end.

Souls Turning to Conjecture

O Beloved of my heart, some weak souls in your land and its surroundings are observed to be on the brink of a dangerous cliff because they have heard things that were not worth listening to and have taken from souls who were devoid of knowledge. This is what I understood from the interpretation of the statements of the Revealer of signs and presented it to you. God willing, with the arms of power and strength, and the hands of divine might, and sufficient and healing utterances, they may turn from the left of conjecture to the right of certainty and drink from the Kawthar of steadfastness.

It is astonishing that people ask about the light of the sun's rays from Saha. Say, O people with insight, turn towards the sun itself and recognize it by itself. It does not need anything else to prove its reality; its proof is its signs and its existence. Have they not heard this word, or have they not seen the sun of grace rising from the horizon of the sky of manifestation, or have they not perceived the breezes of utterances? Indeed, in this Greatest Manifestation, all are commanded to observe Him with their own eyes and recognize Him by Himself. Even though the entire world is a book in proving this definitive Cause, and all things, books, scriptures, writings, and tablets,

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with the highest eloquence, call out and give glad tidings of the Days of God. The beloved of the self, this servant, and every wise person is bewildered by the heedless and their sayings. What this servant has presented, if some of the friends and gentlemen observe it, is very favored, so that perhaps the servants may be freed from the darkness of conjectures and illusions and be illuminated by the dawn of the Day of God.

If they reflect on the greatness that is mentioned in all the books regarding this Most Sacred Cause, they will become aware. In one place, He says: This is the Day in which nothing is mentioned but God alone. False breaths that existed before have prevented people from the essence of truth in this unique, mighty Day. In this position, utterances have appeared from the Tongue of the Ancient, which, if attentive ears listen to, will surely free and liberate them from what people have. The matter and the greatness and power belong to Him, and He is the ruler over what He wills, and He is the mighty, the powerful.

Last night, several Tablets descended from the heaven of divine knowledge, containing some mentions that truly melt the soul and ignite the body. This perishable servant intended to send copies of them but did not find the opportunity, as there were many travelers present, each requesting numerous Tablets from the heaven of the Oneness, and this perishable servant is occupied with writing them. With a hundred thousand tongues, I beseech that you support this perishable servant to fulfill this significant task. Indeed, He is the powerful supporter.

This servant asks his Lord that He may not prevent His servants from what has appeared in the dominion by His Greatest, Most Glorious Name.

Abide By Wisdom

And regarding what you wrote that one of the friends has written a treatise and presented it before His presence, this is what has been revealed in response:

Today, what is written must be observed with utmost precision to ensure that it does not cause discord or become a subject of criticism by the people. What the friends of God speak today is heard by the people of the earth.

In the Tablet of Wisdom, this word was revealed: “The ears of the heedless are stretched towards Us to hear what they can use to object to God, the Sovereign, the Self-Subsisting.” This matter is not without importance; what is written must not depart from wisdom, and the words must be imbued with the sweetness of milk so that the children of the age may be nurtured by it and attain the station of maturity. We have previously mentioned that one word is like the springtime, refreshing and rejuvenating the hearts of the people, while another word is like the scorching wind, burning flowers and blossoms. God willing, authors from among the friends of God should write that which fair-minded souls will accept and that will not become a subject of criticism by the people. The end.

Explanations of the Kitab-i-Aqdas

The Verse of Tahreem (Prohibition)

Regarding the blessed verse of Tahreem that was revealed in the divine Book, the question was presented before the Throne. He said, “The preferred and beloved way was for it to be mentioned to you orally in His Presence. For now, it is not permissible to mention it in writing until its day comes.” The end.

Successorship

Similarly, the question about this blessed verse was presented: His exalted words, “When the ocean of reunion ebbs,” to His exalted words, “that which has branched from this mighty root.” The divine intention refers to His Holiness, the Most Great Branch, and after him, His Holiness, the Most Mighty Branch. My spirit, essence, and being are a sacrifice for the dust of their feet.

Who Are the Twigs?

Regarding your question about the branches (Aghsan) and twigs (Afnan) of God, it was presented in the Most Sacred Presence. He said: Up until now, what has been mentioned about the Afnan by the Supreme Pen refers to those souls connected to the Primal Point (the Báb). In this Manifestation, we have invited everyone to the Most High Horizon and guided them to the Greatest Ocean. At the beginning of the days, a specific supplication was revealed for them, and in that supplication, the success of faith and recognition was destined for them. God willing, they will act according to what God wills and remain steadfast and firm in this Most Great Cause. Blessed are they for being named with this name from which the fragrance of the Merciful has spread in the realm of existence, and we have attributed them to this tree as a grace from us upon them. So, ask God to protect them from the insinuations of the people and the doubts of the learned. We have preferred some over others in a book that none but God, the Lord of the worlds, has comprehended. What has been destined for them will be revealed by the All-Knowing, the All-Informed.

Who are Kinsmen?

The souls currently associated with the Tree are mentioned as kinsmen in the Book of Names. If they act according to what God wills, blessed are they for turning and succeeding. They should ask God to protect them and enable them to remain steadfast in their current state. Today is a day when all souls must strive to attain the word of satisfaction from the Possessor of all names.

Who Are the Branches?

The term Aghsan (branches) refers to the present branches, but in the primary rank, there have been and are two Great Branches. Souls are considered fruits and leaves afterward. In the possessions of people, there has never been and will never be a right for the branches. The end.

What Can Branches Do?

This blessed verse was mentioned: His Exalted Majesty said, “Refer what you do not understand from the Book to the branch that has branched from this mighty root.” The ‘Book’ refers to the Kitáb-i-Aqdas, and the ‘branch that has branched off from this mighty root’ refers to the Aghsan. The end.

Fasting During Travel

Regarding the fasting of travelers and the limits of travel, this question was presented (what constitutes travel and when does the term “traveler” apply, and if a traveler stays in a place for several days during their journey, what is their obligation? Also, on the day a traveler intends to start their journey, for instance, if they become a traveler at noon or in the afternoon, what is their obligation from morning until noon?):

The limits of travel have been specified as nine hours in the divine Book. This means that from the place where one starts traveling to the place where one intends to reach, if it takes nine hours, the obligation to fast is lifted. If a traveler stops in a place and it is determined that they will stay there for up to nineteen days, they must fast. If the stay is less than that, fasting is not obligatory.

If during the fasting period a traveler arrives in a place and intends to stay there for a full month, they must break their fast for the first three days and then resume fasting for the remaining days. If they return to their home, they must fast on that day. On the day they intend to start their journey, fasting is not obligatory from the morning until the time of departure.

Other News

News From a Well-Known Island

This humble servant presents that all the names mentioned in your previous and subsequent communications, which reached this humble servant, were all

Tablet to Varqá

presented in the Most Sacred Presence. He expressed His favor and a Tablet from the Most Sacred was sent specifically for Mr. Sabz Ali. God willing, he will attain it.

This humble servant requests that, in any way that is appropriate and fitting, you mention this servant's humble devotion and reverence to everyone. Strange and wondrous events have appeared from the well-known island (Cyprus) in these days. A recent news has arrived that is a cause of embarrassment, and this servant is ashamed to mention it. We leave it to God, Glorious is His Majesty. He does what He wills and decrees what He desires.

Mr. Sabz Ali, praise be to God, has torn the veil and shattered the idol of illusion, and has drunk the Kawthar of certainty from the hand of the Holy Spirit. God willing, he will always attain this exalted station.

Praises to Followers

According to the command, convey the praises of God to those associated with Mr. Abá Basír and Mr. Sayyid Ashraf in the land of Záh, and express the grace of God to all, so that everyone may be illuminated by the rays of the sun of truth and drink from the ocean of steadfastness. Verily, He is the Guardian of the sincere and the near ones.

Regarding what you wrote about the esteemed Ĥarf-Ĥayy, exalted be His glory, after visiting according to the command and will, he returned and then sought permission to stay in the great city. Permission was granted, and after some time, he ascended to the Most High Horizon. Blessed is he; indeed, he is among those who attained what was foretold by the Primal Point, may the spirit of all else be a sacrifice unto Him, and he was among the successful.

And Mr. Mullá Muhammad 'Alí Deh, exalted be His glory, has turned his attention for some time, and news about him has come from the City of God and other areas.

Reassurance to Varqa From God

O Beloved of my heart, the mention that was at the end of your book was once again presented in the Divine Presence after presenting the matters. This answer has descended from the heaven of divine will. His exalted words:

“O dove, O you who gaze upon the face of your Most Glorious Lord, We have heard what you supplicated to God at the end of your book. Blessed is your face for turning towards Him and your tongue for speaking. Mention your Lord among the people so that through mention and utterance they may be attracted to the horizon of the Merciful and drawn closer to a station where the affairs of the creation do not prevent them from the truth, nor the doubts of those who disbelieve in God, the Most High, the Most Great. Blessed are you and those who hear your words concerning the Cause of God, the Lord of the worlds. The Glory shining from the horizon of eternity be upon you, O you who have attained the nectar by My mighty, wondrous Name.”

The expression of mention, praise, glorification, magnification, and greetings to the friends of the City and the Divine lands from this humble servant is dependent on the grace of that Beloved. The Glory be upon you, and upon your kinsfolk, and upon those who have fulfilled the covenant of God in His mighty, wondrous Day. Praise be to God, the Unique, the One, the Mighty, the Wise.

Your servant, on the first of Sha’ban, the year 1298. (June 27, 1881)

Tablet to Varqá

Part XV.

Writings Revealed in the Year 1882

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Introduction

In the name of our Most Sacred, Most Supreme, Most Exalted Lord,

God bears witness that there is no deity but Him, and He who has appeared among the nations is indeed our Lord and Master of the world, the Ancient Sovereign. He who manifests the Greatest Name—at His appearance, every foundation is shaken and all humanity is thrown into turmoil, except for those whom God wills, the Lord of us all, the Lord of those on earth and in the heavens, the Lord of the Throne and of the dust. There is no god but Him, the One, the Single, the All-Powerful, the All-Knowing, the Wise.

Praise for the Friends of God

The fragrance wafting from the highest paradise and the supreme paradise rests upon the purified ones and friends of God, by whom the light of unity shone from the horizon of every city and land, and by whom the radiant star of utterance rose among the people of knowledge. The Merciful revealed in the Qur'an what has come to pass through them. They strive in the path of God, fearing not the reproach of anyone.

The servant acknowledges that they are the servants whose remembrance and praise are enshrined in the books of God. Their authority, greatness, perseverance, and steadfastness are all recognized. Their trials and tribulations for the sake of God surpass those of all others, and they are in the highest station in the realm of names. Blessed are we, and blessed are they; their blessings are better than ours.

Through them, veils have been rent, signs have appeared, and banners have been raised. Their concerns for the world did not prevent them from the truth, nor did the veils of scholars keep them from the Lord of Names. When they heard the call between earth and heaven, they hastened to the highest horizon and said, "Here we are, O Creator of the heavens, manifesting in Your most exalted, most wonderful, and most glorious Name." They then set forth with bright faces toward cities and villages, speaking of what was revealed by the Lord of the Throne and the dust.

Upon them rest God's blessings, mercy, radiance, light, glory, grace, and generosity. The servant beseeches his Lord to support them under all circumstances and protect them from those who disbelieve and turn away from that which has raised their ranks and elevated their stations.

Sadness for Those Who Turn Away

By God's life, the servant's heart is melting, nearly dissolving, witnessing people turning away from that which they call upon every morning and evening, night and day, rushing to His house to act as commanded, with their sighs rising in humility and supplication as they work. Yet when the sun of testing shone, and the decree of the Merciful became manifest, they fled like startled donkeys. If only they were content with fleeing and denying alone. Instead, they persisted in evading and objecting, doing deeds that grieved the dwellers of the heavenly realm and the people of the kingdom of the divine. Behind them rose a cloud of sorrow, which even darkened the robe of the Merciful.

At this moment, the servant, clinging to the cord of God's grace and holding fast to His bountiful hem, prays that humanity is adorned with the mantle of justice and guided to the straight path by God's generosity and care.

The spirit of the servant is a sacrifice for your love, service, alienation, and affliction. I was contemplating the world's affairs and events, looking at matters bewildered and stunned when your pen's sound reached me, drawing me to you and inclining me toward you. Upon hearing the melody of speech and the song of yearning, I turned toward the dawning place of the radiance and presented what was in your book to the Lord of the horizons. When it

was completed and concluded, the rustling of the Sidrat al-Muntaha arose from the highest station. Mighty is His grandeur and exalted His greatness!

A Response About Prior Letters

The name of the All-Knowing One who remembers:

O My name, a revelation from the kingdom of understanding has descended and become manifest in such a way that the very essence of remembrance, expression, proof, and faith are seen enraptured and intoxicated, except for whom God wills.

O My name, what has caused the people to remain deprived of the breezes of the spring of mercy and the fragrances of the divine days? Knowledge, understanding, longing, yearning, attraction, and allure were all created for this day. Yet, the mirrors of existence are deprived of the reflections of the Sun of Manifestation.

If any soul does not hear this call, it is certain that they do not possess hearing, and if they do not witness the radiance of the Manifestation, they have no vision and will not gain it. To what are they drawn, and from what are they turning away? Praised is He who has revealed to you and veiled them because of their deeds.

It is without doubt that the primary reason for people's veiling and turning away is the authorities of external matters—those who consider themselves to be scholars and deem themselves the heads of religion. All things bear witness to the oppression of these heedless and aloof souls and lament over it. They say, "We believe in God," yet they pass judgment against Him without realizing it. They rise and pray but fail to comprehend.

In the name of Truth, they have been honored and continue to be so, yet they seek the greatest disgrace for Him. If only for a moment they were pure-hearted, they would hear the warbling of the dove of the Cause and turn from the north to the right.

Blessed is the soul whom desire did not prevent from the Lord of creation. When they hear, they hasten, respond, and arise in service to the Cause in

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such a manner that the truth is before their eyes, and the creation behind them.

Thus spoke My exalted Pen before the creation of earth and heaven, and at this time, every ear has heard what the ear of Moses heard at the Mount of Expression, and the ear of the Beloved heard when he turned to God, the All-Knowing, the Wise.

By God, the proof of God has been fulfilled, and in its entirety, it circles the Throne, while the people remain in clear doubt. They see the signs and deny them, hear the call and turn away from it. Behold, they are in clear loss.

Let nothing sadden you; be constantly in all conditions upholding My service, speaking My praise, acting upon what has been revealed from the kingdom of My Cause, and commanding what We have revealed in My mighty Book.

The present servant has read your letter to the oppressed one. We answered you truthfully and sent you that which will delight the eyes of those who have not broken the Covenant and have clung to the hem of their Lord's noble cloak.

Exalt the countenances of My loved ones on My behalf, and give them glad tidings of My mercy that has preceded, and My favor that has encompassed those in the heavens and the earth.

Say, "O friends, be wise and uphold that which will exalt this strong and steadfast Cause." We mention the maidservants who have listened and turned to God, the Peerless Knower.

O Mahdi, the distinction between has been lifted, for it is observed that some heedless souls have not understood the rank of the effect, let alone the Effector. They recite the verses of God but are unaware of His station and remain deprived of His fragrances. They see the clear proofs yet are veiled from knowledge of Him. Glorified is God; blindness has seized their sight to the extent that they cannot distinguish light from darkness.

Ask God to guide them, strengthen them, purify them from self and desire, and adorn them with what is pleasing to Him. Indeed, He is the Master of all creation, the Lord of both worlds.

Letter 1

O My beloved essence, in every moment, the kingdom of expression reveals what every attentive soul recognizes as the fragrance of the supreme paradise. Were I to say that stones and mud have been endowed with wisdom and listened attentively to the call of God, the Most Glorious, it would be true and beyond doubt.

Today, the whole world is adorned with the wondrous garment of existence, and the hidden, apparent bounties of God have been bestowed upon all. Yet, all are heedless and distant, except for whom God wills.

Regarding the non-receipt of petitions and letters, everything received from your blessed hand has been answered and sent in full. I ask and hope from God, the Most Glorious, that all that has been sent is received and adorned with the clear verses and lofty words.

O my God, convey what You have revealed to Your name and grant them the gift of Your expression and the heavenly feast of Your grace. You are, indeed, powerful over all things.

So far, this servant has sent four letters, and despite many engagements and writings, there has been no neglect or delay in answering your blessed letters.

Regarding your attention to the land of Eshtehard and the friends there among the maidservants and servants, blessings of God be upon them. It has been submitted in the exalted court:

“This is what has been revealed for them from the heaven of the will of our mighty and exalted Lord. Mighty is His speech, great is His sovereignty, and exalted is His grandeur.”

Letter 2: The People of A and Sh

In the name of the Compassionate and Generous One,

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The Exalted Pen mentions the people of “A” and “Sh” and counsels them according to what befits their association with the Greatest Name. Days are few, and limited, perishable ornaments are not worthy of attention. Uphold truth and cling to His favor. Recognize your value and rank. Praise be to God, you have attained what most people on earth are heedless of and veiled from, as are the scholars and mystics who considered themselves leaders of flocks and guides of humanity, except those who have drunk from the sealed wine in the name of the Lord of Creation and shattered the idols of illusions and doubts with the aid of certainty.

Recognize the value and rank of God’s favors and remain engaged in His remembrance. His blessings are countless and will remain so, and His grace encompasses all. As is evident, in this Greatest Prison, with the hands of remembrance and means of expression, He has constructed for each a lofty palace that will not perish, and time will not ruin. It was built by the hand of power and raised by pure favor. Recognize and then give thanks to your Lord, the Forgiving and Generous One.

The clamor of scholars, the cries of the ignorant, and the oppression and tyranny of the rulers are neither enduring nor lasting. Soon, all will return to oblivion. What remains and will endure is the favor of Truth.

Adhere to good deeds and manifest divine morals so that all may receive the pure, sacred fragrances from you and turn toward the Friend. Pray to the Most Exalted One that He illuminates all people of the earth with the light of justice, transforming oppression and tyranny into fairness. He is powerful and capable, knowing and seeing.

Blessings be upon you and upon those whose self and desires did not prevent them from God, the Lord of all and the Master of the world to come and this world.

This is what has been revealed for the maidservants of God: His blessings rest upon them.

To the Maidservants of A and Sh

In the name of the All-Knowing and All-Aware,

Letter 2: The People of A and Sh

O maidservants of God among the people of “A” and “Sh,” rejoice as the oppressed one remembers you with words that will endure as long as the kingdoms of earth and heaven last and will be read by honored servants. Blessed is the woman who hears, responds, and attains remembrance of God, the Mighty, the Sustainer. Woe to the servant who turns away from God when He comes with the truth, with authority that encompasses all that has been and will be. How many scholars have been kept away from the sea of knowledge during the days of God, and how many communities have drawn near and attained its shores and drunk from it in the name of their Lord, the Sovereign of Existence?

O divine maidservants, the world’s oppressed one turns to you from this Greatest Prison and remembers you. If you understand the greatness of this station, you will attain the greatest joy, a joy that the world’s sorrows cannot change and that the nations’ clamor cannot prevent. Blessed are you, for you have turned toward the highest horizon and are occupied with the remembrance and praise of God, the Most Glorious.

All of creation was made for the knowledge of Truth, yet all are veiled, and you are nourished by the wonders of His grace. Speak in His name, drink of His remembrance, and rejoice in His memory. You are mentioned among the leaves of paradise before God, speaking in His remembrance and ignited with His love.

You have attained a station of which most scholars on earth are unaware, and in such a way that God, the Most Glorious, has empowered you to listen to His expression and heed His call. When one radiance of His lights manifested on Mount Illumination, it overwhelmed, and in these days, He continually manifests to His friends without interruption.

The site of this Manifestation’s radiance has been and will always be the realities of humanity. Reflect, so that you may discover this station and take delight in the living waters of the divine expression. Blessed are those who drink, and joyful are those who know.

Blessings be upon you from God, the Manifestation of Signs and the Revealer of Verses.

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The Form of the Blessed and Sacred Leaf (Possibly Khadijah Bagum)

The sun of divine favor has shone upon all, and the Euphrates of mercy flows for each of the near and sincere ones. Take and drink, for He is the Most Generous Giver.

In these days, God, the Most Glorious, bestowed a blessed and sacred leaf upon my spirit, essence, and being—may my life be sacrificed for her. Some of those present were saddened, and the signs of sorrow appeared among many. The blessed Tablet descended from the heaven of the divine will, and this servant mentions its form so that all on earth may become aware of the steadfastness of the image of justice on the throne of utterance and be alerted.

This is the form of what was revealed from God, the Lord of the worlds: “Mighty and glorious is His word.”

He is God, exalted is His glory, greatness, and might.

Men and Women Are Equals

O My leaf, bear witness that there is no God but Him, the One, the Unique, the Almighty, the Sustainer. Afterward, let all know and be enlightened with the light of certainty from this verse: in the sight of God, men and women have always been and are equals. The manifestation of the Light of the Merciful in one radiance has created both. He created them for each other.

Among the creation, the most beloved to the Truth are those who are most steadfast and foremost in the love of God, exalted be His majesty. Rejoice and then give thanks for what God has bestowed upon you, whom We have named Sarah in the Kingdom of Names. He is the Protector of every community and the Master of every servant. Remain firm and steadfast. Blessings be upon you all from the oppressed stranger.

From this blessed Tablet, it is evident and clear that all are the same before God: “The most noble among you in the sight of God is the most righteous.”

Letter 2: The People of A and Sh

They are distinguished only by their love, piety, obedience, and virtue. In this regard, this sublime word has been repeatedly heard from the tongue of the Sovereign of Names.

The friends of Truth must be adorned with justice, equity, affection, and love. Just as they do not allow oppression and injustice upon themselves, they should not allow it for the maidservants of God either. Indeed, He speaks the truth and commands that which benefits His servants and maidservants. He is the Protector of all in this world and the next.

Aqa Asad's Mother is Forgiven

You mentioned the esteemed Aqa Asadullah of the lands of "A" and "Sh," and his mother. After sharing this noble word from the Mother Book, His blessed and exalted words are:

"O Asad, We mentioned you before and reminded the servants who believed in you. Blessed are you in God, the Lord of all worlds. We mentioned your mother, who ascended to her Creator. We heard her call. Indeed, your Lord is the Hearer and the Seer. God has forgiven her out of His grace and adorned her with the garment of His beautiful remembrance. Blessed is she and every community that approached and bore witness to what God testified: that there is no God but Him, the Unique and All-Aware."

The Question of Rights (Huqu'u'llah)

Regarding the question of rights, whatever you do is accepted before the Throne. This matter was presented in the exalted court. This is what the tongue of utterance spoke in the kingdom of understanding:

O My name, My glory be upon you. You have been permitted to collect the rights and distribute them to the friends of Truth as you see fit. If, for a few days, due to the world's lack of readiness, the friends of Truth appear needy and impoverished, Truth bears witness to their loftiness, elevation, wealth, and independence because these conditions are transient and have no impact on the essence. God willing, the wealthy of the earth will be enabled to fulfill what the Exalted Pen revealed in the Divine Book.

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Honor for Muhammad Ghulam Ali Khadim

May Muhammad Ghulam Ali Khadim be assisted with the remembrance and service of Truth. Honor him in My name and give him glad tidings of My remembrance, which no treasure on earth can equal.

The Arrival in the Land of T

Regarding the arrival in the land of “T,” the matters of interaction, love, and preparedness among the friends of God were submitted, and His words were:

“O My name, strive that the point of divine love may attract everyone and establish unity on the throne. This matter precedes all others and is the cure for the chronic diseases of the people of the world. We remind them and exalt them from this exalted station, and We give them glad tidings of what has been decreed for them from God, the Mighty and All-Sustaining. We command them to uphold what befits My most exalted, most sacred, most beloved Name.”

All humanity seeks to grasp that which leads to the manifestation and elevation of the remembrance. They strive to the point of bewildering a wise person, yet their intention appears as a mirage. Praise be to God, the friends of this age hold to a cause that has no parallel in the world. Therefore, all must arise to that which uplifts God’s word, as nothing aids this better than good deeds and pleasing conduct.

God willing, all will support the Truth, the All-Glorious, with these visible and powerful armies. The actions of the world’s predators are unacceptable. All have come for union, not separation; for reconciliation and harmony, not division and hypocrisy. If they act according to what Truth has commanded, soon they will find themselves on the carpet of comfort, honor, and blessings. A hundred thousand blessings to the doers and the sincere.

This perishable servant beseeches and hopes that all will be made aware of the effects and fruits of the Sidrat al-Bayan. By the life of the Beloved, each soul that becomes aware will cling to God’s laws with complete yearning and enthusiasm.

Ascension of the Leaf of Light

Mention has been made of the ascension of the leaf of light, Her Highness, the Consort, upon whom rests all glory. The news reached us, and for that noble leaf and fruit of the Sidrat al-Muntaha was revealed what nothing can compare to, adorned with the garment of existence. Truly, the grief of separation has melted away. One passage revealed by the Exalted Pen concerning her is this sublime word:

“Verily, the sign of reunion brought you to life in the beginning, and the sign of separation took your life in the end.” Furthermore, He says, “This lofty fruit truly melted in separation, so she is mentioned among the martyrs before God.”

A Visitation Day and Night in Remembrance of the Leaf

The reward for this action is a remembrance that descended from the Exalted Pen as a visitation day and night. Any soul that ascends receives the robe of forgiveness. This grace is specific to her, except for those who openly deny the Truth of God and His signs.

From the heaven of mercy and the horizon of divine favor descended and shone that which is scented with the fragrance of everlasting life and wafts the breezes of life. Exalted is the Speaker, praised is the Expounder, and glorified is the Communicator. Mighty is His grandeur and His sovereignty. There is no god but Him.

Aqa Sayyid Abu Talib and Haji Mirza Kamaluddin

Mention has also been made of the ascension of Aqa Sayyid Abu Talib and Haji Mirza Kamaluddin. Special revelations have descended from the heaven of grace for each of them. Truly, they have no parallel. Blessed are they. Would that I had been with them to attain what the Tongue of Grandeur spoke in their favor.

Aqa Mirza Haydar Ali

Mention was made of the beloved of the heart, Aqa Mirza Haydar Ali, upon whom be Baha'u'llah's glory. Information about him has reached from all directions from the land of "Kh." Several steadfast and upright souls have submitted his mention and what occurred in that land to the sacred court. Similarly, in some of the divine Tablets and letters sent to various places, he has been mentioned.

When this exalted word appeared from the tongue of the Sovereign of Names and the Creator of Heaven, the mighty and powerful Truth made Mirza a refuge for what became manifest and a cause for the elevation of the word. With a smile, He said, "If it were otherwise, it would be considered unwise and worthy of punishment." Although this is to their advantage, it should be implemented in His presence. Thus, the judgment of meeting is established before implementation, and afterward, grace and generosity exist, so perhaps He will forgive.

Moreover, he has witnessed the waves of the sea of mercy and the manifestations of the sun of favor. He acts as He wills and decrees as He wishes, for He is the Almighty, the All-Praised.

Aqa Ibn Abhar

Regarding the spiritual beloved Aqa Ibn Abhar, upon whom be Baha'u'llah's glory, you noted that the matter is as He had written. He is very capable of spreading the Cause because a word heard not long ago from the Ancient Tongue indicated this exalted station. He is excellent in every way.

After presenting his mentioned words in the sacred court, the Tongue of Grandeur spoke this sublime word: "O My name, praise be to God that Ibn Abhar, upon whom be My glory, has arisen to serve and is adorned with the garment of proclamation. He is and will remain supported in all conditions. Whatever he sees as appropriate for his matters is honored before the oppressed one. This passage truly increases his station and will continue to do so. His wealth, meaning his possessions, is considered in the path of

Letter 2: The People of A and Sh

God. Exalted is this station, for he has been freed from buying and selling, and from this freedom, God's will is made manifest. Blessed is he."

"O My name, blessed is his father, who drank the wine of steadfastness from the hand of his Lord's generosity and was one of those certain in the Clear Book. His station before God is very great. Blessed are those who understand, and blessed are those who visit him. He is one whose mention We have concealed due to the weakness of the servants. Give his son glad tidings on My behalf and honor him on behalf of the oppressed one, so he may thank his generous Lord. He should certainly consider God's favors and care for those who are detached. He is indeed the Mighty and the Capable. Not a single atom of good deeds is lost before God, nor will it ever be. One who reflects on previous ages will witness what the tongue of the oppressed testified to in this noble station."

This perishable servant has also been supported by the grace and favor of God the Most Glorious in these days to respond to His Highness. He is adorned with the remembrance of our Lord, your Lord, and the Lord of the mighty Throne. God willing, he will attain God's verses and drink from the seas of their meanings, for His grace encompasses those in the heavens and on the earth.

Haji Sayyid Ali Akbar

Regarding the late Haji Sayyid Ali Akbar, upon whom be Baha'u'llah's glory and mercy, it was stated that any rights he owed before or after were discharged and adorned with the ornament of acceptance. Praise be to God, who grants to whom He wills what He wills and gives how He wills, for He is the Mighty and the Capable.

Mulla Asadullah

Concerning Mulla Asadullah, upon whom be Baha'u'llah's glory, after presenting his exalted words in the sacred court, these sublime words and radiant verses descended from the heaven of the grace of the Sovereign of Names and

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Attributes specifically for him and are sent in the handwriting of His Highness Ghusn'ullah (Branch of God), whose spirit and essence are my sacrifice. Blessed and exalted are His words.

Letter 3:

He is the Witness, the Hearing, the All-Knowing.

We desired to mention those who turned toward the highest horizon when scholars and mystics turned away, except those whom God, the Lord of lords, willed. On this day, the rustling of the Sidrat al-Muntaha has risen, and the Euphrates of meaning and utterance has flowed. Blessed is the one who drinks and attains, and woe to the people of error who cast aside the Book of God and follow the manifestations of doubts and illusions.

Arise in the name of your Lord, who remembers you in this Greatest Prison, and then pierce the veils of the nations. Say, "By God, this is the Day of Resurrection, and in it, the Mother Book calls out." Say, "O people of the earth, fear God and do not deny Him, who, when He appears, reveals what was hidden in the knowledge of God and inscribed in the scriptures and tablets. Beware lest the world's books keep you from the Ancient Sovereign, or worldly affairs prevent you from turning to the highest horizon, or the clamor of scholars sadden you.

Arise with spirit and gladness in the name of God, the Sovereign of religions, and say, 'We have turned to You, O Desired One of the world, and directed our faces to You, O Sovereign of signs.'" Thus have We illuminated the horizon of the Tablet with the light of utterance.

Blessed is the one who holds fast, and woe to the one who breaks God's covenant on the Day of Separation. Arise to serve the Cause, and then speak this name by which the skins shudder and the foundations are shaken. We heard your mention, and We mentioned you, and We revealed for you that which the sincere will find scented with the fragrance of immortality in the ages and centuries.

When you attain My Tablet and find in it the fragrance of My utterance, arise and say:

“I bear witness to what the tongue of Your power testified to before the creation of Your heaven and Your earth, that there is no god but You, the Mighty, the Bestower. You are the stranger who made known to the servants their highest homeland and revealed to them what brings them closer to God in all circumstances. And You are the oppressed and imprisoned one, whose suffering has caused the inhabitants of the supreme paradise and the realm of names to wail morning and evening.”

This servant sends his exaltations and greetings to him and asks the Exalted One to assist him in serving His Cause and to make him speak His praise in such a way that the world’s chill has no effect, and that the warmth of God’s verses increases the warmth of his love at all times, so that he is known by God’s name and famous for God’s love. He is assisted by the One who turns to Him and speaks His praise.

Aqa Muhammad Karim

You mentioned the honorable Aqa Muhammad Karim, upon whom rests the glory of God, and his brothers and associates, upon whom be God’s glory. You also mentioned His descent at their request to that house. These matters were presented in the presence of the Ancient. This is what the tongue of power and might spoke in His kingdom:

“Honorable Karim and his associates have been and remain mentioned in the sacred court. The grace of the Exalted One has encompassed them. They attained by listening to the call and were adorned with the light of certainty. Whatever they did in the path of God is mentioned in the divine presence and recorded in the Book by the Exalted Pen. Blessed are those who honored Your dwelling place and rejoiced in Your meeting in the love of God, the Lord of all worlds.”

The Honorable Rahim and His Brother

The Honorable Rahim and his brother are to be honored. Say, “O Rahim, your ardor and fragrance of acceptance have been recognized. We have honored and elevated you to the station where you saw the greatest sign and

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heard the call of your Lord, the Most Glorious. Do not forget this exalted station or become heedless of it. By the Greatest Luminary, today, any soul who is negligent of the remembrance and service of God will soon be seized with regret and remorse.

Praise the Desired One of all worlds, who has assisted you in such a way that you have attained what has flowed and been inscribed from the Exalted Pen in the books before and after. God willing, may you always be attentive to this station and safeguard it in the name of the Truth, exalted be His glory.”

Blessings upon them from God, the All-Knowing, the Wise.

In Reference to a Prior Letter to Karim

Some time ago, this servant sent a response to the letter of Aqa Muhammad Karim, upon whom be Baha’u’llah’s glory, which was written to the Honorable Name of Generosity, upon whom also rests Baha’u’llah’s glory. That letter contained the verses of God. The sea of His grace and generosity was surging in those verses. God willing, he may attain them and be enabled to fulfill what God wills.

If their desire is directed with spirit and gladness, and if the means are easily arranged, there is no harm in it. Otherwise, there is not. Last year, two friends of God in the land of “T” attained special grace, even though they were outwardly prevented from turning toward the most sacred direction. However, their deeds and pilgrimage were accepted in the presence of the Throne, and the word of acceptance regarding them was repeatedly heard from the Tongue of Grandeur. They attained what this servant expressed with the words, “I wish I had achieved what they achieved.” God’s command belongs to Him before and after, and He is the fair, wise commander.

You also mentioned the Honorable Aqa Mirza Muhammad Ali, upon whom be Baha’u’llah’s glory, and Aqa Akbar, upon whom be Baha’u’llah’s glory. Praise be to God, they have been and remain blessed by the grace of Truth, and so do their associates. God willing, may they be occupied with serving the Cause in all circumstances and strive diligently in exalting the Word. Through this, their stations, ranks, and attributes will be manifested among

Letter 4:

the people. Indeed, our Lord, the Merciful, is the Bestower, the Forgiving, the Generous.

After presenting this most noble Tablet in the sacred court, it descended from the heaven of the grace of the Lord of Creation specifically for the Honorable Aqa Akbar. Blessed and exalted are His words.

Letter 4:

In the name of the One who watches over the Names,

A book revealed by the oppressed one, containing what draws people closer to God, the All-Knowing, the All-Aware. Blessed is the one with sight who has seen the highest horizon, and the one with hearing who heard the call when it arose from the dawning place of glory: "There is no God but Me, the Mighty, the Powerful."

We have mentioned those who turned toward the Countenance and have revealed for them that which the sincere will find scented with the fragrance of God's grace, the Lord of all worlds.

To Akbar

O Akbar, the oppressed one remembers you from His radiant viewpoint with verses that no treasures of the earth can equal. Every discerning and insightful one bears witness to this.

This is the day when the ship of utterance has sailed over both land and sea, and the Merciful has spoken in the kingdom of expression in a way that has drawn the hearts of the near ones. Blessed is the one who has forsaken the world for the love of God, the Ancient, and acts according to what is commanded in His Clear Book.

This is the day when proof has been completed, favor fulfilled, and the feast descended, while the people remain in thick veils. Blessed is the one who arises to serve the Cause with spirit and gladness and pierces the veils of those in existence in the name of their Lord, the Mighty, the Powerful. Thus

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have We illuminated the hearts of the sincere with the light of utterance, and I am the Generous Bestower.

Kadkhoda Exalted

May they be enlightened by the rays of the Sun of Expression, from the Merciful, and with complete spirit and gladness remain engaged in remembering the Beloved of existence. The servant exalts Kadkhoda (a rural chief) and sends blessings upon him and those who believe in God on this great day.

What he wrote regarding the direction to the land of “M” and in delivering items and trusts is beloved and accepted in the sacred court: “All things from the Bestower are best.” God willing, previous letters will reach His blessed sight as they contain wondrous, exalted verses from Truth.

This perishable servant considers himself nothing, yet sends exaltations and greetings to all the honorable friends, lovers, and pure ones of Truth and asks God, the Most Glorious, to enable everyone to attain what is fitting for His days. Nothing is difficult for Him.

Husayn Effendi and Waraqa’iyya Khanum

Further, praise be to God, the delight of the eye, Husayn Effendi (Diya’u’llah), and the leaf Waraqa’iyya Khanum (possibly Bahiyyih, Samadiyyih, or Furughiyyih), upon both rests the glory of God, have attained the blessing of health and safety and are preserved in the shadow of the Sidrat of divine protection.

The Branches are Exalted

The branches of the blessed Sidrat of God—may my spirit and all that God has given me be a sacrifice for the dust of their feet—and the dwellers of the pavilion of sanctity and greatness have conveyed a sea of exaltation, glory, remembrance, and praise.

Letter 4:

If this servant were to try to describe this station as it truly is, he would certainly remain incapable and insufficient. Each of those who circle in exaltation declares sincerity and expresses pure devotion.

The shining glory that has risen from the horizon of the heaven of the grace of our Lord, our purpose, and yours, rests upon you and those who have acted justly in God's Cause and attained the knowledge of His wondrous day. Praise be to God, the Mighty, the Exalted, the Glorious, the Inaccessible.

On the 15th day of Rabi' al-Awwal in the year 1300.

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Part XVI.

Writings Revealed in the Year 1885

Lawh-i-Ishráqát (Tablet of Splendors)

This is the Scroll of God, the Protector, the Self-Subsisting.

He is God, exalted by His state, the Wisdom and the Explanation.

Sermon One

1 Praise be to God, Who alone is vested with majesty, power, and beauty, and Who uniquely embodies glory, strength, and splendor. He is sanctified above being grasped by imagination or equated with any peer or likeness. He has elucidated His straight path with the most eloquent explanation and discourse. Indeed, He is the Self-Sufficient, the Exalted.

2 When He willed to initiate the unique creation, He distinguished the visible, radiant point from the horizon of His will. This point revolved in every realm, in every form, until it reached the ultimate station by the command of God, the Lord of beings. It is the center of the circle of names and the seal of the manifestations of letters in the kingdom of creation. Through it, what signifies the most hidden secret and the intricately adorned symbol, representing the Greatest Name, became apparent in the luminous scroll and the sacred, blessed, white leaf.

3 As it connected with the second letter that emerged at the beginning of the second [phase], the orbits of explanation and meanings revolved, the eternal light of God shone forth, piercing the face of the sky of proof, and from it emerged fires. Blessed is the Merciful, Who cannot be indicated by signs, expressed in words, known through remembrances, or described by traces. Indeed, He is the commanding, the bestowing One at the beginning and the end, and He has appointed guardians and watchmen for them from the armies of power and might. Indeed, He is the Protector, the Mighty, the Chosen.

Sermon Two

4 The sermon has been revealed twice, as the repeated [verses] were revealed twice. And praise be to God, who manifested the Point and detailed from it the knowledge of what was and what will be, and made it a herald of His name and a bearer of good tidings of His greatest revelation, before which the nations trembled and light shone from the horizon of the world.

5 Indeed, it is the Point which God made the sea of light for His sincere servants, and a sphere of fire for those among His creation who turn away and the atheists among His creatures who have exchanged God's bounty for ingratitude, and the heavenly table for hypocrisy, and led their followers to the worst abode. These are servants who have displayed hypocrisy in the horizons and broken the covenant on the day when the Ancient Temple rose upon the Greatest Throne, and the caller called from the right side of the sacred valley: "O concourse of the Bayan, fear the Merciful.

6 This is He whom Muhammad, the Messenger of God, and before Him the Spirit, and before Him the Speaker [Moses], have mentioned. And this Point of the Bayan calls out before the Throne and says: 'By God, you were created to remember this greatest news and this straightest path, which was concealed in the hearts of the prophets and stored in the breasts of the chosen ones, and written by the Supreme Pen in the tablets of your Lord, the Owner of Names.' Say: 'Die in your rage, O people of hypocrisy. He has appeared who does not miss anything from His knowledge, and has come who is the mouthpiece of recognition, and the kingdom of the Bayan has been adorned, and every one who turns to God, the Lord of religions, has come, and every one who sits has risen, and every one who crawls has hastened to the mount of certainty.

7 This is a day which God has made a blessing for the righteous and a curse for the wicked, a mercy for those who turn [to Him] and wrath for those who deny and turn away.' Indeed, He has appeared with authority from Himself and sent down what nothing in His earth and heaven can equal. Fear the Merciful, O concourse of the Bayan, and do not commit what the people of the Furqan, who claimed faith in the nights and days, have committed. When the King of beings came, they turned away and disbelieved, until they issued a wrongful decree, lamented by the Mother of the Book in the return.

The Greatest Infallibility

8 Remember, then look at their deeds and sayings, their ranks and stations, and what appeared from them when the Speaker of the Mount spoke and the trumpet was blown, and everyone in the heavens and the earth was struck down, except a number of the letters of the face. O concourse of the Bayan, put away your illusions and suppositions, then look with the eye of fairness to the horizon of the manifestation and what appeared from Him and was sent down from His side and what was brought against Him by His enemies. He is the One who accepted all afflictions to manifest His cause and exalt His word. He was imprisoned once in the Ta', another time in the Mim, then in the Ta' another time for the command of God, the Creator of the heavens, and in them [He was] under chains and shackles, longing for the command of God, the Mighty, the Bounteous.

9 O concourse of the Bayan, have you forgotten my admonitions and what appeared from my pen and was spoken by my tongue? Have you replaced my certainty with your illusions and my path with your desires? Have you discarded the foundations of God, His remembrance, and abandoned the laws of God and His commands? Fear God, abandon assumptions to their appearances, illusions to their sights, and doubts to their origins, then turn with luminous faces and pure hearts towards the horizon from which the sun of certainty has risen, by a command from God, the Lord of all religions.

The Greatest Infallibility

10 Praise be to God, who has made the greatest infallibility a shield for the temple of His cause in the kingdom of creation, and has not ordained for anyone a share of this exalted rank and supreme station. It is a tapestry woven by the fingers of power for Himself, exalted be He. It is not fitting for anyone except for him who sits upon the throne of "He does what He wills," who acknowledges and confesses what has been inscribed at this time by the Supreme Pen. Indeed, he is among the people of monotheism and the companions of abstraction in the Book of God, the Lord of the beginning and the end.

11 And when the discourse reached this station, the fragrance of recognition wafted and the light of monotheism shone from the horizon of the sky of the

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Bayan. Blessed is the one who was attracted by the call to the highest apex and the utmost goal, and who understood from the rustling of my Supreme Pen what the Lord of the Last and the First intended. Indeed, he who has not drunk from our sealed nectar, whose seal we have broken with our name, the Self-Subsisting, has not attained the lights of monotheism and has not understood the purpose of the Books of God, the Lord of the Earth and the Heavens, and the Master of the Last and the First. And he shall be counted among the polytheists in the Book of God, the All-Knowing, the All-Aware.

12 O noble seeker, we testify that you have clung to beautiful patience in days when the pen was prevented from flowing and the tongue from explaining in remembrance of the greatest infallibility and the supreme sign that you asked about the Oppressed One, to reveal to you its veil and covering, and to mention its secret, its command, its station, its abode, its affair, its elevation, and its sublimity. By the life of God, if we were to unveil the pearls of proof hidden in the shells of the sea of knowledge and certainty, and to bring forth the burgeoning meanings concealed in the chambers of the Bayan in the garden of recognition, the clamor of the scholars would rise from all directions, and you would see the party of God amidst the fangs of the wolves who disbelieved in God in the beginning and the end. Therefore, we restrained the pen for a long while in wisdom from the Merciful and to protect my friends from those who exchanged God's bounty for ingratitude and led their people to the abode of ruin.

13 O noble questioner, discerning one, who has attracted the highest celestial assembly with his lofty words, indeed for the birds of the kingdoms of my sovereignty and the doves of the gardens of my wisdom, there are warblings and melodies known only to God, the Owner of dominion and might. If even less than a needle's eye of [this knowledge] were to appear, the unjust would say what the first ones did not say, and they would commit what none in the ages and centuries have committed. They have denied God's grace, His proof, His argument, and His signs. They are lost and mislead others, yet they are unaware. They worship illusions and do not recognize [the truth]. They have taken assumptions as their lords besides God and do not understand. They have rejected the greatest ocean, hastening to the mere pond, and do not know. They follow their desires, turning away from God, the Protector, the Self-Subsisting.

14 Say: By God, the Merciful has come with power and authority, at which the religions tremble, and the nightingale of the Bayan sings on the highest branch of recognition. He who was hidden in knowledge and inscribed in the Book has appeared.

15 Say: This is the day in which the Speaker of the Mount has established Himself on the Throne of Manifestation, and people stand for God, the Lord of the Worlds. This is the day in which the earth relates its stories, reveals its treasures, the seas their pearls, the Lote-Tree its fruits, the sun its radiance, the moons their lights, the sky its stars, the Hour its signs, the Resurrection its authority, the pens their traces, and the spirits their secrets. Blessed is he who recognized Him and succeeded in [reaching] Him, and woe to him who denied Him and turned away from Him. So I ask God to support His servants in returning, for He is indeed the Repentant, the Forgiving, the Merciful.

Infallibility Has Various Meanings and Stations

16 O you who turns towards the highest horizon and drinks from my sealed nectar, dispensed by the hands of generosity, know that infallibility has various meanings and stations. He whom God has protected from error bears this name in one station, and likewise, those whom God has protected from mistakes, disobedience, turning away, disbelief, polytheism, and the like, are each referred to by the name of infallibility. As for the greatest infallibility, it is for him whose station is sanctified from commands and prohibitions, and purified from error and forgetfulness. He is a light that no darkness follows, and accuracy that no error touches. Even if he decrees upon water the ruling of wine, upon the sky the ruling of earth, and upon light the ruling of fire, it is truth without doubt, and no one has the right to object or question why or how. Those who object are indeed among those who turn away in the Book of God, Lord of the Worlds. He is not questioned about what He does, but they are all questioned.

17 He has come from the heaven of the unseen, with the banner of “He does what He wills,” and the armies of power and choice. It is incumbent upon those below him to adhere to the laws and commandments they have been given. If they deviate from them even by a hair’s breadth, their deeds are nullified. Observe, then remember, when Muhammad, the Messenger of

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God, came, he said, and his saying is the truth: “And [due] to God from the people is a pilgrimage to the House.” Likewise are prayers, fasting, and the rulings that shone from the horizon of the Book of God, Lord of the World, and the Educator of Nations. Everyone must follow what God has decreed, and he who denies it disbelieves in God, His signs, His messengers, and His books. Even if he decrees correctness as error, and disbelief as faith, it is the truth from Him. This is a station where error and disobedience are not mentioned and do not occur. Look at the blessed, revealed verse that made pilgrimage to the House obligatory for everyone. Those who stood after Him in command are obliged to act according to what they were commanded in the Book. No one may transgress the limits of God and His traditions. He who transgresses is among the erring in the Book of God, Lord of the Great Throne.

18 O observer looking towards the horizon of the Command, know that the will of God is not limited by the confines of His servants. He does not walk upon their paths. Everyone should adhere to His straight path. Indeed, if He were to rule that the right is like the left, or the south like the north, it would be true without doubt. He is praiseworthy in His actions and obeyed in His command. He has no partner in His rule and no assistant in His sovereignty. He does what He wishes and rules as He desires. Then know that all others are created by His command, a word from Him. They have neither movement nor stillness except by His command and permission.

19 O bird soaring in the air of love and affection, and observer gazing upon the lights of the face of your Lord, the Creator of existence, give thanks to God for unveiling to you what was concealed and hidden in knowledge, so that everyone may know that He has taken no partner nor minister for Himself in the greatest infallibility. He is the Source of commands and decrees, the Origin of knowledge and recognition. All others are commanded and governed, while He is the Ruler, the Commander, the All-Knowing, the All-Aware.

A Prayer for the Most Great Infallibility

20 When the breezes of the verses of manifestation draw you, and the pure Kauthar from the hands of your Lord’s generosity, the Master of the Day of

Resurrection, embraces you, say:

21 “My God, my God, to You be the praise for guiding me towards You, leading me to Your horizon, clarifying Your path for me, revealing Your sign to me, making me turn to You when most of Your servants among the scholars and jurists turned away, followed by those who followed them without clear evidence from You or a proof from Your side. Yours is the grace, O God of Names, and Yours is the praise, O Creator of the heavens, for quenching my thirst with Your sealed nectar bearing Your name, the Self-Subsisting, for drawing me near to You, making me recognize the dawning place of Your revelation, the source of Your verses, Your commands, Your decrees, the fountain of Your wisdom, and Your subtleties. Blessed is the land that has been graced with Your arrival, upon which Your throne of greatness has been established, where the fragrance of Your shirt, Your might, Your sovereignty, Your power, and Your authority has been diffused. I do not desire sight except to behold Your beauty, nor do I wish to hear except to listen to Your call and Your verses.

22 My God, my God, do not deprive eyes of seeing what You created them for, nor faces from turning towards Your horizon, standing at Your threshold of greatness, being present before Your throne, and humbling themselves in the glow of the lights of Your sun of grace. O Lord, it is I whose heart, liver, limbs, and both my outer and inner tongue bear witness to Your Oneness and Singularity, that You are God, there is no deity but You. You created creation for the knowledge of You and the service of Your command, to elevate their ranks on Your earth and to elevate their souls with what You revealed in Your scriptures, books, and tablets.

23 When You revealed Yourself and sent down Your verses, they turned away from You, disbelieved in You and what You manifested with Your power and strength. They stood against causing You harm, extinguishing Your light, quenching the fire of Your Lote-Tree, reaching such a level of injustice that they sought to spill Your blood and violate Your sanctity. This is like those whom You nurtured with Your hands of care and protected from the harm of the tyrants of Your creation and the rebels among Your servants, who were to champion Your verses before Your throne.

24 Alas, alas, for what they committed in Your days, breaking Your covenant and pact, denying Your verses, persisting in turning away, and committing

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acts that caused the inhabitants of Your kingdom to lament. When they despaired and sensed the scent of loss, they cried out, confused even to those closest to You and the dwellers of the pavilions of Your glory. They saw me, O my God, like a bewildered fish on dry land, crying out for Your aid, then Your mercy, O the one sought for help, O the one in whose grasp is the control of all people, male and female.

25 Whenever I think of my great misdeeds and major sins, despair seizes me from all sides. Yet whenever I reflect on the ocean of Your bounty, the sky of Your generosity, and the sun of Your grace, I smell the scent of hope from the right and left, from the south and north, as if all things are heralding the rains of the clouds of the sky of Your mercy and Your might, O the support of the sincere and the aim of the near ones. Your gifts, Your kindnesses, Your manifestations of grace, and Your care have encouraged me, for what does the nonexistent have to mention the One who manifested existence with a word from Him, and what does the annihilated have to describe the One established by proof as indescribable and unremembered?

26 You have always been sanctified beyond the perception of Your creation and exalted beyond the knowledge of Your servants. O Lord, You see the dead before Your face; do not deprive them of the cup of life through Your generosity and kindness, and the sick in front of Your throne; do not prevent them from the sea of Your healing. I ask You to support me in all states in remembering You and praising You and serving Your command, after knowing that what appears from the servant is limited by his own limitations and is not fitting for Your presence, nor appropriate for the carpet of Your glory and greatness. If not for Your praise, my tongue would not benefit me, and if not for Your service, my existence would not benefit me.

27 I do not love sight except for seeing the lights of Your highest horizon, nor do I desire hearing except for listening to Your sweetest call. Alas, alas, I do not know, O my God, my support, and my hope, whether You have decreed for me what will please my eye, gladden my chest, and rejoice my heart, or if Your irrevocable decree has prevented me from being present before Your throne, O Owner of antiquity and the sovereignty of nations. Your glory, sovereignty, greatness, and authority have killed me with the darkness of distance. Where is the light of Your nearness, O the goal of the knowers?

And the tyranny of separation has destroyed me. Where is the light of Your union, O the beloved of the sincere?

28 You see, O my God, what has befallen me in Your path from those who denied Your right, broke Your covenant, argued with Your signs, and disbelieved in Your grace after its manifestation and Your word after its revelation, and Your proof after its completion. O Lord, my tongue's tongue, my heart's heart, my soul's soul, my outward and inward all testify to Your Oneness and Uniqueness, to Your power, authority, greatness, sovereignty, glory, exaltation, choice, and that You are God, there is no deity but You. You have always been a hidden treasure from sight and perception, and will always remain as You were in the eternity of eternities. The strength of the world does not weaken You, nor does the power of nations frighten You.

29 You are the One who opened the door of knowledge to the face of Your servants for the recognition of the dawn of Your revelation and the source of Your verses, the sky of Your manifestation, and the sun of Your beauty. You promised those on earth in Your books, scriptures, and pages the manifestation of Your Self and the unveiling of the glories of majesty from Your face, as You informed Your beloved by whom the light of the command shone from the horizon of Hijaz, and the light of truth blazed among the servants with Your saying, "On the day when people stand before the Lord of the worlds." And before him, You promised the Speaker to "Bring your people from darkness into light and remind them of the days of God." You informed the Spirit, Your prophets, and Your messengers before and after.

30 If what is hidden in the treasures of Your Supreme Pen is revealed in the remembrance of this greatest remembrance and Your great news, the people of the cities of knowledge and recognition would be struck down, except those whom You saved with Your power and protected with Your bounty and grace. I testify that You have fulfilled Your covenant and manifested what Your prophets and chosen ones foretold, and He has come from the horizon of glory and authority with the banners of Your verses and the standards of Your clear signs. He stood before the faces with Your power and authority, calling everyone to the highest pinnacle and the highest horizon, where neither the injustice of the scholars nor the tyranny of the rulers prevented Him. He stood with the greatest steadfastness and spoke with the highest call. The Bestower has come riding on the clouds. Approach, O people of the earth,

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with white faces and luminous hearts. Blessed is he who succeeded in meeting You, drank the nectar of union from Your hands of bounty, found the scent of Your verses, spoke Your praises, flew in Your air, was attracted by the pull of Your revelation, and entered the highest paradise, the station of encounter and vision before Your throne of greatness.

31 O Lord, I ask You by the greatest infallibility which You made the horizon of Your manifestation, by Your highest word by which You created creation and manifested the command, and by this name with which the names wept and the understandings of the knowers trembled, to make me detached from all but You, so that I move only by Your will, speak only by Your wish, and hear only Your remembrance and praise. To You be the praise, O my God, and to You be the thanks, O my hope, for You have clarified Your straight path for me, revealed to me Your great news, and supported me in turning towards the dawn of Your revelation and the source of Your command, after the turning away of Your servants and creation. I ask You, O Owner of the kingdom of eternity, by the rustling of Your Supreme Pen, by the burning, speaking fire in the green tree, and by the ship which You made special for the people of Baha, to make me steadfast in Your love, content with what You have decreed for me in Your book, and standing in Your service and the service of Your friends. Then support Your servants, O my God, in what raises Your command and in acting upon what You have revealed in Your book. Indeed, You are the Almighty, the Sovereign over what You wish, and in Your grasp is the control of all things. There is no deity but You, the Almighty, the All-Knowing, the Wise.”

This Greatest Bounty

32 O venerable one, we have shown you the sea and its waves, the sun and its radiance, the sky and its stars, the shells and their pearls. Give thanks to God for this greatest bounty and generosity that has encompassed the world. O you who turn towards the lights of the face, know that illusions have enveloped the inhabitants of the earth, preventing them from turning towards the horizon of certainty, its radiance, manifestations, and lights. Because of their doubts, they are barred from the Everlasting. They speak from their desires, unaware.

33 Among them are those who question whether the verses have been revealed. Say: "Indeed, by the Lord of the heavens! Has the Hour come? Indeed, it has passed, and the manifestation of the clear proofs has arrived. The ultimate truth has come with argument and proof. The awakening has appeared, and creation is in awe and turmoil. The earthquakes have come, and the tribes lament in fear of God, the Almighty, the Compeller. Say: 'The Resounding Blast has sounded, and this day belongs to God, the One, the Chosen.' And they ask if the calamity has been fulfilled. Say: 'Indeed, by the Lord of the Lords! Has the Resurrection arisen? Indeed, the Self-Subsisting has come with the kingdom of signs. Do you see people struck down? Indeed, by my Lord, the Most High, the Most Glorious! Have the barren lands sunk? Indeed, the mountains have been scattered, and the Owner of attributes has spoken. Where are Paradise and Hell? Say: 'The former is for meeting Me, and the latter is your own self, O doubting polytheist.'

34 They claim not to see the balance. Say: 'Indeed, by my Merciful Lord! It is only seen by those with insight.' Have the stars fallen? Say: 'Indeed, when the Self-Subsisting was in the land of mystery.' Reflect, O people of insight! All the signs have appeared as We have extended the hand of power from the pocket of greatness and authority. The caller has called, the time has come, and the mountain dwellers are in the wilderness of standing, overwhelmed by the power of your Lord, the Creator of existence. The trumpeter asks if the trumpet has been blown. Say: 'Indeed, by the Sultan of manifestations! As He settled upon the throne of His name, the Merciful, the darkness was illuminated by the dawn of the mercy of your Lord, the source of lights. The breath of the Merciful has passed, and souls have trembled in the graves of bodies. Thus has the matter been decreed by God, the Mighty, the Bestower.

35 The disbelievers ask when the sky will split. Say: 'When you were in the graves of heedlessness and error among the polytheists.' Who will wipe their eyes and look right and left? Say: 'You are blinded today; there is no refuge for you.' They ask if the souls have been gathered. Say: 'Indeed, by my Lord! When you were in the cradle of illusions.' Do you see the Book revealed naturally? Say: 'It is in confusion. Fear, O people of understanding!' And some ask if they will be resurrected blind. Say: 'Indeed, by the Rider of the clouds! Paradise has been adorned with the meanings of supplication, and Hell has been ignited with the fire of the wicked. Say: 'The light has shone

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from the horizon of manifestation, and the horizons have been illuminated as the Owner of the Day of the Covenant has come. The doubters have lost, and those who turned with the light of certainty to the dawn of assurance have won. Blessed are you, O observer, for this Tablet has been revealed to you, from which souls soar. Preserve it, then recite it. By my life! It is the door of your Lord's mercy. Blessed is he who reads it in the evening and at dawn. We have heard your mention in this matter, from which the mountain of knowledge has crumbled, and the steps of glory have slipped. The splendor is upon the people of splendor who turned to the Almighty, the Bestower. The Tablet has ended, but the declaration has not. Be patient, for your Lord is the Most Patient. These are verses We revealed previously, at the beginning of our arrival in the Greatest Prison, and We sent them to you to recognize what the lying tongues uttered when God came with power and authority. The foundation of assumptions has been shaken, and the sky of illusions has split, while the people are in doubt and discord. They have denied God's argument and proof after it came from the horizon of power with the kingdom of signs. They abandoned what they were commanded and committed what they were forbidden in the Book. They made their desires their gods. Indeed, they are in heedlessness and error.

36 They read the verses and deny them, see the clear proofs and turn away from them. Indeed, they are in astonishing doubt. We have commanded our friends to fear God, the source of deeds and morals. He is the leader of the armies of justice in the city of splendor. Blessed is he who enters the shade of His luminous banner and clings to it. He is among the companions of the red ship mentioned in the Qayyum al-Asma. Say, O party of God, adorn your temples with the embroidery of trustworthiness and piety, then support your Lord with the armies of deeds and morals. We have forbidden you from corruption and argument in My books, scriptures, Psalms, and Tablets. We only intended your elevation and exaltation. The sky and its stars, the sun and its radiance, the trees and their leaves, the seas and their waves, and the earth and its treasures bear witness to this. We ask God to extend His friends and support them in what befits them in this blessed, mighty, and unique station. We ask Him to enable those around me to act according to what they were commanded by my Supreme Pen.

Commanded the Servants Towards Righteousness

37 O Noble One, upon you be my glory and my care. Indeed, we have commanded the servants towards righteousness, yet they have acted in ways that grieve my heart and my pen. Listen to what has been revealed from the heaven of My will and the kingdom of My intention. My sorrow is not due to my imprisonment or what my enemies have inflicted upon me, but rather from those who attribute themselves to Me and commit acts that cause My sighs to rise and tears to fall.

38 We have advised them with various admonitions in different tablets. We ask God to grant them success, draw them near, and support them in what will bring tranquility to hearts and relief to souls, and to prevent them from what is not befitting for these days. Say, O My friends in My lands, listen to the counsel of one who advises you for the sake of God. Indeed, He created you, revealed to you what elevates and benefits you, taught you His straight path, and His great news.

Entrust the Servants with the Fear of God

39 O Magnificent One, entrust the servants with the fear of God. By God, He is the foremost leader in the armies of Your Lord, and His soldiers are pleasing morals and good deeds. With these, throughout the ages and generations, the cities of hearts and minds have been opened, and the banners of victory and triumph have been raised on the highest standards. We remind you of trustworthiness and its station before God, your Lord, the Lord of the Mighty Throne. One day, we intended to visit our green island, and upon our arrival, we saw its flowing rivers and entwined trees, with the sun playing through the leaves.

40 We turned to the right and saw what the pen cannot move to describe, and what the eye of the Master of the worlds witnessed in that most gentle, noble, blessed, and highest place. Then we turned to the left and saw a vision from the highest paradises, standing on a pillar of light, calling out with the highest call, "O assembly of the earth and the heavens, look at my beauty, my light, my emergence, and my radiance. By the truth of God, indeed, we are the trust, its manifestation, beauty, and reward for those who cling to

Lawh-i-Ishráqát (Tablet of Splendors)

it, recognize its status and station, and hold onto its hem. I am the greatest adornment for the people of splendor, the embroidery of glory for those in the kingdom of creation, and the greatest cause of the world's prosperity and the horizon of tranquility for the people of possibility. Thus, We have revealed to you what brings the servants closer to the Creator of existence."

41 The Supreme Pen has turned towards the luminous language to make the Magnificent One recognize the beautiful care of His Lord and be among the grateful.

The Call is Loud But the Hearing Power is Scarce

42 O discerning one, who looks toward the highest horizon, the call is loud but the hearing power is scarce, or rather, absent. This wronged one remembers the divine allies in the mouth of the serpent. These days have come, causing dismay and alarm among the celestial assembly. The injustice of the world and the harm of nations have not prevented the Master of Eternity from remembering me or restrained His will. Souls that have been hidden behind the veil for years, upon seeing the luminous horizon of the command and the efficacious Word of God, have rushed out with swords of hatred and committed acts that the pen cannot describe and the tongue cannot express. The just are witnesses and attest to this: from the beginning, this wronged one has stood before the faces of kings and subjects, scholars and rulers, without veil or concealment, and with the highest call invited all to the straight path. No supporter but His pen, no helper but Himself. Those souls, unaware of the essence of the matter and heedless, have risen in opposition; they are the naysayers whom God mentioned in the Psalms and Tablets, informing His servants of their spread, noise, and misguidance. Blessed are the souls who see the mention of the Master of Eternity as absent and lost in the world and cling to the firm rope of God—a cling that doubts, insinuations, swords, and shields cannot prevent or deprive. Blessed are the steadfast and the firm.

43 The Supreme Pen, upon the request of that noble one, has mentioned the ranks and stations of the greatest infallibility. The purpose is that everyone with clear certainty knows that the Seal of the Prophets, may my

soul be a sacrifice for him, had no doubt, likeness, or partner in his station. The saints, peace be upon them, were created by his word; they were the most knowledgeable and virtuous of servants and stood at the ultimate level of servitude, sanctifying the Divine Essence from doubt and likeness and purifying His being from partner and equal. This is the station of true monotheism and spiritual individuation. Those who were before this station were deprived and barred as is their right. The Point, may my soul be a sacrifice for him, says that if the Seal of the Prophets had not uttered the word of guardianship, guardianship would not have been created. Those before were polytheists, deeming themselves monotheists; they were the most ignorant of servants, considering themselves the most superior. The judgments, ranks, and stations of those heedless souls will be clear and known to every seer and knower on the Day of Judgment.

44 Seek the truth, O servants, and protect this manifestation from the suspicions and illusions of those before, and do not deprive yourselves of the radiance of the sun of true monotheism. O Magnificent, the wronged one of the world says: The radiant justice is hidden, the sun of fairness behind the clouds, the station of the guardian and protector, the thief stands, the place of the trustworthy is occupied by the traitor, sitting in the seat of governance in this city. Every moment, harm is inflicted from them. By the life of God, they have done what caused the greatest terror. Yet, the Supreme Pen is not and will not be prevented by the injustice of the world, purely out of grace and mercy, especially for the governors and ministers of the earth. We have recorded what causes preservation, protection, safety, and security, so perhaps the servants will be protected from the harm of the oppressors. Indeed, He is the Preserver, the Helper, the Supporter. The men of the Divine House of Justice must, in nights and days, pay attention to what has shone from the horizon of the Supreme Pen's heaven in educating servants, building lands, preserving souls, and protecting honor.

The Illuminations (Splendors)

First Illumination

45 When the sun of wisdom rose from the horizon of the heavens of governance, it spoke with this sublime word: The people of wealth, and the possessors of honor and power, should regard the sanctity of religion with the best creativity possible. Religion is a clear light and a strong fortress for the protection and comfort of the people of the world. It commands righteousness through the fear of God and forbids wrongdoing. If the lamp of religion remains hidden, chaos and disorder will find their way, and the lights of justice and fairness, and the sun of security and tranquility, will be obscured from their radiance. Every informed person bears witness and continues to bear witness to what has been mentioned.

Second Illumination

46 We have commanded all to adhere to the Greatest Peace, which is the supreme cause for the preservation of humanity. The sovereigns of the world must, in agreement, cling to this matter, which is a great cause for the comfort and preservation of the world. They are the dawns of power and the rising places of divine authority. We beseech the truth to support them in whatever causes the comfort of His servants. A detailed explanation on this matter has previously been issued from the Supreme Pen. Blessed are those who act accordingly.

Third Illumination

47 The implementation of laws is essential as it is the primary cause for the life of the world. The sky of divine wisdom is illuminated by two bright and radiant lights: consultation and compassion. The tent of world order is upheld and sustained by two pillars: punishment and recompense.

Fourth Illumination

48 In this manifestation, the victorious troops are commendable deeds and virtues, and the leader and commander of these troops is the fear of God. He possesses all and reigns over all.

Fifth Illumination

49 It is necessary and obligatory for every leader and sovereign to be aware of the conditions of their appointees and to assign positions proportionately to their capabilities. This ensures that the treacherous do not usurp the place of the trustworthy, and the plunderer does not take over the guard's quarters in the greatest prison. Some of the appointees, thankfully, are adorned with the embroidery of justice, while others, we seek refuge with God, are not. We implore God to guide all, so they may not be deprived of the fruits of the tree of trustworthiness and piety, nor be barred from the lights of the sun of justice and fairness.

50 The unity and agreement of the servants perpetually illuminate the world with the light of My command. The greatest cause of this unity is understanding each other's language and speech. Previously, in the Tablets of the Cause, we instructed the trustees of the House of Justice to adopt one language from the existing tongues or create a new one, and to choose one script from the chosen scripts. They should teach this to children in schools around the world so that the world may appear as one homeland, one piece. The most glorious fruit of the tree of knowledge is this sublime word: Carry the same load and leaf of the same branch. "The pride is not in loving one's homeland, but in loving the world." Previously, in this station, what causes the world's flourishing and the unity of nations was revealed. Blessed are the successful and the workers.

Sixth Illumination

51 The unity and agreement of the servants are essential for perpetually illuminating the world with the light of My command. The greatest reason

Lawh-i-Ishráqát (Tablet of Splendors)

for this unity is the understanding of each other's language and speech. We have previously commanded in the Tablets that the trustees of the House of Justice should adopt one language from the existing languages or create a new one, and choose one script from the available scripts. They should teach this to children in schools across the world so that the world may appear as one homeland, one piece. The most glorious fruit of the tree of knowledge is this sublime word: Carry the same load and leaf of the same branch. "True pride is not in loving one's homeland, but in loving the world." Previously in this station, what causes the world's flourishing and the unity of nations was revealed. Blessed are the successful and the workers.

Seventh Illumination

52 The Supreme Pen enjoins everyone to educate and nurture children. These verses, in this regard, were revealed from the heavens of Divine Will in the Most Holy Book during the first imprisonment: "It is incumbent upon every father to educate his son and daughter in learning and writing, and what has been specified in the Tablet. Those who neglect what they are commanded, the trustees have the right to take from them what is necessary for their education, if he is wealthy. If not, they should turn to the House of Justice, for we have made it a refuge for the poor and the needy. Indeed, whoever raises a son, or one of the sons, it is as if he has raised one of My own sons, upon him be My glory, care, and mercy that precedes all worlds."

Eighth Illumination

53 This passage, penned by the Supreme Pen at this time and included in the Most Holy Book, declares that the affairs of the community depend on the men of the House of Justice of God. They are the trustees of God among His servants and the dawn places of His command in His lands.

54 O Party of God, the educator of the world is justice, featuring two main pillars: punishment and reward. These two pillars are like two springs, vital for the life of the world's people. As every day brings a new requirement and every moment a unique wisdom, issues should be referred to the House

The Illuminations (Splendors)

of Justice. They will implement what is deemed most appropriate for the times.

55 Those who stand in service of the Cause for the love of God receive divine inspirations. Obedience to all is essential. Political matters should be referred to the House of Justice, and religious practices should follow what God has revealed in the Book.

56 O people of Baha, you represent the dawns of love and the day-springs of divine care. Keep your tongues from cursing or slandering anyone. Safeguard your eyes from beholding anything indecent. Develop what you have; if it is accepted, the goal is achieved, and if not, abandon it, turning towards God, the Guardian, the Self-Subsisting. Do not grieve over the outcome, and avoid descending into corruption and strife.

57 It is hoped that under the shadow of the divine Lote-Tree of Bounty, you will be nurtured and act according to what God wills. Remember, all leaves are from one tree, and all drops from one ocean.

Ninth Illumination

58 The religion and doctrine of God are purely about unity and concord among the people of the world. Revealed from the heaven of the will of the Sovereign of Eternity and made manifest, it should not be a cause for disagreement and discord. The supreme cause and the greatest reason for the manifestation and radiance of the light of unity is the divine religion and the heavenly law. It fosters the growth of the world, the education of nations, the tranquility of people, and the comfort of all within the lands, through divine principles and ordinances.

59 This grand gift bestows the cup of life, grants eternal existence, and offers everlasting bounty. The leaders of the earth, especially the trustees of the House of Justice of God, must exert utmost effort in protecting and elevating this station. They must also seek information about their subjects and be aware of the actions and affairs of each group from the manifestations of God's power, namely kings and leaders.

Lawh-i-Ishráqát (Tablet of Splendors)

60 I implore them to strive, so that discord may vanish, and the horizons may be illumined with the light of concord. Everyone must adhere to and act upon what has flowed from the Supreme Pen. The truth and the atoms of the universe bear witness that what elevates, refines, nurtures, and disciplines the people of the earth has been mentioned and revealed by the Supreme Pen in scriptures and tablets.

61 I beseech God to support His servants in doing so. What this wronged one seeks from everyone is justice and fairness. Let them not be content with what has been revealed about this wronged one, but rather ponder upon it. By the Sun of Revelation, shining from the horizon of the Kingdom of the Merciful, had a clear sign been observed, or a vocal advocate been heard, we would not have exposed ourselves to the mockery, contempt, and fabrications of the people.

62 When entering Iraq, the command of God was dormant, and the breezes of Revelation were cut off. Many were withered, or rather, dead. Therefore, in the latter instance, the trumpet was blown again, and this blessed word flowed from the Tongue of Grandeur: “We blew into the trumpet another time,” reviving the horizons with the breezes of Revelation and divine inspiration.

63 Now, from behind every veil, souls have rushed out towards the wronged one, denying and rejecting this greatest bounty. O people of fairness, if this Cause is denied, what Cause on earth can be affirmed or acknowledged? Those turning away have set about gathering the verses of this Revelation, taking them from whoever they find, showing affection, and counting themselves among each group of their respective religions.

64 Say, “Die in your rage. Indeed, it has come with a command that no one with vision, hearing, knowledge, justice, or fairness can deny.” The Pen of Antiquity bears witness to this in this manifest moment.

True Believers Act According to the Command

65 O Jalil, upon you be My glory. We direct the true believers to act according to the command, hoping they will be successful and implement what has

Benefits and Profits of Gold & Silver (Usury)

descended from the heaven of the command. The benefit of the Merciful's explanation is related to the acting souls. We beseech God to support them in what He loves and is pleased with, to enable them to act with justice and fairness in this conclusive matter, to acquaint them with His signs, and to guide them to His straight path.

66 The Blessed Herald, may My soul be a sacrifice for Him, has revealed laws, but the world of command was contingent upon acceptance. Thus, this wronged one implemented some and revealed others in the Most Holy Book with different expressions, while pausing on some. The matter is in His hand; He does what He wills and decrees as He pleases, for He is the Mighty, the Praiseworthy. Some laws have also been revealed through supplication. Blessed are the successful ones and blessed are those who act. The people of God must exert great effort so that the fire of malice and hatred, hidden in the hearts of factions, may be quelled by the elixir of exposition and the counsels of the world's sages, and the trees of existence may be adorned with fresh and invincible fruits. Indeed, He is the Compassionate Advisor, the Affectionate, the Generous. The glory of God, shining from the horizon of the heaven of generosity, is upon you, O people of Baha, and upon every steadfast, upright, firmly grounded, and knowledgeable one.

Benefits and Profits of Gold & Silver (Usury)

67 As for the question about the benefits and profits of gold and silver, several years ago, specifically for the Name of God, Zayn al-Muqarrabin – upon him be the Glory of God the Most Glorious – this statement was revealed from the Kingdom of the Merciful. It is observed that most people are in need of this matter, for if there is no profit involved, affairs would remain stagnant and delayed. It is rare for a person to accommodate their peer, fellow citizen, or brother by giving or considering a benevolent loan. Therefore, as a grace upon the servants, We have ordained usury like other transactions that are common among people. That is, from the time this clear command descended from the heaven of will, profit from money is lawful, pure, and clean, so that the people of the earth may be joyfully engaged in the remembrance of the Beloved of the worlds, with utmost spirit and delight. Indeed, He decrees as He wishes and has made usury lawful just as He had prohibited it before. In

Lawh-i-Ishráqát (Tablet of Splendors)

His grasp is the dominion of the command; He acts and orders, and He is the All-Knowing Commander.

68 O Zayn al-Muqarrabin, be thankful to your Lord for this evident grace. The scholars of Iran, most of them, with a hundred thousand tricks and deceptions, were engaged in usury. However, they outwardly adorned it, in their opinion, with the garb of lawfulness, playing with the commands of God and His decrees, unaware. But this matter must be approached with moderation and fairness. The Supreme Pen has refrained from defining it precisely, as a wisdom from Him and a provision for His servants. We advise the friends of God to adhere to justice and fairness, and to what manifests the mercy and compassion of His beloved ones among them. Indeed, He is the Adviser, the Compassionate, the Noble. God willing, everyone will be strengthened in what has flowed from the Tongue of Truth. And if they act according to what has been mentioned, surely the Almighty, the Most Glorious, will bestow manifold blessings from the heaven of His bounty. Indeed, He is the All-Bountiful, the Forgiving, the Merciful. All praise be to God, the Exalted, the Supreme.

69 The implementation of these matters has been entrusted to the people of the House of Justice, so they may act according to the requirements of the time and wisdom. We once again advise everyone to adhere to justice, fairness, love, and satisfaction. Indeed, they are the people of Bahá and the companions of the Crimson Ark, upon them be the peace of God, the Lord of Names, and the Creator of the Heavens.

Part XVII.

Writings Revealed in the Year 1891

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

This is the call of the Most Glorious that rose from the highest horizon in the prison of Akka.

He is the Manifest, the All-Knowing, the Informed.

The Truth is witness and the manifestations of His names and attributes bear testimony that the purpose of the elevation of this Call, and the exalted word, is that the fountain of speech may be purged from idle fables, and become prepared for the reception of the exalted, blessed word that has been revealed from the treasury of the knowledge of the Creator of heaven and names. Blessed are the just ones, O people of the earth.

The First Glad-Tidings

Which was revealed from the Mother Book upon all the peoples of the world, is the abolition of the decree of holy war from the Exalted, Noble Book. This is the Book by which the gate of grace has been opened before all who are in the heavens and on the earth.

The Second Glad-Tidings

Permission has been granted for the peoples of the world to associate with each other with spirit and fragrance. O people, associate with all religions in spirit and fragrance. Thus has the light of permission and desire shone from the horizon of the command of God, the Lord of the worlds.

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

The Third Glad-Tidings

The teaching of various languages is decreed by the Most High Pen. The kings, whom God strengthens, or the ministers of the earth are to consult, and to adopt one of the existing languages, or to establish a new one, and to teach this to children in all the schools of the world. Also, they should adopt a universal script, so that the entire earth may be considered as one. Blessed is he who hears the call and acts in accordance with what God, the Lord of the great Throne, commands.

The Fourth Glad-Tidings

Each of the kings, may God grant them success, is to rise and help this oppressed group. They all should strive to surpass each other in love and service to them. This decree is obligatory for everyone. Blessed are those who act accordingly.

The Fifth Glad-Tidings

6 This group, residing in any country, should behave with trust, honesty, and purity towards that government. This is what has been revealed from the ancient Commander upon the people of the world. It is mandatory and necessary to assist this most significant matter, which has descended from the heavens of the will of the sovereign Lord. May the fire of hatred, kindled in the hearts of some groups, be extinguished by the water of divine wisdom and godly admonitions, illuminating and brightening the horizons with the light of unity and concord. Hopefully, with the attention of the manifestations of the power of Truth, the world's armaments will be converted into instruments of reform, and corruption and strife will be eliminated from among the servants.

The Sixth Glad-Tidings

The Most Great Peace is that whose description has been revealed from the Pen of the Most High. A bounty for those who adhere to it and act in accordance with what has been commanded by God, the All-Knowing, the Wise.

The Seventh Glad-Tidings

The choice of clothing and the cut of the beard and its dressing are left to the discretion of men. But beware, O people, lest ye make yourselves the playthings of the ignorant.

The Eighth Glad-Tidings

The deeds of the monks and priests of the religion of the Spirit of God (Jesus), upon whom be God's peace, and His glory with God, are remembered. However, today they should come out of their seclusion and engage in what benefits them and benefits the servants. We have allowed everyone to marry, so that from among them may arise those who remember God, the Lord of all that is seen and unseen, and the Lord of the lofty throne.

The Ninth Glad-Tidings

The transgressor, in a state when they find themselves free from all else but God, should beg for forgiveness and mercy. To admit one's wrongs and transgressions in the presence of others is not permissible, as it neither was nor is the cause and means of divine forgiveness and pardon. Moreover, this confession before people is the cause of humiliation and disgrace, and God, may His glory be exalted, does not love the humiliation of His servants. Indeed, He is the considerate, the generous.

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

The sinner should seek mercy from the ocean of divine mercy between themselves and God, ask for forgiveness from the heavens of bounty, and present the following plea:

“Oh my God! My God! I beg You by the blood of Your lovers, whom Your sweet utterance attracted and caused them to ascend to the high apex, the position of the great martyrdom, and by the hidden mysteries in Your knowledge, and by the enshrined pearls in the sea of Your bounty, to forgive me, my father, and my mother. You are the most merciful of the merciful. There is no god but You, the Forgiving, the Generous.

Oh my Lord! You see the essence of sin turning towards the sea of Your gifts, the weak towards the sovereignty of Your power, and the poor towards the sun of Your wealth. Oh my Lord, do not disappoint him with Your generosity and kindness, do not prevent him from the outpourings of Your days, and do not drive him away from Your door which You have opened for everyone on Your earth and in Your heavens.

Alas, alas, my sins have prevented me from drawing near to Your sanctified court, and my offenses have distanced me from turning towards the secrets of Your glory. I have done what You forbade me to do and I have neglected what You commanded me to do. I ask You, by the power of Your names, to write for me from the pen of Your grace and gifts what will bring me closer to You and purify me from my offenses that have come between me and Your pardon and forgiveness. Indeed, You are the Capable, the Overflowing. There is no god but You, the Mighty, the Gracious.”

The Tenth Glad-Tidings

We have lifted the commandment to erase the Holy Books and Tablets, as a favor from God, the Proclaimer of this Great Announcement.

The Eleventh Glad-Tidings

The acquisition of all kinds of knowledge and arts is permissible, yet it is the beneficial sciences that aid the progress of humanity which are particularly endorsed. Thus is the decree from a wise and discerning Authority.

The Twelfth Glad-Tidings

Each one of you is obligated to engage in a vocation, such as crafts, agriculture, and the like. We have deemed your engagement in such work as equivalent to the worship of God, the True One. Reflect, O people, on the mercy of God and His affections. Then express gratitude to Him in the evening and in the morning. Do not waste your time in idleness and sloth, but engage in that which profits yourselves and others. Thus is the decree given in this Tablet from which the Sun of Wisdom and Explanation has shone. The most despised of men in the sight of God are they who sit and beg. Hold fast to the rope of means, placing your trust in God, the Provider of all means. Every soul should be occupied in some form of occupation or craft, and this very act is considered worship in the sight of God. Indeed, this is from His immense, immeasurable bounty.

The Thirteenth Glad-Tidings

The men of God's House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.

O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.

O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favorably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean.

The Fourteenth Glad-Tidings

It is not necessary to undertake special journeys to visit the graves of the departed. If the expenses of such journeys are at the disposal of the affluent, it is better for them to spend it for the establishment of the House of Justice which would be pleasing and acceptable in the sight of God. Blissful are those who observe this.

The Fifteenth Glad-Tidings

Although a republican form of government profits all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God.

In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement,

The Fifteenth Glad-Tidings

the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding God, His infallible decree hath prescribed that which We have set forth above.

We yield praise unto God—hallowed and glorified be He—for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Verily, if everyone on earth were endowed with a myriad tongues and were to continually praise God and extol His greatness from now until a time that knoweth no end, yet would His loftiness and grandeur remain unappreciated and His praise unsung. He verily is the All-Knowing, the All-Wise, the All-Seeing, the All-Informed.

We pray unto God to graciously aid the manifestations of affluence and power—the kings and rulers of the earth—for they are His trustees, who should strive to administer His realms as they would administer His own affairs. Verily, He is the potent, the exalted, the protecting, the self-subsisting.

Lawh-i-Bisarat (The Tablet of Glad-Tidings)

Lawh-i-Dunya (Tablet of the World)

1 In the name of the One who speaks in the realm of expression.

Praise and Thanks for the Sultan (Naser al-Din Shah Qajar)

2 Praise and thanks befit the evident Sultan, who adorned the steadfast prison in the presence of the Most Exalted Ali and the Trustworthy, and adorned it with the lights of certainty, steadfastness, and tranquility. Upon them is the glory of God and the glory of those in the heavens and the earth.

3 The light, glory, magnification, and praise are upon the hands of His command, those by whom the light of patience shone forth and the decree of choice was confirmed for God, the Capable, the Mighty, the Chosen. Through them, the sea of generosity has surged and the recognition of God's care has raged. We ask Him, the Exalted, to protect them with His troops, guard them with His sovereignty, and assist them with His power that has overcome all things. The kingdom is for God, the Creator of the heavens, the Owner of the dominion of the names.

4 It tells a great news, O people of Persia, you have been the dawning-places of mercy and the sunrise of compassion and love, and the horizons of existence have been illuminated and adorned with your wisdom and knowledge. What happened that you rose against your own destruction and that of your friends?

Upon Branches is Baha'u'llah's Glory and Favor

5 O branches (Afnan), upon you is my glory and my favor. The tent of the divine command is great. It encompasses all the parties of the world and will encompass them. Your day is the day, and a thousand tablets testify to you. Stand up for the cause and engage in subjugating the hearts and minds of the people of the world with the armies of the word. It must be revealed from you what is the cause of comfort and relief for the unfortunate of the world. Tighten the belt of effort, perhaps the servants will be relieved from captivity and reach freedom.

Today, the cry of justice is high and the groan of fairness is elevated. The dark smoke of oppression has surrounded the world and nations. From the movement of the supreme pen, a new spirit of meanings has been breathed into the bodies of words by the command of the true commander, and its effects are apparent and clear in all things of the world. This is the greatest good news that has flowed from the pen of the oppressed. Say, O friends, fear for what and fear of whom? The petals of the world are destroyed and become by a little moisture. The breath of gathering is the cause of the dispersion of imaginary souls.

Bring Good Words and Approved Behavior

Conflict and quarrel are the traits of the despised of the earth. Bring the winning swords of the Babi party with good words and approved behavior. The good people have taken possession of the gardens of existence with a returning envelope. Say, O friends, do not lose wisdom. Listen to the advice of the highest pen with an ear of understanding. All the people of the world should be relieved from the harm of your hand and tongue.

Oppressors of the World Have Usurped the Rights of Nations

In the most holy book, in the mention of the land of Ta, what has been revealed is the cause of the world's attention. The oppressors of the world have usurped the rights of nations and have been and are busy with the

People, Purify and Sanctify the Earth from Idols of Suspensions and Illusions

desires of their souls with all their power and strength. From the oppressor of the earth, what appeared that made the eyes of the supreme assembly weep blood.

6 O you who drink the nectar of my statement and look at the horizon of my appearance, what has happened that the people of Iran, despite their precedence in sciences and arts, are now seen lower than all the parties of the world? O people, do not deprive yourselves of the blessings of the Beneficent on this blessed illuminating day. Today, from the cloud of divine mercy, showers of wisdom and speech are descending. Blessed is he who is fair in the matter, and woe to the oppressors. Today, every knowledgeable person testifies that the statements that have descended from the pen of the oppressed are the greatest cause for the elevation of the world and the advancement of nations.

People, Purify and Sanctify the Earth from Idols of Suspensions and Illusions

Say, O people, stand up for your own support with the power of the kingdom so that perhaps the earth will be purified and sanctified from the idols of suspicions and illusions, which are in fact the cause and reason for the loss and humiliation of the unfortunate servants. These idols are formidable and prevent people from rising and ascending. It is hoped that the hand of power will assist and rescue people from the greatest humiliation.

In one of the revealed tablets, do not be preoccupied with yourselves, be in the thought of improving the world and refining nations. The improvement of the world has been through pure, good deeds and satisfactory, pleasing manners. The supporter of the command is deeds and its helper is manners.

O people of Baha, adhere to piety. This is what the oppressed has ruled and the chosen one has chosen. O friends, it is appropriate for you in this life-giving spring to become fresh and cheerful from the divine rain of April. A great sun has shed its rays and the cloud of generosity has spread its shadow.

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Say, the demons are standing in their ambushes, be aware and free yourselves from darkness with the illumination of the clear name. Be world-seeing, not self-seeing. Demons are souls that are obstacles and barriers between servants and their elevation and promotion.

Necessary For All To Adhere to What Causes the Elevation and Promotion of a Just Nation

Today, it is necessary and obligatory for all to adhere to what causes the elevation and promotion of a just state and nation. The highest pen in each of its verses has opened the gates of love and unity.

We have said, and our saying is the truth, associate with all religions with spirit and fragrance. From this statement, what was the cause of avoidance and the reason for disagreement and separation has risen, and what has descended in the promotion of existence and the elevation of souls is the greatest gate for the education of the people of the world.

Pride is for Those Who Love the World

What appeared from the tongue and pen of the early nations is in fact the sovereignty of that in this greatest appearance. From the heaven of the will of the sovereign, a step has descended before saying, “Love of the homeland is part of faith”, and the tongue of greatness has said on the day of appearance, “Pride is not for those who love their homeland, but for those who love the world.”

The Soldiers are Good Deeds and Spiritual Manners

With these high words, they taught the birds of hearts a new flight and erased imitation and limitation from the book. This oppressed one forbade the party of God from corruption and dispute, and invited to good deeds and pleasing spiritual manners. Today, the soldiers who support the command are deeds and manners. Blessed is he who adheres to them, and woe to those who turn away.

The Red Book (Kitab-i-Aqdas) is the Cause of the Elevation of Servants and Building of Countries

7 O people of God, I adjure you by courtesy and good manners, for the supreme seat of ethics is first and foremost. Blessed is the soul that has been illuminated by the light of etiquette and adorned with the trappings of truth. Possessing manners is possessing a high station. We hope that this oppressed people may be triumphant, adhere to, cling to, and behold it. This is the firm commandment that has flowed and descended from the pen of the greatest name. Today is the day of the appearance of the pearls of steadfastness from the mine of humanity.

Be Like the Flaming Fire of the Lote-Tree (of Love)

O party of justice, you must be like bright light and like the flaming fire of the lote-tree. This fire of love should gather different factions on one mat, while the fire of hatred is the cause and reason for division and strife. We ask God to protect His servants from the evil of His enemies. Indeed, He is capable of all things. Praise be to God, the truth, the exalted, the glorious.

With the key of the pen, He has opened the doors of hearts and hearts, and each verse from the verses of the house is a clear gate for the appearance of spiritual ethics and sacred acts. This call and this remembrance is not specific to a country or a city, but the people of the world must cling to what has been revealed and manifested, so that they may achieve true freedom. The world will be illuminated with the light of the manifestation.

In the sixtieth year, the herald of our spirit, may we be his sacrifice, gave good news with a new spirit, and in the eightieth year, the world became triumphant with a new light and a wonderful spirit. Now most of the people of the countries are prepared to listen to the highest word, which all resurrection and gathering is related to and dependent on it.

The Red Book (Kitab-i-Aqdas) is the Cause of the Elevation of Servants and Building of Countries

It was revealed in the red book in the prison of Acre, which is the cause of the elevation of servants and the building of countries. Among these statements

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in it, which was revealed from the pen of the master of possibility: The greatest essence, the administration of creation, is related and dependent on it.

Five Commandments

8 The first (commandment) is that the Ministers of the House of Justice must implement the Most Great Peace, so that the world can be freed from exorbitant expenses. This clause is necessary and obligatory as war and contention are the essence of trouble and hardship.

9 The second (commandment) is that languages must be narrowed down to one language, and this language should be taught in schools around the world.

10 The third (commandment) is that one should seek and adhere to the means that lead to affection, love, and unity.

11 The fourth (commandment) is that all men and women should dedicate a portion of their earnings from various activities such as trade, agriculture, and other works for the education and upbringing of children. This amount should be entrusted to a reliable entity and spent for the children's education under the supervision of the House of Justice.

12 The fifth (commandment) is to give utmost attention to agriculture. Although this point is mentioned as the fifth, it indeed holds the foremost place. In foreign countries, this point has significantly advanced, but in Iran, until now, it remains stagnant. It is hoped that the king may pay attention to this significant and crucial matter. If people abide by what has been revealed from the Supreme Pen in the Crimson Book, they will find themselves freed from the world's laws. Several prayers have repeatedly flowed from the Supreme Pen that might, perhaps, be the dawning places of divine power and the places of God's glory to be aided in implementing those (laws). Whatever appeared from the Supreme Will, will be expressed for the Face of God if it is sought. But where is the seeker? Where is the questioner? Where is the just one? Where is the fair one?

13 Every day, the fire of tyranny is kindled and the sword of regret is unsheathed. Glory to God, the great ones of Iran and the distinguished nobles pride themselves in their lower tendencies. It is a wonder upon wonders what is happening in these stories. This oppressed one spends his nights and days in thanks and praise to the Lord of creatures. What has been observed is that the exhortations and admonitions have had an impact, and the character and attitudes of this party have reached a level of acceptance. What has been revealed is the cause of the world's enlightenment, and it is the intercession of friends with authorities on behalf of enemies. Good conduct is the true testimony of speech. It is hoped that the good will illuminate the world with the light of their conduct. We ask God, Blessed and Exalted, to assist everyone in steadfastness in His love and His command in His days. Indeed, He is the Guardian of the sincere and the workers.

Guidance for the Shia Party

14 O Party of God! The Supreme Pen has revealed the worlds and granted true illumination to the eyes. However, most of the people of Iran have still been deprived of beneficial discourses and blessed sciences and arts. Yesterday, specifically for one of the friends of this Supreme Word, it was revealed from the Supreme Pen that perhaps the people of aversion may be victorious with a favorable turn and understand the intricacies of divine principles and become aware. The opponents and deniers adhere to four words. First: striking at necks. Second: burning of books. Third: avoidance of other sects. Fourth: the annihilation of parties. Now, by the grace and power of the Divine Word, these four formidable barriers have been removed, and these four apparent matters have been erased from the tablet. He transformed lower attributes into spiritual attributes. His will is exalted, His power is exalted, and His sovereignty is immense. Now, from the Truth, glory be His majesty, we ask and seek that He guide the Shia party and rescue them from unworthy attributes. From the tongue of each one of that party, every day, curses are uttered and cursed with the very throat, which is from the daily food of that party.

The Laws and Principles Should Be Established by the Sultan (Shah)

15 My God, my God, You hear the lament of Your Baha, and His outcry during the nights and the days. You know that He did not wish anything for Himself but desired the sanctification of the souls of Your servants and their deliverance from the fire of oppression and hatred that surrounds them at all times. O Lord, the hands of those who are near have been raised to the sky of Your generosity, and those who are sincere have been raised to the breeze of Your bounty. I ask You not to disappoint them in what they seek from the sea of Your bounty, the sky of Your grace, and the sun of Your generosity. O Lord, support them with manners that elevate their ranks among the factions. Verily, You are the Capable, the Mighty, the Bestower.

16 O Party of God, listen to what the heed of which is the cause of freedom, comfort, ease, elevation, and overall prosperity. For Iran, a law and principles are necessary and obligatory, but it is fitting that it should be established according to the will of His Majesty the Sultan - may God strengthen him - and the learned scholars and great officials. They should be made aware of it, and they should gather in that specific place, adhere to the rope of consultation, and determine and implement what is the cause of security, blessings, wealth, and peace for the servants.

If it happens otherwise, it would cause discord and turmoil. The principles of judgments that have previously been revealed in the Most Holy Book and other Tablets concerning sovereigns, just leaders, trustees of the House of Justice, the just, and the discerning, after contemplation, will observe the light of justice in its apparent and inner dimensions.

The British Constitution Seems Good, But the Fear of God is Needed

Now, what seems good in the British nation's constitution, which is adorned with both the light of sovereignty and the consultation of the nation, is mentioned in the principles and laws set down by the Bab concerning retribution, which is the cause of the protection and preservation of the servants. Yet, it prohibits the people in appearance from committing disgraceful acts, but the

matter that is a cause of preservation and prohibition in both the outer and inner aspects, is the fear of God. He is the true guardian and the spiritual protector. One should adhere to and cling to what causes the manifestation of this great gift. Blessed is he who heard what my supreme pen has uttered and acted on what he was commanded by the Ancient Commander.

Mischief and Politics in Persia

17 O people of God, listen to the counsels of the One True Friend. The Divine Word is like a sapling, and its place of planting should be the hearts of His servants. You should nurture it with the water of wisdom and utterance so that its roots may become firm and its branches might pass beyond the skies. O people of the world, the greatest favor of this most Great Manifestation is that We have erased from the Book that which causes dissension, corruption, and hypocrisy, and We have confirmed that which leads to affection, unity, and agreement. Blessed are those who act accordingly.

We repeatedly advise and admonish Our friends to avoid anything that emits the scent of mischief. Rather, they should choose to flee from it. The world is ever-changing and the thoughts of the people are diverse. We ask God to adorn them with the light of His justice and to make them aware of what benefits them in all conditions. Truly, He is the Rich, the Exalted.

In a previous utterance, We have said that those souls who claim attachment to this Wronged One should be rain-showers of bounty and bestowal in times of giving, and be fiery flames in moments of taking life. Glorified be God, what appears these days is astonishing. As we heard, a person entered the seat of sovereignty in Iran and subjugated a large group of dignitaries to his own will. In truth, this station is a station of lamentation and wailing. What has happened that symbols of the highest dignity have chosen great humiliation for themselves? Where has integrity gone? Where has self-esteem disappeared?

The sun of greatness and wisdom has always risen from the horizon of Iran's sky, but it has descended to a station where some of its men have made themselves a plaything of the ignorant. The aforementioned person mentioned this party in the newspapers of Egypt and in the Encyclopedia of

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Beirut, which astonished the knowledgeable and the wise. Then he turned to Paris, published a newspaper called 'Urwatu'l-Wuthqa (written by Muhammad Abduh and Jamāl al-Dīn al-Afghānī), sent it around the world, and even had it delivered to the prison of Akka. In this way, he expressed love and intended to make up for past neglect. However, this Wronged One kept silent about him. We ask God to protect him and illuminate him with the light of justice and fairness. Let Him say:

A Prayer for Jamāl al-Dīn al-Afghānī

18 “My God, my God, you see me standing at the door of Your pardon and bounty, looking at the horizons of Your gifts and favors. I ask You by Your sweetest call and the scratch of Your pen, O Master of all beings, to enable Your servants in a manner befitting Your days, and befitting of Your appearance and Your authority. Indeed, You are capable of all that You will. Witness to Your power, capability, greatness, and Your gifts are those in the heavens and the earths. All praise is due to You, O God of the worlds, and the Beloved of the hearts of those who know.

You see, O my God, the existence of poverty yearns for the ocean of Your wealth, and the essence of disobedience desires the river of Your forgiveness and Your bounty. Decree, O my God, what befits Your grandeur and suits the sky of Your grace. Indeed, You are the Most Bountiful, the Overflowing, the Commanding, the Wise. There is no deity but You, the Powerful, the Overcoming, the Capable.”

Blessed Are Those Who Adheres to Rightly Guided Scholars

19 O people of God, today everyone's gaze should be directed to the horizon of the blessed word “He does whatsoever He willeth”, alone. Anyone who triumphs with this station will be illumined with the light of true unity. Those without it are mentioned and recorded in the divine Book as the people of doubts and illusions. Listen to the cry of the oppressed and preserve the degrees; this paragraph is necessary and obligatory for everyone. The oppressed, in all days, spoke the faces of the people of the world without veil

or cover, that which is the key to the gates of sciences, arts, knowledge, comfort, wealth, and affluence. The injustice of the oppressors did not prevent the Exalted Pen from scratching, and the dubious doubts of the corrupters did not prevent it from expressing the supreme word. I ask from God in all conditions that He preserves and sanctifies the people of Baha from the doubts and illusions of the former group.

O people of God, the rightly guided scholars who are engaged in guiding the servants and are protected from the whisperings of the commanding self, they are counted from the stars of the sky of knowledge near the world's goal. Respecting them is necessary; they are flowing springs, shining stars, blessed sidrat fruits, traces of divine power, and oceans of eternal wisdom. Blessed is the one who adheres to them, for they are indeed among the successful in the Book of God, Lord of the Mighty Throne. The glory is from God, Lord of the Throne and the heavens, upon you, O people of Baha, and the companions of the red ship, and upon those who heard your sweetest call and acted on what they were commanded in this powerful, innovative tablet.

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Kitab-i-Ahdi (The Book of My Covenant)

1 If the Highest Horizon is free from the adornments of this world, yet we have left in the treasures of trust and resignation an inheritance of inestimable worth for the heirs; we did not leave treasures and did not add to the pain. By God, there is hidden fear and concealed danger in wealth. Consider then remember what the Merciful has revealed in the Qur'an: "Woe to every slanderer and backbiter who collects wealth and counts it" (104:1-2). The wealth of the world is untrustworthy. Whatever is seized by extinction and susceptible to change is not worthy of attention except to a known extent.

Purpose of Baha'u'llah's Ministry

2 The purpose of this oppressed one in bearing trials and calamities, revealing verses, and manifesting clear evidences, has been to extinguish the flames of malice and hatred, so that the horizons of the hearts of the people of the world may be illuminated with the light of unity and attain true tranquility. And from the horizon of the Divine Tablet, this statement should shine forth and rise; everyone should be attentive to it.

O people of the world, I advise you to that which will elevate your stations. Hold fast to the piety of God and cling to the hem of righteousness. Truly, I say, the tongue is for uttering good; do not defile it with foul speech. God has pardoned what is past; henceforth, everyone should speak as is befitting. Avoid cursing, reviling, and what distresses a person. The station of a human being is great.

Some time ago, this supreme word appeared from the treasure of the Most Glorious Pen: Today is a great and blessed day. What was hidden in man has now become manifest and will continue to do so. The station of a human being is great if he holds fast to truth and righteousness and remains steadfast

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and firm in the command. A true human being is likened to the sky in the sight of the Merciful, with the sun and moon being his hearing and sight, and his radiant morals as shining stars. His station is the highest, and his effects nurture existence.

3 Today, whoever has recognized the garment and with a pure heart has turned to the Highest Horizon is mentioned in the Crimson Tablet as among the people of Bahá. Take the cup of My favor in My name and drink from it in My mention, the Mighty, the Wondrous.

To the People of the World

4 O people of the world, the religion of God is for love and unity; do not make it a cause of enmity and discord. To the discerning and those with the greatest vision, whatever preserves and causes the comfort and tranquility of the servants has been revealed from the Most Exalted Pen. However, the ignorant of the earth, being raised by self and passion, are heedless of the profound wisdoms of the True Wise One and act and speak based on conjectures and imaginations.

To the Friends of God and His Trustees

5 O friends of God and His trusted ones, kings are manifestations of power and sources of might and wealth of God. Pray for them. The governance of the earth has been bestowed upon those souls, and hearts are established for themselves.

6 Strife and contention are greatly forbidden in the Book. This is the command of God in this greatest manifestation, safeguarded from the decree of erasure and adorned with the embroidery of affirmation. Indeed, He is the All-Knowing, the Wise.

To the Manifestations of Command

7 The manifestations of command and sources of order, adorned with the embroidery of justice and fairness, must support these souls. Blessed are the princes and scholars in Bahá. They are My trusted ones among My servants and My manifestations of judgment among My creation. Upon them be My Bahá, My mercy, and My grace, which encompasses existence. In the Kitáb-i-Aqdas, in this regard, it is revealed that from the horizons of its words, the lights of divine bounty shine and radiate and rise.

To Baha'u'llah's Branches, Twigs, and Kindred

8 O My branches, a great strength and complete power is hidden and concealed within existence; look upon it and its union, not upon its outward differences.

9 God's counsel is that the branches, twigs, and all the related ones should all look to the Greatest Branch. Look at what We have revealed in the Kitáb-i-Aqdas: When the sea of union is stilled and the Book of the Beginning in the End is concluded, turn to him whom God has willed, who branched from this ancient Root. The intended one in this blessed verse is the Greatest Branch. Thus have We made the matter clear as a favor from Us, and I am the Most Generous, the All-Bountiful. God has ordained the station of the Most Great Branch after His position. He is the Wise Ordainer. We have chosen the Most Great Branch after the Greatest Branch as a matter from the All-Knowing, the All-Aware.

10 The love of the branches is incumbent upon everyone, but what God has ordained for them of the people's wealth is their due.

11 O My branches, twigs, and kin, I counsel you to the fear of God, to virtue, and to that which is befitting and which will raise your stations. Truly, I say, piety is the greatest commander for the assistance of the divine Cause, and the forces fitting for this commander are goodly, pure, and pleasing morals and deeds.

Kitab-i-Ahdi (The Book of My Covenant)

To The People of Baha

12 Say, O servants, do not make the means of order a cause of disorder, nor make the cause of union a cause of division. Hopefully, the people of Bahá will look to the blessed word “Say, all are from God” and this supreme word, like water, will extinguish the fire of malice and hatred hidden and concealed in the hearts and chests. Different parties will attain the light of true unity from this single word. Indeed, He speaks the truth and guides to the path, and He is the Mighty, the Beautiful.

13 Respect and regard for the branches are incumbent upon all for the honor of the Cause and the exaltation of the Word. This command has been mentioned and recorded in the divine Books from before and after. Blessed is he who attains what is commanded by an Ancient Ordainer. Likewise, respect for the sacred family, the Afnán, and the related ones is necessary, and I counsel you to serve the nations and reform the world.

14 From the Kingdom of the Bayán, what has been revealed is intended for the life of the world and the salvation of the nations. Pay heed to the counsels of the Most Exalted Pen with a true ear; they are better for you than what is on earth. This is attested by My mighty, wondrous Book.

Part XVIII.

Writings Revealed in the Year 1892

Lawh-i Ibn-i-Dhi'b (Epistle to the Son of the Wolf)

In the name of Allah, the Unique, the One, the Omnipotent, the All-Knowing, the Wise.

Praise be to Allah, the Eternal, the Everlasting, the Standing without change, the Dominant by His sovereignty, the Manifest by His signs, and the Hidden by His mysteries. By His command, the banner of the supreme word was raised in the human realm of creation, and He established the standard of "He does what He wills" among the people.

He is the One who revealed His command to guide His creation and sent down His verses to manifest His proof and evidence. He adorned the page of the Book of Man with His revelation, saying: "The Most Merciful taught the Quran, created man, and taught him eloquence." There is no god but Him, the Unique, the Omnipotent, the Mighty, the Generous.

He is the radiant light from the horizon of the sky of generosity and the shining sun from the dawn of the will of Allah, the Sovereign of the kingdom of names. Upon the great intermediary and the supreme pen, which Allah has made the source of His most beautiful names and the dawn of His highest attributes. Through Him, the light of oneness shone from the horizon of the world, and the rule of singularity was established among the nations who turned with radiant faces to the highest horizon and acknowledged what the tongue of revelation proclaimed in the realm of understanding. The dominion and the kingdom, the grandeur and the power, belong to Allah, the Omnipotent, the Mighty, the Bountiful.

Lawh-i Ibn-i-Dhi'b (Epistle to the Son of the Wolf)

To the Noble Scholar

O noble scholar, heed the call of the oppressed. He advises you for the sake of Allah and admonishes you with what brings you closer to Him in all conditions. He is the Self-Sufficient, the Exalted. Know that ears were created to listen to the call on this day, which was mentioned in the books, scriptures, and tablets.

First, purify yourself with the water of detachment and adorn your head with the crown of piety, and your body with the garment of reliance on Allah. Then arise from your place, turning towards the Greatest House, the circum-ambulation site for those in the world from the Everlasting Sovereign.

A Prayer for the Scholar to Say to God

Say: "O my God, my God, my goal, my adored one, my lord, my support, the utmost of my hope and my aspiration, I see myself turning towards You, clinging to the cord of Your bounty, holding fast to the hem of Your grace, and acknowledging the sanctity of Your Essence and the purity of Your Being, affirming Your oneness and singleness. I bear witness that You are the Unique, the One, the Eternal. You have no partner in Your dominion, nor a peer on the earth. The beings have testified to what the tongue of Your majesty has testified before them, that You are Allah, there is no god but You. You have always been sanctified beyond the mention of Your servants and exalted above the description of Your creatures.

O Lord, You see the ignorant one approaching the sea of Your knowledge, the thirsty one desiring the fountain of Your utterance, the lowly one seeking the shelter of Your might, the poor one seeking the treasure of Your wealth, the beggar seeking the dawn of Your wisdom, the weak one seeking the rise of Your power, the needy one seeking the sky of Your generosity, and the worn-out one seeking the kingdom of Your mention. I testify, O my God and my Sovereign, that You created me for Your remembrance and praise and to assist Your Cause, and indeed, I have supported Your enemies who broke Your covenant, discarded Your book, and disbelieved in You and Your signs. Ah, ah, from my heedlessness and my shame, my sin, and my guilt

which prevented me from entering the mighty sea of Your oneness and the vast ocean of Your mercy. Ah, ah, then ah, ah from my wretched state and my great disobedience. You have revealed me, O my God, to exalt Your word and manifest Your Cause, but my heedlessness has prevented me and surrounded me to the extent that I rose to erase Your traces and shed the blood of Your chosen ones and the dawns of Your signs, the sources of Your revelation, and the treasures of Your mysteries.

O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, I testify that by my injustice the fruits of the tree of Your justice fell, and by the fire of my disobedience, the hearts of the near ones among Your creation burned, and the livers of the sincere ones among Your servants melted. Ah, ah from my misery, ah, ah from my injustice, ah, ah from my remoteness, my heedlessness, my ignorance, my humiliation, my turning away, and my opposition. How many days have You commanded Your servants and friends to preserve me, and I commanded them to harm You and Your trustees. How many nights have You reminded me of Your grace and guided me to Your path, and I turned away from You and Your signs. By Your might, O hope of the monotheists and the aspiration of the hearts of the detached ones, I find no helper for myself but You, nor any other sovereign besides You, nor any refuge or shelter. Ah, ah, my turning away burned the veil of my chastity, and my opposition tore the curtain of my sanctity. I wish I had been under layers of dust and my evil deeds had not appeared among Your servants.

O Lord, You see the sinner turning to the dawning place of Your forgiveness and bounty, and the mountain of injustice seeking the sky of Your mercy and pardon. Ah, ah, my great transgressions prevented me from approaching the court of Your mercy, and my major sins distanced me from the vicinity of Your closeness. I am the one who neglected Your right, broke Your covenant and Your pact, and committed what made the inhabitants of the cities of Your justice and the dawns of Your grace in Your lands lament. I testify, O my God, that I abandoned Your commands and followed my own commands, discarded the judgments of Your book, and took the book of my desires. Ah, ah, whenever my misery increased, Your forbearance increased, and whenever the fire of my disobedience blazed, Your forgiveness and grace covered it. By Your might, O desired one of the world and beloved of the nations, Your patience deceived me, and Your endurance encouraged me. You see, O my God, my tears from my shame and my sighs from my heedlessness. By Your

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greatness, I find no place for myself except the shadow of the canopy of Your generosity, nor any escape but under the domes of Your mercy. You see me in the sea of despair and hopelessness after You made me hear the word "Do not despair." By Your might, my injustice severed the cord of my hope, and my disobedience blackened my face before the throne of Your justice.

O Lord, You see the dead one lying before the gate of Your bounty and feeling ashamed to ask for the fountain of Your forgiveness from the hand of Your grace. You have given me a tongue for Your remembrance and praise, and it spoke what melted the livers of the near ones among Your chosen ones and burned the hearts of the sincere ones among the inhabitants of Your holy sanctuaries. You have given me sight to behold Your traces, observe Your signs, and the manifestations of Your craftsmanship, and I disregarded Your will and did what made the sincere ones among Your creation and the detached ones among Your servants wail. You gave me hearing to hear Your remembrance and praise and what You revealed from the sky of Your generosity and the air of Your will. Ah, ah, I abandoned Your command and commanded Your servants to curse Your trustees and friends, and I did before the throne of Your justice what caused the sighs of the monotheists and the sincere ones among the inhabitants of Your kingdom to rise.

I do not know, O my God, which of my sins to mention before the waves of the ocean of Your bounty, and which of my transgressions to speak of before the manifestations of the lights of the suns of Your favors and kindnesses. I ask You at this moment, by the secrets of Your book and what was hidden in Your knowledge, and by the pearls hidden in the shells of the oceans of Your mercy, to make me among those mentioned in Your book and described in Your tablets. Have You ordained for me, O my God, after this sorrow, any joy, after this constriction, any expansion, and after this hardship, any ease? Ah, ah, You made the pulpits for Your mention and the exaltation of Your word and the manifestation of Your Cause, and I ascended them to exalt the breach of Your covenant and cast upon the servants what made the inhabitants of the pavilion of Your greatness and the inhabitants of the cities of Your knowledge wail.

How many times did You send down the table of Your revelation from the sky of Your bounty, and I disbelieved in it, and how many times did You invite me to the Euphrates of Your mercy, and I turned away from it following

To the Sheikh

my self and desires. By Your might, I do not know from which sin to seek Your forgiveness and repent to You, and from which injustice to return to the court of Your bounty and the field of Your generosity. My transgressions and sins have reached a station that the enumerators cannot count and the writers cannot inscribe.

I ask You, O transformer of darkness into light and revealer of mysteries in the mount, to assist me in all conditions to rely on You and entrust matters to You. Then make me, O my God, content with what the Pen of Your decree has inscribed and the Pen of Your predestination has written. You are the Omnipotent over what You will, and in Your grasp is the reins of those in the heavens and the earths. There is no god but You, the All-Knowing, the Wise.”

To the Sheikh

O Sheikh, know that the slander, opposition, and objections of the people do not harm the one who clings to the cord of divine favor and grasps the hem of the mercy of the Lord of creation. By the life of God, the Baha did not speak from desire; He was made to speak by the One who has made all things speak by His remembrance and praise. There is no god but Him, the Unique, the Omnipotent, the Chosen One.

Those who possess keen sight, attentive ears, enlightened hearts, and expanded chests recognize truth from falsehood and distinguish it. Read this supplication that has flowed from the tongue of the oppressed, and reflect upon it with a serene heart and a purified, holy ear. Perhaps you will find the breezes of detachment and show mercy to yourselves and to the servants of God.

A Supplication to Read

“O God, O worshiped one, O sought one, O generous, O merciful, lives are from You and powers are within the grasp of Your might. Whomever You exalt will transcend the world and reach the station of”We raised him to a lofty station,” and whomever You cast down will be lower than dust, indeed,

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nothing can be better than him. O Lord, with corruption, sinfulness, and lack of piety, we seek the seat of truth and yearn for the meeting with Your chosen ones. The command is Yours, the decree is Yours, and the realm of power is under Your control. Whatever You do is pure justice, nay, it is sheer grace. One manifestation of Your name, the Merciful, can eradicate the traces of disobedience from the world and obliterate them. One breeze from the breezes of the Day of Your Manifestation can adorn the world with a new robe.

O powerful one, grant power to the powerless and life to the dead, that they may find You and reach the ocean of Your knowledge and remain steadfast in Your command. If the languages of the world extol Your praise, whether in Arabic or Persian, it is the beloved of the soul and the aim of the spirit. If they are deprived of it, they are not worthy of mention, whether words or meanings. O Lord, I beseech You to guide all and lead them aright. You are the capable, the mighty, the knowledgeable, and the seeing. We ask Allah to aid you in justice and fairness and to make known to you what was hidden from eyes and visions. He is the mighty, the chosen one.”

I request that they reflect upon what has been revealed and speak with justice and fairness. Perhaps the manifestations of the lights of the sun of truth and purity will shine forth and save from the darkness of ignorance, and illuminate the world with the light of knowledge. This oppressed one did not attend schools nor see discussions. By my life, I did not manifest myself; rather, Allah manifested me as He willed. In the Tablet to the Sultan, may Allah strengthen him, these words flowed from the tongue of the oppressed.

From the Tablet to the Sultan

O Sultan, I was like one of the servants, resting on my bed. The breezes of the All-Glorious passed over me and taught me the knowledge of what was. This is not from me but from the Mighty, the All-Knowing. He commanded me to proclaim between earth and heaven, and thus came upon me what brought tears to the eyes of the knowers. I did not read what the people possess of knowledge, nor did I enter schools. Ask the city where I was so that you may be certain that I am not one of the liars.

To the Sheikh

This is a leaf moved by the winds of the will of your Lord, the Mighty, the Praiseworthy. Does it have any stability when the strong winds blow? No, by the Lord of names and attributes, it moves as He wills. Non-existence has no existence before eternity. His irrevocable command has come, and He made me speak of His remembrance among the people. I was nothing but like a dead one before His command. The hand of the will of your Lord, the Merciful, the Compassionate, turned me.

It is better for you to purify yourself with the water of detachment that flows from the spring of the Most High Pen, and for the sake of Allah, reflect on what has been revealed before and after, and strive with wisdom and utterance to extinguish the fire of hatred and enmity hidden in the hearts of the world's parties as much as possible.

The purpose of sending the messengers and revealing the books has been to know Allah and to foster affection and unity among His servants. Now, it is observed that the divine law has been made a cause of hatred and enmity. Alas, what regret that most are clinging to what they possess and are heedless and veiled from what is with Allah.

Say, "O my God, my God, adorn my head with the crown of justice and my body with the garment of fairness. Verily, You are the Possessor of gifts and favors." Justice and fairness are two guardians for the preservation of the servants, and from these two words, strong and blessed, the cause of the world's well-being and the preservation of nations will appear.

In one of the Tablets, these words flowed from the Pen of the Oppressed: "Verily, the Exalted One has created the essence of meanings from the human essence, that is, the Dawning-places of His Cause and the repositories of the jewels of His knowledge, for He is a hidden mystery, concealed from all eyes." Look at what the Merciful has revealed in the Quran: "No vision can grasp Him, but His grasp is over all vision; He is the Subtle, the Aware."

Today, the religion of God and His path is that the diverse religions and various ways should not become a cause of hatred and enmity among the people. These solid principles and strong laws have appeared from one source and have risen from one dawn. These differences were due to the requirements of time and circumstances and the eras and ages.

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O people of Baha, gird up the loins of endeavor that religious strife and contention may be removed from among the people of the world and be extinguished for the sake of Allah and His servants. Arise for this mighty and significant matter. Religious hatred and enmity is a world-consuming fire, and its extinction is exceedingly difficult except by the power of the Hand of God. He can save the people from this grievous calamity.

Consider the warfare between two governments; both sides sacrificed their wealth and lives. How many villages became as though they had never existed! This word is as a lamp for the lampstand of the Bayan.

O people of the world, you are all the fruits of one tree and the leaves of one branch. Walk with utmost love, unity, friendliness, and concord. By the Sun of Truth, the light of unity will brighten and illuminate the horizons. God is the witness and has been the witness of this utterance. Strive to attain this high and exalted station, which is the protection and preservation of the human world. This is the intent of the sovereign of goals and the hope of the king of desires. But until the sun of justice emerges from the dark cloud of oppression, the appearance of this high and exalted station seems difficult. The dark cloud is the manifestations of doubts and superstitions, namely the clerics of Iran.

Sometimes we have spoken with the tongue of law, and sometimes with the tongue of truth and way. The ultimate goal and supreme objective have been the appearance of this high and exalted station. God is sufficient as a witness.

O people of Baha, associate with all the people of the world with joy and fragrance. If you possess a word or a jewel that others are deprived of, convey it with the language of love and kindness. If it is accepted and has an effect, the goal is achieved; otherwise, leave them to themselves and pray for them, not harm them.

The tongue of kindness attracts hearts, is the sustenance of the soul, and is like meanings for words and like the horizon for the rising sun of wisdom and knowledge. The intended meaning of scholars in these contexts refers to those who outwardly adorn themselves with the garb of knowledge but are inwardly deprived of it.

In mentioning this station in the Tablet to the Sultan, a few phrases from the Hidden Words, named the Scroll of Fatimah, peace be upon her, revealed from the Most Glorious Pen are mentioned.

From the Hidden Words

O faithless ones! Why do you outwardly claim to be shepherds, yet inwardly become wolves to My sheep? Your example is like a star before dawn that appears luminous and bright, but inwardly is a cause of misguidance and the destruction of the caravans of My city and lands. And likewise, He says:

O outwardly adorned and inwardly diminished! Your example is like pure bitter water, which appears perfectly clear and pure, but when it falls into the hands of the divine taster, He would not accept even a drop of it. The manifestation of the sun in both dust and mirror is present, but there is a difference from the Pleiades to the earth, rather an infinite difference between them. And likewise, He says:

O son of the world! Many a dawn My favor's effulgence shone from the horizon of the placeless onto your place, and found you preoccupied in the bed of ease with other than Me, and like a spiritual flash returned to the luminous station of honor, and I did not announce your shame in the abodes of proximity before the armies of holiness. And likewise, He says:

O claimant of My love! At dawn, the breeze of My favor passed over you and found you sleeping on the bed of heedlessness, wept over your state, and returned. However, those scholars who are truly adorned with the ornament of knowledge and character are like the head to the body of the world and like the eyes to the nations. The guidance of the servants has always been through these holy souls and still is. We ask God to enable them to do what He loves and is pleased with. He is the Master of all and the Lord of the hereafter and the here and now.

The Sheikh Commanded the Killing of the Servants

O Sheikh, we have heard that you have turned away from us and opposed us, commanding the people to curse me and issuing a decree for the shedding of

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the blood of the servants. May the one who said it be praised:

Willingly for a judge who came in his judgment, surprisingly He
issued a fatwa for my blood to be shed in the sanctuary and the
forbidden.

Truly I say, whatever enters the path of God is beloved to the soul and the
aim of the spirit. The deadly poison on His path is a supreme honey, and His
torment is a fitting sweetness. It is mentioned in the Tablet to the Sultan,
and by the truth itself, I do not dread calamities in His path nor hardships
in His love. God has made affliction the morning breeze for this verdant
garden and the wick for His lamp, by which the earth and heaven have been
illuminated.

Turn your heart towards the direction of the Kaaba of God, the Overseeing,
the Self-Subsisting. Then raise your hands in steadfastness, so that the hands
of all possible beings may be raised to the heaven of the grace of God, the
Lord of the worlds. Then direct yourself to Him with a focus by which all
beings will turn to His radiant horizon, and say:

“O Lord, I see myself turning towards the heaven of Your bounty and the
ocean of Your grace, and turning away from anything other than You. I ask
You by the manifestations of the luminary of Your revelation on the Mount
and by the radiations of the sun of Your grace from the horizon of Your
name, the Forgiving, to forgive me and have mercy upon me. Then inscribe
for me from Your supreme Pen what elevates me with Your name in the
human realm of creation. O Lord, enable me to turn to You and to heed the
call of Your friends, who were not weakened by the power of the world, nor
hindered by the might of the nations. They came forward and said, ‘God is
our Lord and the Lord of those in the heavens and the earths.’”

O Sheikh, truly I say, the seal of the sealed choice wine, named the Self-
Subsisting, has been lifted; do not deprive yourself. This oppressed one
speaks for the sake of God; you also, for the sake of God, reflect on what
has been revealed and made manifest. Perhaps you may partake of the
outpourings of the True Bestower on this blessed day and not remain deprived.
This is not difficult for God. The earthly man became celestial through the
divine word, and the fisherman acquired divine wisdom. Abu Dhar, the
shepherd of sheep, became the chief of the nations.

O Sheikh, today is not the day for the outward sciences and arts, for it has been observed that a person who is not aware of even a word of those sciences is seated on the throne of command in the assembly of knowledge, while those with sciences and skills are deprived. The sciences intended here are those that begin and end with words. However, the sciences that show effect and produce fruit and are a cause of comfort and ease for the servants of God are accepted by Him and always have been. If you hear my call, you will leave what you have and turn towards the station where the sea of wisdom and expression surges, and the fragrance of the grace of your Lord, the Merciful, wafts.

A Review of Past Events

Baha'u'llah's Story Regarding the Assassination Attempt on the Sultan

In this station, it seemed appropriate to mention some past events, perhaps they might lead to the appearance of justice and fairness. During the days when His Majesty the Sultan, may Allah, the Merciful, aid him, intended to travel to Isfahan, I obtained permission and set out to visit the sacred and illuminated shrines of the Imams, peace be upon them. After returning, due to the heat of the capital and its severe conditions, we went to Bulaq. After this journey, the incident with His Majesty the Sultan occurred, and during those days, matters were turned upside down, and the fire of anger was kindled. Some people were arrested, including this oppressed one.

By the life of God, I was never involved in that reprehensible matter, and even in the investigation assemblies, my innocence was established. Despite this, they arrested me and from Niavaran, which at that time was the seat of the government, they took me bareheaded and barefoot, walking with chains to the prison in Tehran. A tyrant on horseback accompanied me, taking off his hat with all speed, and with a group of executioners and soldiers, they took me, and in the place that had no equal, they confined me.

But the prison where this oppressed one and other oppressed ones were held was truly a narrow, dark dungeon, and better than that. When we entered

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the prison, after entering, they put us in a dark corridor; from there we descended three steps to the place they had assigned. But the place was dark, and about one hundred and fifty people were present there, thieves and murderers, and highway robbers. With such a crowd, the place had no ventilation except for the entrance by which we entered. Words fail to describe it, and the stench is beyond expression. Most of the inmates were without clothes or bedding. God knows what befell us in that foul, dark place.

During the days and nights in that prison, I reflected on the actions and behaviors of the Babi group. Despite their exalted station and high understanding, how did such actions appear from them, namely, the insolence and movement of that group against the royal personage? After this, this oppressed one resolved that after leaving the prison, he would strive with all his might to reform those souls. One night, in a vision, this sublime word was heard from all directions: "We shall assist you with yourself and with your pen; do not grieve over what has befallen you, nor fear, for you are among the secure. Soon, God will raise up the treasures of the earth—they are men who will help you with yourself and with your name, by which God has quickened the hearts of the knowers."

After leaving the prison, by the command of His Majesty the Shah, may Allah guard him, with the servant of the Sublime State of Iran and the gracious government of Russia, we set out for Iraq. After arriving, with the aid of God and His grace and mercy, verses like a downpour of rain were revealed and sent to all parts of the earth. We counseled all the servants, especially this group, with wise admonitions and compassionate advice, and prevented them from corruption, strife, conflict, and warfare. By the grace of God, heedlessness and ignorance were transformed into piety and knowledge, and weapons into means of reformation.

During the days of imprisonment in the land of Ta, although sleep was scarce due to the chains and the foul odors, at times when it was possible, it felt as if something was being poured from the top of the head, like a great river flowing from the peak of a lofty mountain to the ground. In those moments, the tongue would recite what no one could bear to hear. Some of the statements revealed in specific Tablets for this group are mentioned to ensure that all know with clear certainty that this oppressed one has acted

upon what is loved and accepted by the wise and the manifestations of justice and fairness.

O friends of God in His lands and beloved ones in His cities, the oppressed one advises you to honesty and piety. Blessed is the city that attains their lights; through them, the station of humanity is elevated, and the door of tranquility is opened to those in existence. Blessed is the one who holds fast to them and recognizes their station, and woe to the one who denies their rank.

From Other Tablets

And in another place, these words were revealed: We command the servants of God and His maidservants to purity and piety, that they may rise from the sleep of desire and turn to God, the Creator of earth and heaven. Thus did we command the servants when the Luminary of the horizons shone from the direction of Iraq. It is not the harm of my imprisonment and afflictions, nor what has come upon me from the tyrants among the servants, but the deeds of those who attribute themselves to me and commit acts that cause my heart and pen to lament. Verily, those who spread corruption on earth, misappropriate people's wealth, and enter houses without the permission of their owners, I am innocent of them unless they repent and return to God, the Forgiving, the Merciful.

And in another place: O assembly of the earth, hasten to the pleasure of God and strive with true striving in manifesting His irrevocable and mighty Cause. We have ordained striving in the path of God with the armies of wisdom and utterance, and with morals and deeds. Thus has the matter been decreed from One Mighty, Powerful. Pride is not for those who cause corruption on earth after it has been set right. Fear God, O people, and do not be of the wrongdoers.

And in another place: Do not curse anyone among you. We have come for the unification of those on earth and their harmony. This is testified by what has appeared from the ocean of my utterance among the servants, but most of the people are in clear remoteness. If someone curses you or inflicts harm

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upon you in the path of God, be patient and rely on the All-Hearing, the All-Seeing. He witnesses and sees, and does what He wills with authority from Himself. Verily, He is the Omnipotent, the Mighty. You have been forbidden from dispute and contention in the Book of God, the Mighty, the Great. Hold fast to what benefits your souls and the people of the world. Thus does the Eternal Sovereign, manifest with the Most Great Name, command you. Verily, He is the Wise Commander.

And in another place: Beware that you do not shed blood. Unsheathe the sword of the tongue from the scabbard of speech, for by it are the cities of hearts conquered. We have abolished the law of killing among you. Verily, mercy has preceded all that is possible if you are of those who know.

And in another place: O people, do not corrupt the earth, do not shed blood, do not consume people's wealth wrongfully, and do not follow every accursed and rejected clamor.

And in another place: The sun of God's utterance does not set and does not follow disappearance. Today this sublime word was heard from the Lote-Tree of the Utmost Boundary: Verily, to those who love me and follow my commands and abandon what is forbidden in my Book.

And in another place: Today is the day of remembrance and praise, the day of service. Do not deprive yourselves. You are the letters of words and the words of the Book, and you are the saplings planted by the hand of favor in the land of mercy and have grown from the rains of grace. You have been preserved from the storms of polytheism and the blasts of disbelief and have been nurtured with the hands of kindness. Now is the time for fruits and leaves, and the fruits of the human tree are good deeds and pleasing morals. These fruits should be withheld from the heedless. If they accept, the goal is achieved, and life is made manifest; otherwise, leave them to their games and distractions.

O people of God, strive so that the hearts of the diverse peoples of the world may be cleansed and purified from hatred and malice by your patience and kindness and become worthy and capable of the manifestations of the sun of truth.

In the fourth Splendor of the Splendors, we mentioned that for every matter an aid is necessary, and in this dispensation, the victorious armies are good

deeds and praiseworthy morals. The leader and commander of these armies is the fear of God; He is the possessor of all and ruler over all.

In the third Manifestation of the Book of Manifestations, we mentioned that the cause of the elevation of existence and its exaltation is knowledge, arts, and crafts. Knowledge is like wings for existence and a ladder for ascending. Its acquisition is incumbent upon all, but it should be knowledge that benefits the people of the earth, not knowledge that begins and ends with words. Those who possess knowledge and crafts have a great right over the people of the world. This is testified by the Mother of Utterance in this clear station. In truth, the real treasure for humanity is its knowledge, and it is the cause of honor, bounty, joy, and exultation. Blessed is he who adheres to it, and woe to the heedless. You should, in all circumstances, invite the servants to what leads to the appearance of spiritual virtues and good deeds so that all may become aware of what causes the elevation of existence and strive with complete effort for the highest station and lofty pinnacle. The primary cause for the training of the people is the fear of God; blessed are those who attain it.

The first word inscribed on the first leaf of Paradise from the Most Glorious Pen is this: Truly, I say, the clear safeguard and strong fortress for all the people of the world is the fear of God. It is the greatest cause for the preservation of humanity and the chief reason for its protection. Indeed, an innate quality exists within humans that prevents them from what is unworthy and unseemly, and it is called modesty. However, this quality is limited to a few; not all possess this station. The kings of the age and the scholars of the nations must adhere to religion, for it is the cause of the appearance of the fear of God in others.

The second word inscribed on the second leaf of Paradise is this: The Pen of Utterance now counsels the manifestations of power and the dawning-places of authority, namely the kings and rulers, may God assist them, to adhere to religion and hold fast to it. It is the great cause for the order of the world and the tranquility of those in existence. The weakening of the pillars of religion has caused the strength of the ignorant and their audacity and boldness. Truly, I say, whatever diminishes the lofty station of religion adds to the heedlessness of the wicked, and the ultimate result is chaos and disorder. Listen, O people of insight, then take heed, O people of vision. We

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hope that you will heed what has been mentioned with attentive ears, that you may make the people aware of what they have and what God has. We ask God to deliver the light of justice and the sun of fairness from the dark clouds of heedlessness and to make them manifest. No light compares to the light of justice; it is the cause of the order of the world and the comfort of the nations.

And in another place: In the Book of the Bayan, this sublime word is inscribed and recorded: Say, O friends, strive so that the tribulations that have befallen the oppressed and you in the path of God are not wasted among the people. Adhere to the hem of chastity, and likewise to the cord of trustworthiness and piety. Consider the well-being of the world, not the desires of the self. O party of the oppressed, you are the shepherds of the world. Keep the sheep from the wolves of self and desire, and adorn them with the ornament of the fear of God. This is the firm decree that has flowed from the Pen of the Ancient at this time. By the life of God, the sword of morals and manners is sharper than the swords of iron. In this time, the innate nature calls and says: O people, the day has come, and my Lord has manifested me with a light that eclipses the suns of the Bayan. Fear the Merciful and do not be of the heedless.

The third word inscribed on the third leaf of Paradise is this: O son of humanity, if you look towards bounty, set aside what benefits you and take what benefits the servants. And if you look towards justice, choose for others what you choose for yourself. Sometimes, humility elevates a person to the heaven of honor and power, and other times, pride lowers him to the station of humiliation and abasement. It is a great day and a mighty call. In a Tablet among the Tablets, this sublime word is mentioned: If the entire spirit world were turned into a hearing power, it could be said to be worthy of listening to this call that has risen from the highest horizon. Otherwise, these ears, tainted with false stories, are not worthy and never have been. Blessed are the listeners, and woe to the heedless.

Promote the Greatest Peace

We ask the Most Glorious God to aid the dawning places of wealth and power and the sources of honor and authority, meaning the kings of the earth, may

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God assist them, to promote the greatest peace. This is the greatest cause for the comfort of the nations. The kings of the realms, may God assist them, should unanimously adhere to this matter, which is the greatest cause for the preservation of the world. We hope that they will arise for what brings the comfort of the servants. A great assembly should be arranged where the kings or ministers are present, and the decree of unity and accord should be enacted, and they should turn from weapons to reformation. If one king rises against another, the other kings should rise to prevent him. In this case, armies and war equipment would only be needed to the extent necessary to protect their countries. If they attain this greatest good, the people of the land will be engaged in their affairs with comfort and joy, and the lamentations and wailings of most of the servants will cease. We ask God to aid them in what He loves and is pleased with. He is the Lord of the Throne and the dust, the Possessor of the hereafter and the first life.

It is better and more appropriate if the great kings themselves are present in that assembly and decree the matter. Any king who rises to this matter and implements it will be the chief of the kings in the sight of God. Blessed is he and well-being to him. In these lands, whenever the turn of the military comes, great fear appears from all directions. Each state annually adds to its military because the ministers of war are eager and speak of further additions. According to reports, the state of Iran, may God assist it, also intends to increase its military. To this oppressed one, a well-organized army of a hundred thousand is sufficient. We hope that His Majesty will add to the light of justice. By the life of God, justice is a mighty army. It is in the foremost position and the highest rank, opening hearts and minds, explaining the secrets of existence, and bearing the banner of love and generosity.

In the treasures of divine knowledge, there is a knowledge that removes fear, but it must be implemented from the days of childhood. It makes a significant difference, and whatever diminishes it adds to boldness. If God's will aids, a detailed explanation of what has been mentioned will flow from the Pen of Utterance, and perhaps in the realms of knowledge and skills, something will appear that will renew the world and the nations.

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Hidden Strength in the Servants

Also, a word is inscribed and recorded in the Crimson Tablet from the Most High Pen, which reveals all the hidden strength in the servants, and even adds to it. We ask God, the Most Glorious, to aid His servants in what He loves and is pleased with. These days, enemies are evident from all sides, and the fire of hatred is ablaze. O people of the earth, by my life and your lives, this oppressed one has no thought of leadership and does not, and the aim has been and is to remove what causes the division of the parties of the world and the separation of the nations so that all may be freed and focused on their own affairs.

I ask that the friends do not stain this robe with the dust of lies and do not diminish the rank and station by mentioning extraordinary events that are with them. Glory be to God, today is a day when the wise should take advice from this oppressed one and ask God for what causes honor and comfort. However, all are striving and endeavoring to extinguish this shining and bright light, and every soul is trying to establish a fault or raise an objection. The matter has reached a point where they have declared from all the actions of this oppressed one things that are unworthy of mention.

Baha'u'llah Has Spent Some Nights Hungry

One of the friends mentioned that a person in the great city said that fifty thousand tomans are sent to Akka every year from the homeland. This was mentioned with great regret, and it was not clear who the accountant was and who kept the records. Anyway, this oppressed one has been patient and silent in all that has been inflicted and said, intending to erase the rule of dispute, contention, and bloodshed from the world with the power of utterance by the grace of the Most Glorious God and His preceding mercy.

In all circumstances, we have adhered to beautiful patience and entrusted the matter to God. However, in response to this point, we mentioned that if the person is truthful in what he has said, he should thank the Owner of existence and the Sovereign of the unseen and the seen for raising a soul from Iran who, without any helper and supporter, has taken control of Iran from prison and collects a tax from it every year. This is a praiseworthy position,

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not a reproachable one, if one is just. If anyone wishes to be informed about the affairs of this oppressed one, the answer is that in some nights and days, the captives of the world and the oppressed of the nations have passed the night without strength and the day without food. We do not like these mentions and have no complaint against the speaker.

In this prison, a respected person was earning a livelihood by stone carving for some time, and sometimes some were provided food by the bounty of God, meaning hunger. We ask God, the Most Glorious, to aid all in justice and fairness and to enable them to turn and return. Verily, He is the All-Hearing, the Responsive.

Baha'u'llah Only Desires Reform

O Sheikh, by the sun of truth that has dawned from the horizon of the prison and is shining forth, this oppressed one has no intention other than reform. All discerning and knowledgeable people bear witness to this. During times of tribulation, he held fast to the cord of patience and perseverance, and was content with what befell him from the enemies. He said:

A Prayer to God

“O my God, I have left my will for Your will, and my desire for the manifestation of Your desire. By Your might, I do not desire myself and my existence except to rise for the service of Your Cause, and I do not love my existence except for sacrifice in Your path. O Lord, You see and know that those from whom we sought justice and fairness rose against us with oppression and injustice. Outwardly they were with me, but inwardly they supported my enemies who rose to violate my sanctity. O my God, my God, I bear witness that You created Your servants for the support of Your Cause and the exaltation of Your word, but they supported Your enemies. I ask You by Your command which has encompassed existence and by Your name by which the unseen and the visible were subdued, to adorn the people of the earth with the light of Your justice and to illumine their hearts with the light of Your knowledge. O Lord, I am Your servant and the son of Your

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servant. I bear witness to Your oneness and singleness and to the sanctity of Your essence and the purity of Your being. O Lord, You see Your trusted ones among the hands of the treacherous of Your creation and the slanderers among Your creatures. You know what has befallen us from those whom You know better than we do. They have committed what has caused the veil of the near ones of Your creation to be rent. I ask You to aid them to rise for what has passed them by in the days of the dawning of Your revelation and the rising of Your inspiration. Verily, You are capable of what You will, and in Your grasp are the reins of those in the heavens and the earths. The call of innate nature has been raised and its yearning, and it calls with the highest call and says: O people, by God, I have attained my appearance and my station. This is the day when the Mount smiled with its Speaker, Carmel with its Dweller, and the Lote-Tree with its Teacher. Fear God and do not be of the deniers. Do not deprive yourselves of what has appeared by grace. Take the Kawthar of life in the name of your Lord, the Possessor of names, and then drink from it with His mighty and wondrous remembrance.”

From the Tablet to the Sultan

In all circumstances, we have enjoined the servants to what is good and forbidden them from what is bad. The Owner of existence is a witness and testifier that this oppressed one has sought from God for the people that which causes affection, unity, love, and harmony. By the life of God, this oppressed one has not been able to conceal it. He has manifested what He wills, and He is the Omnipotent, the Chosen One. These exalted words that were revealed in the Tablet to the Sultan, some of them we mention repeatedly so that His Majesty may know with clear certainty that what has been mentioned is from God.

O Sultan, I was like one of the servants, resting on my bed. The breezes of the All-Glorious passed over me and taught me the knowledge of what was. This is not from me but from the Mighty, the All-Knowing. He commanded me to proclaim between earth and heaven, and thus came upon me what caused the tears of the knowers to flow. I did not read what the people possess of knowledge, nor did I enter schools. Ask the city where I was so that you may be certain that I am not one of the liars. This is a leaf

moved by the winds of the will of your Lord, the Mighty, the Praiseworthy. Does it have any stability when the strong winds blow? No, by the Lord of names and attributes, it moves as He wills. Non-existence has no existence before eternity. His irrevocable command has come, and He made me speak of His remembrance among the people. I was nothing but like a dead one before His command. The hand of the will of your Lord, the Merciful, the Compassionate, turned me.

Can anyone speak on his own about what he is accused of by the servants, whether low or high? No, by the One who taught the Pen the secrets of eternity, except for one who is assisted by the Mighty, the Powerful. O Sultan, look with the eye of justice at the oppressed one, then judge with truth about what has befallen him. God has made you His shadow among the servants and a sign of His power for those in the lands. Judge between us and those who have wronged us without evidence or an illuminating book. Those around you love you for themselves, but the servant loves you for yourself and only wishes to bring you closer to the abode of grace and turn you to the right hand of justice. Your Lord is a witness to what I say.

O Sultan, if you could hear the pen of the Most High and the cooing of the dove of life on the branches of the Lote-Tree in the mention of God, the Creator of names and the Creator of earth and heaven, it would lead you to a station where you would see nothing in existence but the manifestation of the Presence of the Worshiped One. You would see the kingdom as the least of things to you; you would give it to whomever you wish and turn towards a horizon that is illuminated by the lights of the face, and you would never bear the burden of the kingdom except to assist your Lord, the Most High, the Supreme. Then the supreme assembly would bless you. Blessed is this most exalted station if you ascend to it with a sovereignty known by the name of God.

A Prayer to God #2

Glorified are You, O my God! You see what has befallen the oppressed from those who have not associated with me and have risen against me with harm and adversity, such that pens are unable to describe it, tongues are powerless to explain it, and tablets cannot bear it. You hear the groaning of my heart

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and the clamor of my being, and what has befallen Your trusted ones in Your lands and Your chosen ones in Your dominion from those who have broken Your covenant and testament. O Lord, I ask You by the clamoring of the lovers in the horizons and their groaning in their remoteness from the court of Your nearness, and by the blood that has been shed in Your love, and by the livers that have melted in Your path, to protect Your friends from the oppression of those who are heedless of the mysteries of Your chosen name. O Lord, strengthen them with Your power, which has overpowered all things, and enable them to be patient and enduring. Verily, You are the Omnipotent, the Mighty, the Bestower. There is no god but You, the Generous, the Bountiful.

In these days, some have passed from justice and fairness and have attacked with the sword of malice and the spear of enmity, while the duty of the fair-minded is to assist the rejected of the world and the expelled of the nations and to cling to righteousness and piety. Most people have not known until now what this oppressed one intends and why he has borne innumerable tribulations. Indeed, the tongue of the heart speaks the words "Oh, that my people knew," and this oppressed one, detached from all, speaks with this sublime word:

"The waves have encompassed the ship of God, the Overseeing, the Self-Subsisting. O sailor, do not be perturbed by the winds. The Splitter of the dawn is with you in this darkness, which has caused the hearts of the servants to tremble, except for those whom God, the Mighty, the Chosen, has willed."

A Translation Request from the Sheikh

It has been said that Your Excellency, or others, have asked for the translation of Surah al-Ikhlās so that it may be known and proven to all that God "did not beget nor was He begotten," and the Babis believe in His lordship and divinity.

The Station of Self-Annihilation

O Sheikh, this station is the station of self-annihilation and subsistence in God, and if this word is mentioned, it signifies pure non-existence. This is the station of “I do not own for myself any benefit or harm, nor life nor resurrection.”

O Sheikh, what do the scholars of the age say about the manifestations of the Lote-Tree of the Bayan on the Mount of Knowledge? That sacred one heard the word from the Lote-Tree and accepted it, but most are deprived of understanding this station because they are occupied with what they have and are heedless of what God has. Sayyid Farhad al-Din has spoken well in this regard:

This word is not comprehended by any superficial understanding, Even if you were Abu Nasr or Abu Ali Sina.

What do they say about this saying of the Seal of the Prophets, the soul of all else be his sacrifice: “You shall see your Lord as you see the full moon on the fourteenth night,” and the statement of the Commander of the Faithful, peace be upon him, in the Sermon of Disclosures: “Expect the appearance of the Speaker of Moses from the tree on the Mount,” and likewise the saying of Husayn ibn Ali, peace be upon him: “Could there be a manifestation for others that is not for You, so that it would be the manifestation of You? Blind is the eye that does not see You.” Such statements are mentioned and well-known in the sayings of the friends, peace be upon them, and present in authentic books. Blessed is he who sees and speaks with pure truth. Blessed is the soul that purifies itself from the suspicions and illusions of the world with the help of the Kawthar of utterance, tears the veils of glory with the name of the All-Exalted, and passes beyond the world and its people, aiming for the Greatest Prison.

O Sheikh, the breaths of revelation are distinct from its lower counterpart, and the divine utterance is like a shining sun among the books. Blessed is he who finds and recognizes it and says, “Praise be to You, O desired one of the world, and thanks be to You, O beloved of the hearts of the sincere.” The purpose of mentioning divinity and lordship is not understood by the servants, for if they comprehend it, they will rise from their station and speak

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the word, "We repent to God." The Seal of the Prophets, the soul of all else be his sacrifice, says: "We have states with God in which we are He and He is we and He is He and we are we." This station has also been passed; why have they not mentioned other stations that have been revealed from the Most Glorious Pen? The tongue of the oppressed one has spoken these exalted words in most of the days and nights.

A Prayer to God

O my God, O my God, I bear witness to Your oneness and Your singularity, and that You are God, there is no god but You. You have always been sanctified from mention of anything besides You and praise of anyone other than You, and You will remain as You were before and after. I ask You, O Eternal Sovereign, by the Greatest Name and by the effulgences of Your radiant manifestation in the realm of the Bayan, and by the waves of the sea of Your knowledge in the realm of possibility, to assist me in that which brings me closer to You and cuts me off from all else.

By Your might, O God of all existence and object of all creation, I wish to lay my face on every spot of Your earth, perhaps it might be honored by the presence that was honored by the coming of Your chosen ones. By God, the illusions of the servants have deprived them of the horizon of certitude and assumptions have prevented them from the sealed wine. Truly, I say, and for the sake of God I say, this servant and this oppressed one is ashamed to attribute himself to existence and being, let alone to any ranks above that.

Conveyance of Tranquility and Unity to the Kings and Rulers

A discerning person, whenever he walks on the earth, observes himself as ashamed, knowing with clear certitude that the cause of his blessings, wealth, honor, elevation, and power is by the permission of God, the earth which is beneath the feet of all people. And a person who is aware of this station is certainly sanctified and purified from pride, arrogance, and conceit. What

Conveyance of Tranquility and Unity to the Kings and Rulers

has been said is from God, He bears witness and is the All-Knowing, the All-Informed.

Ask of God ears that hear, eyes that see, expanded breasts, and turned hearts, so that the servants may find the object of their search and turn towards the Beloved. Trials have befallen this oppressed one, the like of which eyes have never witnessed. Despite this, there has been no hesitation in proclaiming the matter, and it was conveyed to the kings and rulers (may God assist them), what would ensure the tranquility, unity, and concord of the world, and the comfort of the nations.

About Tablets to Napoleon III

Among them, two words were heard from Napoleon III, which led to sending him a tablet in Adrianople. He did not respond. After arriving in the Most Great Prison, a letter and a hand-written note were received from his minister, initially written in Persian and concluded in his own handwriting, showing kindness and mentioning that the letter was conveyed as requested, and until then no response had been given, but their minister in Constantinople and the consuls of those lands were instructed to handle any matter expressed. From this statement, it became clear that they considered this servant's aim to be the reformation of external matters. Hence, verses were revealed in the Surah of the Temple addressed to him, some of which will be mentioned so that he may know that the matter of this oppressed one is for God and from God.

“O King of Paris, inform the priest not to ring the bells. By God, the Truth, the greatest bell has appeared upon the Temple of the Greatest Name, and it is rung by the fingers of the Will of your Lord, the Exalted, the Most High, in the realm of permanence, by His name, the Most Glorious. Thus, the great verses of your Lord were revealed once again for you to arise for the mention of God, the Creator of earth and heaven, in these days in which the tribes of the earth all mourned, the foundations of cities were shaken, and the people were enveloped in the dust of atheism, except for those whom your Lord, the All-Knowing, the Wise, willed.

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Say, the Chosen One has come in the shadows of lights to revive the worlds by the breaths of His name, the Merciful, and to unite the world and gather them on this table which descended from heaven. Beware lest you disbelieve in the grace of God after its revelation; this is better for you than what you possess, for it will perish, but what is with God remains. He is the ruler over what He wills. The breezes of forgiveness have wafted from the direction of your Lord, the Merciful. Whoever turns to it is purified from sin and from every illness and affliction. Blessed is the one who turns to it, and woe to the heedless.

If you were to listen with the ear of nature to things, you would hear from them that the Ancient One, the Glorious, has come. Everything glorifies the praise of its Lord. Among them are those who know God and mention Him, and among them are those who mention Him and do not know Him. Thus, We have encompassed the matter in a clear tablet. O King, hear the call from this blazing fire from this green tree on this lofty mount on the sacred white spot behind the Eternal Sea. There is no god but Me, the Forgiving, the Merciful. We have sent the one whom We supported with the Holy Spirit to inform you of this light which shone from the horizon of the Will of your Lord, the Exalted, the Most Glorious, and its effects appeared in the West. Turn to it in this day which God has made the choicest of days, in which the Merciful manifested Himself upon those in the heavens and the earths.

Rise to serve God and to support His cause. He will assist you with the hosts of the unseen and the seen, and make you a sovereign over what the sun shines upon. Your Lord is the Omnipotent, the Almighty. The breezes of the Merciful have wafted in the realm of existence. Blessed is the one who finds its fragrance and turns to it with a pure heart. Adorn your temple with the robe of My name, your tongue with My mention, and your heart with My love, the Mighty, the Unassailable. We desired for you only what is better for you than what you possess and the treasures of the entire earth. Your Lord is the All-Knowing, the All-Informed. Rise among the servants in My name and say, O people of the earth, turn to the one who has turned to you. He is for the sake of God among you, His proof in you, and His guide for you. He has come to you with signs that the learned of the world are incapable of producing. The Tree of Sinai speaks in the heart of the world, and the Holy Spirit calls among the nations. The Promised One has come with manifest sovereignty.

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O King, the stars of the heaven of knowledge have fallen, those who rely on what they have to prove My cause and mention God by My name. When I came to them with My glory, they turned away from Me. Behold, they are among the fallen. This is what the Spirit told you when He came with the truth and the Jewish scholars opposed Him until they committed what made the Holy Spirit lament and the tears of the close ones flow.

Say, O assembly of monks, do not stay in churches and cloisters. Come out by My permission and then engage in what benefits yourselves and the servants. Thus commands you the Lord of the Day of Judgment. Reside in the fortress of My love; this is the true seclusion if you are of those who know. Whoever stays near the house, he is like the dead. It is befitting for man to show what benefits the servants, and what bears no fruit should be for the fire. Thus your Lord admonishes you; He is the Mighty, the Generous.

Marry that someone may arise in your place after you. We have forbidden you from treachery, not from what shows fidelity. Have you taken the roots of yourselves and cast away the roots of God? Fear God and do not be of the ignorant. Were it not for man, who would mention Me in My land, and how would My attributes and names appear? Reflect and do not be of those who are veiled and were of the heedless. The one who did not marry did not find a place to rest his head on or a place to lay down because of what the hands of the treacherous have earned. Sanctifying oneself is not what you know and what you have of illusions but what We have. Ask to know his station, which is sanctified from the assumptions of everyone on earth. Blessed are the knowing ones.

O King, We heard a word from you when the King of Russia asked you about the judgment of war. Your Lord is the All-Knowing, the All-Informed. You said, I was asleep in the cradle, the call of the oppressed woke me until they were drowned in the Black Sea. Thus We heard, and your Lord is a witness to what I say. We testify that it was not the call that woke you but desire, for We tested you and found you secluded. Recognize the tone of speech and be of the discerning.

We do not wish to return to you a bad word to preserve the station We granted you in the visible life. We chose courtesy and made it a habit of the close ones. It is a garment that suits every soul, young and old. Blessed is the one who made it the adornment of his body, and woe to the one who

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is deprived of this great favor. If you were the possessor of the word, you would not have cast the Book of God behind your back when it was sent to you from the Mighty, the Wise. We tested you with it, and We did not find you as you claimed. Arise and make up for what you missed. The world will perish and what you have, and the dominion will remain for God, your Lord, and the Lord of your forefathers. You should not limit matters to what your desire wants. Beware the sighs of the oppressed, protect him from the arrows of the oppressors. What you did will cause matters to differ in your kingdom, and the dominion will leave your hand as a result of your actions. Then you will find yourself in manifest loss, and earthquakes will seize all tribes there unless you arise to support this cause and follow the Spirit in this straight path.

Your pride deceived you, by My life, it will not last, and it will vanish unless you hold fast to this strong cord. We see disgrace pursuing you, and you are of the heedless. When you hear the call from the direction of majesty, you should leave what you have and say, "Here I am, O God of those in the heavens and the earths."

O King, We were in the mother of Iraq until separation became necessary. We turned to the King of Islam by His command. When We came to him, We received from the hypocrites what cannot be written on pages. Because of this, the dwellers of Paradise lamented, and the inhabitants of the sacred precincts, but the people are in thick veils. (Until We said,) The matter became severe for Us every day, rather every hour, until they took Us out of prison and put Us into the Most Great Prison with clear oppression.

If it is said, for what crime were they imprisoned? They would say they wanted to renew the religion. If the ancient one is your chosen one, why did you leave what was decreed in the Torah and the Gospel? Explain, O people, by God, there is no escape for you today. If this is My crime, Muhammad, the Messenger of God, preceded Me in it, and before him, the Spirit, and before him, the Interlocutor. If My sin is to exalt the word of God and manifest His cause, then I am the first of the sinners. I would not exchange this sin for the kingdom of the heavens and the earths. (Until We said,) The more the calamity, the more the radiance in the love of God and His cause, such that what came upon Me from the heedless did not prevent Me.

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If they were to bury Me in the layers of the earth, they would find Me riding on the clouds and calling to God, the Omnipotent, the Mighty. I sacrificed Myself in the path of God and longed for tribulations in His love and pleasure. This is testified by what I am in of afflictions that no one from the worlds has borne. Every hair of Mine speaks what the Tree of Sinai spoke, and every vein of Mine calls to God and says, "Would that it were cut in Your path for the life of the world and the unity of those in it." Thus the matter was decreed by the All-Knowing, the All-Informed.

Know that the subjects are the trusts of God among you. Guard them as you guard yourselves. Beware lest you make the wolves shepherds of the sheep, and let not pride and arrogance prevent you from turning to the poor and the needy. Rise from the horizon of detachment in My name, then turn to the kingdom by the command of your Lord, the Omnipotent, the Almighty. (Until We said,) Adorn the body of the king with the robe of My name and rise to proclaim My cause. This is better for you than what you possess, and God will elevate your name among the kings. He is powerful over all things.

Walk among the people with the name of God and His sovereignty to manifest His effects among the worlds. (Until We said,) Say, O people, does it behoove you to attribute yourselves to the Merciful and commit what Satan committed? No, by the beauty of the All-Glorious, if you are of the knowing. Purify your hearts from the love of the world, your tongues from falsehood, and your bodies from what prevents you from drawing near to God, the Mighty, the Praiseworthy. Say, the world is your turning away from the source of revelation and your turning to what does not benefit you. What has prevented you today from turning to God is the essence of the world; avoid it and draw near to the great, luminous, shining spot.

O people, do not shed blood and do not judge any soul except with justice. Thus, you are commanded by the All-Knowing, the All-Informed. Those who corrupt the earth after its reformation have exceeded what is set in the Book, and evil is the abode of the transgressors. (Until We said,) Do not betray in the wealth of people; be trustworthy on earth and do not deprive the poor of what God has given you of His bounty. He will give you double what you have; He is the Generous Bestower. O people of Baha, conquer the cities of hearts with the swords of wisdom and speech. Those who argue

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with the desires of their souls are in clear veils. Say, the sword of wisdom is hotter than the summer and sharper than the sword of iron, if you are of the knowing. Bring it out in My name and My sovereignty, then open with it the cities of the hearts of those who are secluded in the fortress of desire. Thus commands you the Pen of the Most Glorious while sitting under the swords of the heedless.

If you uncover a sin, cover it, so that God may cover you. He is the Concealer, the Possessor of great bounty. O assembly of the wealthy, if you see a poor person, do not be proud against him. Reflect on what you were created from; all were created from a despicable water. (Until We said,) Consider the world as a human body afflicted with diseases, and its healing depends on the unity of those in it. Gather on what We have prescribed for you and do not follow the ways of the differing. Reflect on the world and the condition of its people. The one who created the world for Himself has been imprisoned in the most desolate of abodes by the actions of the heedless. From the horizon of the prison, He calls the people to the dawn of the Most High, the Most Great. Will you rejoice in what you have of adornments after knowing that they will perish, or will you be happy ruling over a span of land after all of it was not, in the eyes of the people of Baha, more than the pupil of the eye of a dead ant? Leave it to its people, then turn to the goal of the worlds.

Where are the proud ones and their palaces? Look at their graves to take a lesson from what We made as an example for the observers. If the breezes of revelation touch you, you will flee from the kingdom, turning to the kingdom, and spend what you have to draw near to this noble sight. We commanded one of the assembly of the Holy Spirit to send this tablet, and he mentioned that he sent the tablet and its translation. Knowledge is with God, the Mighty, the All-Knowing.

From a Tablet to Alexander II

And a part of the body of the tablet is for His Majesty the Emperor of Russia (may God, exalted and glorified, assist him).

O King of Russia, hear the call of God, the Sovereign, the Most Holy, and come to the paradise, the place where He who is named with the Most Beau-

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tiful Names has settled among the Supreme Concourse and in the Kingdom of creation, by the name of God, the All-Glorious, the All-Majestic. Beware that anything should veil you from turning to your Lord, the Merciful, the Compassionate. We heard what you called upon your Lord in your seclusion; thus, the fragrance of My favor stirred, and the ocean of My mercy surged. We responded to you with the truth, indeed, your Lord is the All-Knowing, the All-Wise.

One of your envoys assisted Me when I was in the prison of Ṭīhrán, under chains and fetters. By this, God has decreed for you a station that none but He can encompass. Beware that you do not exchange this great station (until We said). The Father and the Son have come in the sacred valley, saying: “Here I am, O God, here I am.” The mountain circles around the house, and the tree calls with the loudest call: “The Bestower has come, riding on the clouds.” Blessed is he who draws near to Him, and woe to the heedless.

Arise among the people with this firm matter, then call the nations to God, the Mighty, the Great. Do not be of those who used to call upon God by one of the names, but when the Named One came, they disbelieved in Him and turned away from Him until they unjustly judged Him. Reflect and remember the days when the Spirit came, and Herod passed judgment on Him. God assisted the Spirit with the hosts of the unseen, preserved Him with the truth, and sent Him to another land, a promise from Him. He is the ruler over what He wills. Indeed, your Lord preserves whom He wills, even if he is in the center of the sea, in the mouth of the serpent, or under the swords of the oppressors.

(We said) Hear My call once more from My prison to inform you of what has befallen My Beauty from the manifestations of My Majesty, and recognize My patience after My power, and My endurance after My might. By My life, if you knew what has been revealed from My Pen, and if you were to access the treasures of My Cause, the pearls of My mysteries in the oceans of My names, and the containers of My words, you would sacrifice yourself in the path of God, longing for His exalted and unassailable kingdom. Know that My body is under the swords of the enemies and My form is in afflictions beyond count, yet My spirit is in a joy incomparable with the happiness of the worlds.

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From a Tablet to Queen Victoria

And thus, some verses of the tablet to Her Majesty the Queen (may God, exalted and glorified, assist her) are mentioned. The intention is that perhaps the breezes of revelation may touch her, and for the sake of God, she may arise to serve the Cause and convey what has not reached from the tablets to the esteemed kings (may God assist them). This matter is great, this service is great. In that land, there are many eminent scholars, including the revered Siyyids known for their greatness and rank. Consult with them, and show them what has flowed from the Supreme Pen. Perhaps they may be assisted in the reformation of the world and the purification of the souls of the nations, and the hidden and stored malice and hatred in hearts may be calmed by the chalice of divine counsels. We ask this success from God, and it is not difficult for Him.

O Queen in London, hear the call of your Lord, the Master of creation, from the divine Lote Tree. Verily, there is no god but Me, the Mighty, the Wise. Forsake what is on the earth and adorn the head of the kingdom with the crown of the mention of your Lord, the Exalted. He has come into the world with His most great glory and completed what was mentioned in the Gospel. The land of Syria has been honored by the arrival of its Lord, the Master of all, and the intoxication of the wine of reunion has taken hold of the south and the north. Blessed is he who finds the fragrance of the Merciful and turns to the dawn of beauty in this radiant morn.

The Aqsa Mosque has quivered with the breezes of its Lord, the Most Glorious, and the sacred precinct has responded to the call of God, the Exalted, the Most High, and every pebble therein glorifies the Lord with this great name. (Until We said) We mention you for the sake of God and wish that your name be exalted with the mention of your Lord, the Creator of the earth and the heavens. He is witness to what I say. We have heard that you have prohibited the sale of slaves and concubines. This is what God has decreed in this wondrous revelation. God has written a reward for you; He is the Bestower of recompense for those who do good. Follow what has been sent to you from the All-Knowing, the All-Informed. Whoever turns away and is arrogant after the clear proofs have come to him from the Revealer of the signs, God will render his works vain. He is powerful over all things.

Conveyance of Tranquility and Unity to the Kings and Rulers

Actions are accepted after turning to the truth. Whoever turns away from the truth is among the most veiled of the people. Thus, it has been decreed by the Mighty, the Powerful.

We have heard that you have entrusted the reins of consultation to the hands of the people. Well done, for through this the foundations of affairs are solidified, and the hearts of those under your shadow, both lowly and noble, are assured. However, they should be trustees among the servants and see themselves as agents for everyone on earth. This is what they have been admonished in the tablet from the Wise Planner. Whenever anyone turns to the assembly, let him turn his gaze to the highest horizon and say: O my God, I ask You by Your most glorious name to aid me in what reforms the affairs of Your servants and builds up Your lands. You are powerful over all things. Blessed is he who enters the assembly for the sake of God and judges among the people with pure justice. Behold, he is among the victorious.

O members of the councils here and in other lands, reflect and speak on what reforms the world and its condition if you are of the discerning. Look at the world as a human body created whole and perfect, but it has been afflicted with various ailments due to diverse and conflicting causes. It has never been well; its illness has increased due to the hands of quack doctors who have ridden the steed of desire and have been of the heedless, except those whom God, the Lord of the worlds, has willed. And if one of its members were cured at any time by a skilled physician, other members remained as they were. Thus, the All-Knowing, the All-Informed tells you.

Today, we see it under the hands of those who are intoxicated with the wine of pride to such an extent that they do not recognize what is good for themselves, so how can they handle this grave and difficult matter? (Until We said) What God has made the greatest remedy and the perfect means for its health is the unity of those on earth on one matter and one law. This can never be achieved except by a skilled, perfect, and supported physician. By My life, this is the truth, and beyond it is only manifest error. Whenever that greatest cause came and that light shone from the horizon of eternity, the quack doctors prevented it and became a cloud between it and the world, hence the illness was not cured and remains in its sickness until now. They could not preserve its health, and the one who was the manifestation of power

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among the people was hindered from what he desired due to the actions of the quack doctors.

The Greatest Name Has Come For the Unity of the World

Look in these days when the Beauty of Eternity has come with the greatest name for the life and unity of the world; they rose against Him with sharp swords and committed what made the faithful spirit tremble. They made Him a prisoner in the most desolate lands, and the hands of the seekers were cut off from His hem. When it was said to them, the reformer of the world has come, they said, it is proven that he is one of the corrupters, while they have not associated with Him and see that He did not preserve Himself for even a moment, always being in the hands of the tyrants. Sometimes they imprisoned Him, other times they exiled Him, and sometimes they moved Him around the lands. Thus they judged Us, and God is aware of what I say.

Similitude of Moses

This accusation of corruption is the same as that which the Pharaohs gave to the Interlocutor of God. Read what the Merciful revealed in the Qur'an, His saying:

“We sent Moses with Our signs and clear authority to Pharaoh, Haman, and Qarun, but they said, ‘A magician, a liar.’ When he brought them the truth from Us, they said, ‘Kill the sons of those who believed with him and let their women live.’ But the plan of the disbelievers is nothing but error. Pharaoh said, ‘Leave me to kill Moses, and let him call upon his Lord. I fear that he will change your religion or cause corruption in the land.’ Moses said, ‘I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.’”

The reformer of the world has always been considered corrupt and accused of what everyone has heard. Whenever the sun of manifestation rose from the horizon of God's will, some denied, some turned away, and some clung to false accusations, depriving the servants of the bounty of the Possessor of

creation. Thus, those who have not seen this oppressed one and have not associated with Him say what they have heard and continue to say. Say, O people, today the sun of the Bayan has risen from the horizon of the sky of grace, and the light of the manifestation of the Interlocutor of the Mount, the Leader of religions, is shining and radiant. Sanctify and purify your chest, heart, ears, and eyes with the Kawthar of the Most Merciful's explanation, and then turn. By God, from all things, the call has come, "The truth has come." Listen, blessed are the fair-minded and happy are the seekers.

Among them, regarding the Blessed Tree, they have said what every discerning scholar and every knowledgeable wise person would testify to its falsehood. Indeed, that person has observed and read the verses revealed about the Interlocutor of God. His blessed saying:

"Did we not raise you among us as a child, and you stayed among us for many years of your life? And you did that deed of yours which you did, and you are of the ungrateful. Moses said, 'I did it then, being among the misguided. So I fled from you when I feared you, and my Lord granted me wisdom and made me one of the messengers.'"

And in another instance, His Blessed and Exalted statement:

"And he entered the city at a time when its people were unaware, and he found therein two men fighting, one from his own group and the other from his enemy. The one from his group called for his help against the one from his enemy, so Moses struck him and killed him. He said, 'This is of Satan's doing. Indeed, he is a manifest, misleading enemy.' He said, 'My Lord, I have wronged myself, so forgive me,' and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, 'My Lord, for the favor You have bestowed upon me, I will never be an assistant to the criminals.' So he became fearful, anticipating in the city, when suddenly the one who had sought his help the day before cried out to him for help. Moses said to him, 'Indeed, you are clearly a misguided one.' Then, when he wanted to strike the one who was an enemy to both of them, he said, 'O Moses, do you intend to kill me as you killed a person yesterday? You only want to be a tyrant in the land and do not want to be of the reformers.'"

Therefore, the hearing and sight must be sanctified and purified to adhere to justice and fairness. The Interlocutor of God also confessed to wrongdoing

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and misguidance and also to fear and fleeing, and disobedience and seeking forgiveness from God, the Exalted.

God Manifests Himself

O Shaykh, God, the Exalted, manifests Himself in His manifestations with the knowledge of doing what He wills and decreeing what He desires. No one has the right to ask why or how, and whoever says otherwise has turned away from God, the Lord of Lords. In the days of the Manifestation, these things are evident and present, just as they have said about this oppressed one what the close ones and the sincere have testified and will testify to be false. By God, this hem has been and is sanctified, even though some have now intended to defile it with the slanders of the unworthy liars, but God knows, and they do not know.

The person who, with the power and might of God, stood against all the factions of the world and invited everyone to the highest horizon, has been denied. And those who have always been behind veils and curtains, occupied with preserving themselves, have clung to these souls. Now some are busy with lies and slander, with no intent other than to introduce doubts into hearts and minds. Whenever a soul turns to this land from the great city, they immediately send a quick report saying that a sum of money was stolen and went to Acre. A knowledgeable, complete, and virtuous person turned to the sacred land at the end of his life, intending seclusion, and about him, they wrote what caused the sighs of the sincere and close ones to rise.

A Story About the Forgiven Mishir al-Dawlih

This oppressed one was known by the late, forgiven Mirza Husayn Khan, Mishir al-Dawlih, may God forgive him, and certainly he mentioned to the authorities of the state the details of the arrival of this oppressed one at the threshold and his words and actions. On the day of arrival, the host of the government was present and took us to a place where he was assigned. Indeed, the utmost love and kindness from the government towards these oppressed ones were evident and witnessed. On another day, Prince Shuja'

The Persecution of Baha'u'llah and His Followers

al-Dawlih and Mirza Safa, on behalf of the late, forgiven Mishir al-Dawlih, the minister plenipotentiary, came, and also some of the ministers of the exalted government, including the late Kamal Pasha and some others.

And this oppressed one, relying on God without mentioning any need or request, stayed in that land for four months, and his actions were known and witnessed by all. No one denies them except every hateful liar. Whoever knows God knows nothing other than Him. We have not desired and do not desire to mention such matters. Some of the great ones of Iran, whenever they entered that city, they exerted utmost effort at the doors of houses for salaries and rewards. This oppressed one, if he was not the cause of honor, was not the cause of humiliation either. The actions of the late, forgiven one, exalted by his station, were not due to friendship with this oppressed one but due to the requirements of wisdom and a service he had secretly intended. I testify that he was a trustworthy servant of the government to the extent that treachery had no place in his domain.

The reason for the entry of these oppressed ones into the Most Great Prison was also due to him, but since he was sincere in his actions, he is worthy of good mention. This oppressed one has always intended the elevation and advancement of the state and the nation, not the elevation of his own rank. Now, some have gathered a group and have risen to violate the sanctity of this oppressed one. Yet the oppressed asks God, exalted and glorified, to aid them in returning and to grant them success in rectifying what they have missed and in repenting at His threshold of grace. Indeed, He is the Forgiving, the Merciful."

The Persecution of Baha'u'llah and His Followers

O Shaykh, my Pen laments for myself, and the tablet weeps at what has come upon me from one whom we protected for many consecutive years and who was meant to serve before My presence day and night, until he was led astray by one of my servants named Sayyid Muhammad. Witness to this are assured servants who migrated with me from Baghdad until we arrived in this great prison. What came from them has caused every scholar to cry out, every gnostic to lament, and the tears of the fair-minded to flow. We ask God

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to assist the heedless towards justice and fairness and to make them aware of what they have neglected; indeed, He is the Bountiful, the Generous.

O my Lord, do not prevent Your servants from the door of Your bounty and do not drive them away from the expanse of Your proximity. Assist them in uncovering the veils of majesty and in piercing the veils of illusions and hopes. You are the Self-Sufficient, the Most Exalted. There is no god but You, the Mighty, the Generous.

By the sun of proof, which has shone from the horizon of the sky of certainty, this oppressed one has, day and night, been engaged in the purification of souls until the light of knowledge has overcome the darkness of ignorance.

Aided the Sultan With Support Despite Persecution

O Shaykh, it has been repeatedly mentioned for forty years that by divine grace and the effective divine will, we have aided the Sultan (may God assist him) with a support that is evident and proven before the manifestations of justice and fairness and is denied only by every obstinate transgressor and every hateful skeptic. It is strange that the ministers of the state and the trustees of the nation have not, until now, acknowledged this clear and evident service, or perhaps they have and, out of wisdom, have not mentioned it. Before forty years, every year among the servants, disputes and conflicts were manifest and ongoing, and afterward, by the armies of wisdom, explanation, counsel, and knowledge, everyone held fast to the strong cord of patience and the luminous hem of endurance, such that they bore whatever befell this oppressed party and put it to right. Despite the severe torment inflicted in Mazandaran and Rasht on many people, including Haji Nasir, who was truly a light shining from the horizon of the sky of submission, after his martyrdom, his eyes were gouged out, and his nose was cut off, and the oppression reached such a degree that the people of foreign countries wept and mourned and secretly aided his family and children.

O Shaykh, the Pen is ashamed to mention what has happened, and in the land of Şad (Isfahan), the fire of oppression burned so fiercely that every fair-minded person lamented. By your life, from the cities of knowledge and wisdom, the wailing and weeping rose to such a degree that the hearts of the

people of righteousness and piety were consumed. The two bright lights, the two Hasanayn (Imams Hasan and Husayn), freely gave their lives in that land, neither wealth nor honor prevented them. God knows what befell them, and most people are unaware. Before them, Jinab Kazim and those with him, and later the noble personage, drank the cup of martyrdom with utmost eagerness and longing and hastened to the Exalted Companion. Likewise, during the time of Sardar Aziz Khan, Jinab Mirza Mustafa and those with him were taken and sent to the Exalted Companion and the most glorious horizon.

In every city, the signs of oppression were evident and manifest, an oppression unparalleled. Yet, no soul rose in defense. Consider the case of Badi, the bearer of the Tablet to the Sultan, and reflect on how he gave his life. That champion of the arena of detachment offered the precious crown of life to the One True Friend.

O Shaykh, if these matters are denied, what matter is worthy of affirmation? Make it clear for the sake of God and do not be among the silent. Jinab Najaf Ali was seized, and with utmost attraction and eagerness, he sought the station of martyrdom and proclaimed this word: We found its value and its blood's value He said this and gave his life. Consider the radiance and effulgence of the light of detachment that shone from the lofty heart of Mulla Ali Jan, the attraction of the supreme Word and the power of the supreme Pen so captivated him that the field of martyrdom and the pavilion of joy were equal in his sight, indeed, the former was more desirable.

Reflect on Jinab Aba Basir and Sayyid Ashraf of Zanjan. They brought Umm Ashraf to persuade her son to counsel him, encouraging him until he attained the supreme martyrdom. O Shaykh, this party has crossed the Gulf of Names and pitched their tent on the shore of the sea of detachment. They would sacrifice a hundred thousand lives freely and would not speak against the will of God. They are attached to the will of God and free from what the people possess. They gave their lives and did not speak an unworthy word. Reflect, as if they drank from the sea of detachment, the life of this world did not prevent them from martyrdom in the path of God.

In Mazandaran, a large number of the servants of God were destroyed. The ruler, based on the fabrications of some, plundered them, claiming they had gathered weapons. After investigation, it was found that there was only one

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old gun barrel without any parts. Glory be to God, this party had no need for weapons, for they had girded the loins of endeavor for the reformation of the world. Their armies were good deeds, their weapons were pleasing morals, and their commander was the fear of God. Blessed is he who is just.

By God, this party has become the manifestation of justice in patience, tranquility, submission, and contentment, and they have reached such a degree of endurance that they were killed but did not kill, even though the oppressed of the land suffered what the history of the world has not recorded, and no eye has seen its like. Why did they accept these great calamities and not lift a hand in defense? What was the reason for their submission and tranquility? The reason was the prevention of the supreme Pen, day and night, and taking control of affairs by the power and might of the Lord of the worlds.

Reflect on Jinab Badi, that oppressed one who was seized and ordered to curse and abuse this oppressed one. But by the grace of God and divine mercy, he chose martyrdom and attained it. If you count the martyrs in the path of God, you would not be able to count them. Reflect on the case of Sayyid Ismail (peace and blessings be upon him), who, before dawn, swept the door of the house with his turban and then at the edge of the river, facing the house, sacrificed his life with his own hands.

Consider the influence of the Word. All these souls were first ordered to curse and abuse, but none placed their will above the will of God.

O Shaykh, from the time of the Interlocutor of God, there was one soul, and now this oppressed one has revealed to you that which causes the fair-minded to be bewildered. Be just for the sake of God and arise to serve your Lord. He will reward you with a reward that cannot be matched by the treasures of the earth or the stores of kings and sultans. Rely upon God in all matters and entrust them to Him; He will give you a reward that is great in the Book.

In these few days of life, engage in deeds that spread the fragrance of His pleasure and are adorned with the ornament of acceptance. When Bilal the Ethiopian's deed was accepted, his 'sin' surpassed the 'sin' of the world. Today, all parties must be illuminated with the light of unity and agreement. However, the pride and arrogance of some parties have ruined wisdom and demolished the house of justice.

O Shaykh, what has befallen this oppressed one is unprecedented, and we have borne all this with utmost submission and contentment for the purification of souls and the elevation of the Word of God. During the days when we were in the prison of the land of M, we were handed over to the hands of the scholars for one day; it is clear what happened then. If you ever enter the storehouse of the Sultan, ask the deputy and the head of that place to show you the two chains, one called "Baqara Kahar" and the other known as "Salasil." By the Sun of Justice, this oppressed one spent four months in one of these chains, suffering and fettered.

And my grief is less than Jacob's, and all the calamities of Job are but a part of my affliction.

Reflect also on the martyrdom of Haji Muhammad Rida in the city of love. The oppressors inflicted upon him what caused some foreign nations to weep and lament, for, according to reports, thirty-two wounds were inflicted on his blessed body, yet no one intervened. They always placed the decree of the Book above their own will, even though there were many of this party in that city.

We request that the Sultan (may God exalt and glorify him) himself consider these matters and judge with justice and fairness, even though in many cities of Iran in recent years, this party has been killed and not killed. It is observed that the malice of some hearts is now more apparent than before. The intercession of the oppressed for their enemies before the rulers has been the highest of deeds; it has certainly reached the ears of some that the oppressed party interceded for the murderers in that city before the ruler and sought leniency.

From the Tablet of Ahmad

Reflect, O people of insight.

O Shaykh, these clear verses were revealed in one of the Tablets from the Supreme Pen:

"O servant, hear the call of the oppressed one who bore hardships and afflictions in the path of God, the Lord of Names, until he was imprisoned in

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the land of Tīhrán. He called people to the highest paradise, but they seized him and led him through the cities and lands. How many nights did sleep flee from the eyes of My beloved ones out of love for Me, and how many days did the factions rise against Me? At one time, I saw myself on the highest mountains, and at another, in the prison of Tīhrán, in chains and fetters. By God, I was thankful, speaking, remembering, turning, content, submissive, and humble in all conditions. Thus, My days passed until they ended in this prison, which caused the earth to tremble and the heavens to lament. Blessed is the servant who casts aside doubts when the concealed one comes with the standards of signs. We informed people of this greatest Manifestation, but they are in a wondrous intoxication. At that time, the call rose from the direction of the Hijaz, proclaiming: Blessed are you, O 'Akká, for God has made you the source of His most sweet call and the dawning place of His greatest signs, and blessed are you for the throne of justice that is established upon you and the shining light of grace and favors from your horizon. Blessed is the fair-minded one who is just in this greatest mention, and woe to every heedless doubter."

From the Tablet of Proof

And after the martyrdom of some of the martyrs, the Tablet of Proof was revealed from the sky of the Cause by the Lord of religions.

He is the Mighty, the All-Knowing, the Wise.

The winds of enmity have surrounded the ship of the sacred precinct by the actions of the oppressors. O you who are renowned for knowledge, you have passed judgment on those for whom the books of the world have lamented, and all the records of the religions have borne witness, and yet you, O distant one, are in a thick veil. By God, you have judged those by whom the horizon of faith has shone. The sources of revelation and the manifestations of the command of your Lord, the Merciful, bear witness to this, those who have sacrificed their souls and all that they possess in His straight path. The religion of God has cried out from your oppression against it, and you are playing and are among the rejoicing ones. There is no enmity in my heart towards you or towards any of the servants. The knower sees you and your kind in manifest ignorance. If you were to perceive what you have done,

you would cast yourself into the fire or leave your house, heading to the mountains, and lament until you return to a station decreed for you by the Mighty, the Powerful.

O deluded one, tear the veils of doubts and illusions to see the sun of knowledge shining from this radiant horizon. You have cut off a part of the Messenger, thinking you have supported the religion of God. Thus, your soul has deceived you, and you are among the heedless. The hearts of the Supreme Concourse have burned from your actions, and those who circle around the command of God, the Lord of the worlds. The heart of the Virgin has melted from your oppression, and the inhabitants of paradise have lamented in a noble station. Be just for the sake of God; by what proof did the Jewish scholars judge against the Spirit when He brought the truth? By what argument did the Pharisees and the idol scholars reject when Muhammad, the Messenger of God, brought a book that judged between truth and falsehood with justice, whose light illuminated the darkness of the earth, and the hearts of the wise were attracted? And today, you have reasoned with what the ignorant scholars of that age used. The Lord of the greatest favor, in this great prison, bears witness to this.

You have followed them, but you have surpassed them in oppression, thinking you have supported the religion and defended the law of God, the All-Knowing, the Wise. By His own self, the Supreme Lawgiver mourns your oppression, and the law of God, by which the breezes of justice have blown upon those in the heavens and the earth, cries out. Did you think you gained from what you decreed? No, by the Sovereign of Names, you have lost; He has knowledge of all things in a preserved Tablet.

O heedless one, you have not seen me, nor have you associated with me, nor have you spent even a moment with me, so how did you order the people to curse me? Did you follow your desire or your Lord in this? Bring forth a sign if you are among the truthful. We testify that you have cast aside the law of God and taken up the law of your own self. Nothing escapes His knowledge; He is the Unique, the All-Knowing.

O heedless one, listen to what the Merciful revealed in the Qur'an: "Do not say to those who greet you with peace, 'You are not a believer.'" Thus, the one who holds the dominion of command and creation in His grip has decreed if you are among the listeners. You have cast aside the decree of God and

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taken up the decree of your own self. Woe unto you, O heedless and dubious one. If you deny me, by what proof do you establish what you hold? Bring it forth, O you who associate partners with God and turn away from His sovereignty, which encompasses the worlds.

Know that the learned one is the one who acknowledges My manifestation, drinks from the ocean of My knowledge, flies in the air of My love, casts aside all else but Me, and takes up what has been revealed from the kingdom of My wondrous revelation. He is like the eye to the body and the spirit of life to the body of existence. Exalted be the Merciful who has recognized him and set him upon the service of His mighty and great Cause. The Supreme Concourse and the inhabitants of the Pavilion of Grandeur, who have drunk from My sealed wine with My mighty and powerful name, pray for him.

If you are among the people of this highest station, then bring forth a sign from God, the Creator of the heavens. And if you recognize your own weakness, take hold of the reins of your desire and then return to your Lord. Perhaps He will forgive your sins, which have burned the leaves of the Lote-Tree, made the rock cry out, and caused the eyes of the wise to weep. By you, the veil of lordship was torn, the ship sank, the camel was hamstrung, and the Spirit lamented in an exalted station.

Do you oppose the one who has brought you what you possess and what the people of the world have of the proofs and signs of God? Open your sight to see the oppressed shining from the horizon of the will of God, the true Sovereign, the Manifest. Then open the hearing of your heart to hear what the Lote-Tree speaks, raised up with the truth from God, the Mighty, the Beautiful. Despite what has come upon it from your oppression and the injustice of those like you, the Lote-Tree calls with the loudest call and invites all to the Lote-Tree of the Utmost Boundary and the highest horizon.

Blessed is the soul that sees the greatest sign and the ear that hears its sweetest call. Woe to every heedless sinner. O you who turn away from God, if you see the Lote-Tree with the eye of justice, you will see the marks of your swords on its branches, twigs, and leaves after God created you to recognize and serve it. Reflect, perhaps you will become aware of your oppression and be among the repentant.

Did you think we fear your oppression? Know and be certain that on the first day the sound of the Supreme Pen was raised between the earth and the heavens, we spent our souls, bodies, children, and wealth in the path of God, the Most High, the Great, and we take pride in this among the inhabitants of creation and the Supreme Concourse. This is attested by what has befallen us on this straight path. By God, hearts have melted, bodies have been crucified, blood has been shed, and the eyes have looked toward the horizon of the grace of their Lord, the Witness, the Seeing.

Whenever the trials increased, the people of glory increased in their love. Their truthfulness is attested by what the Merciful revealed in the Qur'an: "Then wish for death, if you should be truthful." Is the one who preserved himself behind veils better or the one who spent it in the path of God? Be just and do not wander in the wilderness of falsehood among the wandering.

The Fountain of the love of the Merciful has taken them in such a way that neither the cannons of the world nor the swords of the nations prevented them from turning to the ocean of their Lord's grace, the Generous Bestower. By God, trials have not weakened me, nor has the rejection of the scholars disheartened me. I spoke, and I speak before all faces; the gate of bounty has been opened, and the dawn of justice has risen with clear signs and brilliant proofs from God, the Mighty, the Powerful.

Present yourself before the face to hear the secrets of what the son of Imran heard on the Mount of Knowledge. Thus commands you the dawning place of the manifestation of your Lord, the Merciful, from the direction of His great prison.

At that time, the call of nature rose again and its longing and said: The Mount calls and says, O people of the Bayan, fear the Merciful, for I have attained the presence of My Speaker, and the joy of My delight has taken the pebbles of the earth and its dust, and the Lote-Tree says, O people of the Bayan, be just in what has appeared with the truth. The fire that God revealed for the Interlocutor has appeared. This is attested by every discerning eye. “

The Purpose of Recounting the Past

O Shaykh, some of the martyrs of this Manifestation have been mentioned, as well as some of the verses revealed in their honor from the Kingdom of Revelation. It is hoped that you, detached from the world, will reflect upon what has been mentioned. Now consider Mirza Hadi Dawlatabadi and Sad Isfahani in the land of Ṭa (Ṭihrán). When Hadi heard he was called a Babi, he was so disturbed that he lost his composure and tranquility. He ascended the pulpits and spoke words unworthy of mention. The hypocrites of the world have always acted out of a love for leadership, causing the misguidance of the servants. Do not consider such individuals as similar to those steadfast, firm, assured, composed, and dignified martyrs of this Manifestation. Their constancy, steadfastness, assurance, composure, and dignity were mentioned so that you may become aware.

The purpose of what has been stated in the Tablets to kings and others is for you to know with manifest certainty that this oppressed one did not conceal the Cause of God. He proclaimed it to the leaders of the world with the most eloquent speech. However, weak souls like Hadi and others altered the Cause of God, acted for the fleeting life of this world, and spoke what caused justice to weep and the Supreme Pen to lament, even though they were and are ignorant of the essence of the Cause. This oppressed one declared for the sake of God: O Hadi, you went to your brother and saw; now turn to the court of the oppressed. Perhaps the breezes of revelation and the breaths of inspiration will support you and grant you success.

Today, whoever witnesses the signs can distinguish truth from falsehood as clearly as the sun from the shadow and will become aware of the goal. God is witness and knows that what has been mentioned is for the sake of God, that perhaps you may become a means of guiding the people and save the parties of the world from doubts and illusions. Glory be to God, until now the deniers and rejecters do not know what was sent to the Herald, the Point. The knowledge is with God, the Lord of the worlds.

Strive and Serve the Cause

O Shaykh, strive and arise to serve the Cause. Today, the sealed wine is evident before all faces. Take it in the name of your Lord, then drink it with His mighty, wondrous mention. This oppressed one has been engaged day and night in uniting hearts and refining souls. The events that took place in Iran in the early years truly caused grief to the close ones and the sincere. Every year there was killing, plundering, and bloodshed. One year in Zanjan, what occurred caused the greatest consternation. Another year in Nayriz, and another year in Ṭabarsi, until the event of the land of Ṭa occurred. After that, this oppressed one, with the help of God, the Exalted, has made this oppressed party aware of what is fitting. All are sanctified from what they possess and what the people possess, and are attached to what is with God.

Baha'u'llah Wants What the Sultan Wants

Now the Sultan (may God preserve him) should treat this party with kindness and compassion. This oppressed one, the leader of God's Sacred House, pledges that nothing will appear from this party but truthfulness and trustworthiness, which is not contrary to the views of the world-adorning Sultan. Every nation should consider the position of its ruler, be submissive to his command, act by his decree, and hold fast to his judgment. Kings are the manifestations of the power, elevation, and grandeur of God. This oppressed one has never flattered anyone; all bear witness to this fact. However, considering the status of kings is from God, and it is clear and known from the words of the Prophets and saints.

In the presence of the Spirit (Jesus), it was asked: "O Spirit of God, is it lawful to give tribute to Caesar or not?" He said: "Yes, render unto Caesar what is Caesar's and unto God what is God's." He did not forbid it, and these two words are one to those who perceive, for what is Caesar's would not be lawful if it were not from God. Likewise, in the blessed verse: "Obey God and obey the Messenger and those in authority among you." The primary and foremost meaning of "those in authority" are the Imams (may the peace of God be upon them), who are the manifestations of power, the sources

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of command, the treasures of knowledge, and the dawning places of divine wisdom. In the secondary rank, it refers to the kings and rulers whose light of justice illuminates and brightens the horizons of the world. It is hoped that from the Sultan (may God preserve him) a light of justice will shine that will encompass all the parties of the nations. All should ask God for what is befitting today for His sake.

A Request For God

O my God, my Master, my Guide, my Purpose, and my Beloved! I beseech You by the secrets that are hidden in Your knowledge, by the verses from which the fragrance of Your bounty wafts, by the waves of the ocean of Your gifts, by the sky of Your grace and generosity, by the blood that has been shed in Your path, and by the hearts that have melted in Your love, to empower the presence of the Sultan with Your might and dominion so that there may appear from him that which will remain in Your Books, Scriptures, and Tablets. O Lord, take his hand with the hand of Your power, illuminate him with the light of Your knowledge, and adorn him with the qualities of Your attributes. You are the Omnipotent over whatever You will, and in Your grasp are the reins of all things. There is no God but You, the Forgiving, the Generous.

All Power is Ordained By God

Saint Paul the Apostle wrote in his Epistle to the Romans: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For he is the minister of God, a revenger to execute wrath upon him that doeth evil." He states that the manifestation of kings and their power and authority is from God. This has also been mentioned in the previous traditions, which the learned have seen and heard.

We ask God, exalted and glorified, to assist you, O Shaykh, to hold fast to what has been revealed from the heaven of God's bounty, the Lord of all

Counsel the Shaykh As One of His Sons

worlds. The learned should unite with the Sultan and uphold that which preserves and protects the blessings and wealth of the servants. The just Sultan is, before God, closer than all. This is testified by the one who speaks in the Most Great Prison. God, there is no god but Him, the Unique, the Mighty, the All-Knowing, the Wise.

If you would spend one hour for the sake of God reflecting on what has appeared before and after, you would turn from what you have to what is with God and become a cause for the exaltation of the Word of God. Has there been any manifestation or appearance from the dawn of divine will that the tribes of the earth have accepted and embraced? Who was he, and what was his name? From the Seal of the Prophets, may our souls be a sacrifice for him, and before him the Spirit (Jesus) to the First Point (the Báb), during the times of their manifestations, they all faced trials. Some were called mad, some were labeled liars, and they acted in such ways that the Pen is ashamed to mention them. By God, what befell them caused all things to lament, yet most people remain in manifest ignorance. We ask God to assist them to return to Him and repent at His threshold of mercy; He is capable of all things.

Counsel the Shaykh As One of His Sons

At this time, the cry of My Supreme Pen has been raised, saying: Counsel Shaykh as you have counseled one of your branches, that the breezes of explanation may attract him and draw him nearer to God, the Lord of the worlds.

Be generous in times of wealth, and thankful in times of loss. Be trustworthy in your obligations, radiant in your countenance, a treasure to the poor, a counselor to the rich, responsive to the call, faithful to your promises, fair in judgment, silent in gatherings, just in rulings, humble before people, a light in darkness, a relief to the sorrowful, an ocean to the thirsty, a refuge to the distressed, a supporter and helper to the oppressed. Be devout in your deeds, a haven for strangers, a healing balm to the sick, a fortress to the seeker, an eye to the blind, a guide to the lost, an adornment of truthfulness, an ornament of trustworthiness, a throne of ethics, a spirit to the body of

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the world, a banner of justice, a light to the horizon of goodness, a shower for the good earth, a vessel for the ocean of knowledge, a sun for the sky of generosity, a crown for the head of wisdom, a white gleam for the forehead of time, and a fruit for the tree of humility. We ask God to protect you from the heat of hatred and the chill of coldness; He is near and responsive. Thus, my tongue has spoken to one of my branches, and I have mentioned it to my loved ones who have cast aside illusions and taken up what they were commanded on the day the sun of certainty shone from the horizon of the will of God, the Lord of the worlds.

Baha'u'llah Praises God Even While Under Peril

This is a day in which the birds of explanation have sung on the branches in the name of their Lord, the Most Merciful. Blessed is he who flies with the wings of longing to God, the Lord of the Day of Reunion. God is aware, and the trustworthy ones bear witness, that this oppressed one has always been under great peril. Were it not for the trials in the path of God, my existence would not be pleasant, and my life would not benefit me. It is not hidden from those with insight and those who look to the greatest vision that during most of my days, I have been like a servant sitting under a sword suspended by a single thread, not knowing when it would fall, whether immediately or after a while. In all of this, we thank God, the Lord of the worlds.

A Supplication to God (Written in multiple prior tablets)

And the tongue of the secret has spoken these supplications in the nights and days:

Glorified are You, O my God! If it weren't for the trials in Your path, how would the rank of Your lovers be revealed? And if it weren't for the hardships in Your love, how would the station of Your ardent seekers be established? By Your might, the companion of Your lovers is their tears, and the solace of Your devotees is the sighs of their hearts, and the nourishment of those who strive toward You are the fragments of their hearts. How sweet is the poison of death in Your path, and how noble are the arrows of the enemies

for the exaltation of Your word! O my God and my Lord, make me drink in Your cause what You will, and send down upon me in Your love what You have destined. By Your might, I desire nothing but what You desire, and I love only what You love. I have placed my trust in You in all conditions; verily, You are the Self-Sufficient, the Exalted. I beseech You, O my God, to manifest for the aid of this Manifestation those who are worthy of Your name and Your dominion, that they may mention You among Your creation, raise the banners of Your victory in Your kingdom, and adorn them with Your attributes and commandments. There is no God but You, the All-Observing, the Self-Subsisting.

At that moment, the call of nature was raised again and again, crying out and saying: "O people of the earth, by God, I am the primal nature among you. Beware that you do not deny Me; God has manifested Me with a light that has encompassed all who are in the heavens and the earth. Be just, O people, in My Manifestation, My emergence, and My effulgence, and do not be among the oppressors."

Be a Gate of Justice

O Shaykh, this oppressed one asks God, exalted and glorified, to make you the opener of the gate of justice and to manifest His Cause through you among the servants. Verily, He is the Mighty, the Powerful, the Bestower.

O Shaykh, beseech God to purify the ears, eyes, and hearts of the world and protect them from the desires of the self. For the purpose of the disease is a significant one; it deprives a person of the knowledge of the presence of the True One and bars them from the illuminations of the lights of the Sun of Certitude. We ask and hope for His grace and mercy to remove this greatest obstacle. Verily, He is the Mighty, the All-Compelling, the Omnipotent.

Read my Writings and Turn to the Supreme Word

At this time, the call has been raised from the right of the radiant Spot: God, there is no God but Him, the Wise Commander. Present to Shaykh the remainder of the Tablet of Proof to draw him to the horizon of the

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appearance of his Lord, the Merciful, so that he may rise to support the Cause with clear verses and exalted proofs, and speak among the servants what the tongue of proof has spoken. The sovereignty belongs to God, the Lord of the worlds. Read the Book of Certitude and what the Merciful has revealed to the King of Paris and his like, so that you may understand what was decreed before and be certain that We did not seek corruption on the earth after its reformation. We only remind the servants purely for the sake of God; whoever wishes may accept, and whoever wishes may turn away. Indeed, our Lord, the Merciful, is the Self-Sufficient, the Praiseworthy.

O parties of the world, nothing of your possessions will benefit you today, nor any name among the names, except for this name which God has made the Manifestation of His Cause and the Dawning-place of His most beautiful names for those in the kingdom of creation. Blessed is he who finds the fragrance of the Merciful and is among the steadfast. Today, your knowledge and arts will not avail you, nor your decorations and pride. Leave everything behind and turn to the supreme Word by which the scriptures and scrolls were detailed, and this clear Book.

O people, set aside what you have written with the pen of doubts and illusions. By God, the Sun of Knowledge has risen from the horizon of certitude. O heedless one, if you are in doubt about what we are upon, we testify by what God testified before the creation of the heavens and the earth: there is no God but Him, the Mighty, the Bestower. We testify that He was one in His essence and one in His attributes; He had no equal in creation and no partner in invention. He sent the messengers and revealed the books to guide the creation to the straight path.

Justice is Under the Claws of Oppression

Did the Sultan observe and overlook your actions, or was he seized with fear by the howling of a pack of wolves who cast behind them the path of God and took up your way without proof or book? We heard that the realms of Iran were adorned with the ornament of justice, but when we examined, we found them to be the rising places of oppression and the dawning places of tyranny. We see justice under the claws of oppression; we ask God to deliver

it by His power and authority. Indeed, He is the Overseer over those in the earth and the heavens.

No one should object to a soul regarding what has come upon the Cause of God. Every person who turns to the highest horizon should hold fast to the cord of patience and trust in God, the Sovereign, the Chosen. O lovers of God, drink from the fountain of wisdom, fly in the air of wisdom, and speak with wisdom and eloquence. Thus, your Lord, the Mighty, the All-Knowing, commands you.

O heedless one, do not be content with your pride and power. You are like the remaining rays of the sun on the mountain peaks, which will soon be overtaken by the descent from God, the Self-Sufficient, the Exalted. Your pride and the pride of those like you have been taken away. This is what has been decreed by Him from whom comes the Mother of Tablets.

The Shaykh Lowers the Station of Islam

Where are those who fought against God, where are those who disputed His signs, where are those who turned away from His sovereignty, where are those who killed His chosen ones and shed the blood of His friends? Reflect, perhaps you will find the fragrances of your deeds, O heedless doubter. Because of you, the Messenger lamented, the Virgin cried out, homes were ruined, and darkness spread over all regions. O scholars, because of you, the station of the community has fallen, the banner of Islam has been overturned, and its great throne has been toppled. Whenever someone discerning sought to uphold that which would elevate the station of Islam, your uproar arose, preventing what was intended, and the kingdom remained in great loss.

O my Supreme Pen, mention the one who, by her oppression, caused all things to lament, and the limbs of the holy ones to tremble. Thus, your Lord, the Possessor of Names, commands you in this exalted station. The Virgin has cried out from your oppression, yet you think you are of the family of the Messenger. Thus, your soul has deceived you, O you who turn away from God, the Lord of what was and what will be.

Be just, O venomous one, by what crime did you sting the sons of the Messenger and plunder their possessions? Did you disbelieve in the one who

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created you by His command "Be," and it is? You have done to the sons of the Messenger what 'Ad and Thamud did not do to Salih and Hud, nor did the Jews do to the Spirit of God, the Lord of existence.

Do you deny the signs of your Lord, which, when revealed from the heaven of the Cause, all the books of the world submitted to? Reflect, that you may become aware of your actions, O heedless rejected one. The fragrances of punishment will seize you as they seized those before you. Wait, O you who associate partners with God, the Lord of the unseen and the witnessed. This is the day of which God spoke with the tongue of His Messenger. Reflect to recognize what the Merciful revealed in the Qur'an and in this written Tablet. This is the day in which the dawning-place of revelation has come with clear signs, which those who count have been unable to enumerate. This is the day in which everyone with a scent has found the fragrance of the Merciful in creation, and everyone with sight has hastened to the Euphrates of the mercy of their Lord, the Sovereign of kings.

O heedless one, by God, the discourse of the sacrifice has returned, and the sacrificed one has turned towards the abode of sacrifice and has not returned by what your hand has gained, O stubborn hater. Did you think that by martyrdom the station of the Cause would be diminished? No, by the One who made it the abode of revelation, if you are among those who understand. Woe unto you, O you who associate partners with God, and to those who took you as a leader for themselves without proof or clear book. How many oppressors have risen to extinguish the light of God before you, and how many sinners have killed and plundered until their oppression caused hearts and souls to lament? The sun of justice has set, as the structure of oppression has settled on the throne of enmity, yet the people are unaware.

The Shaykh's Fire Will Be Extinguished Soon

O ignorant one, you have killed the sons of the Messenger and plundered their possessions. Say, did the possessions disbelieve in God, or their owner, according to your claim? Be just, O heedless veiled one. You have taken oppression and cast aside justice; thus, all things lamented, and you are among the heedless. You have killed the great and plundered the small. Do you think you will consume what you gathered through oppression? No, by

my own self, thus informs you the All-Knowing. By God, what you possess and have gathered through tyranny will not benefit you. Your Lord, the All-Knowing, bears witness to this. You have risen to extinguish the light of the Cause; soon your fire will be extinguished by a command from Him. He is the Omnipotent, the Mighty. The affairs of the world do not weaken Him, nor do the powers of nations. He does as He wills with His sovereignty and decrees what He desires.

Reflect on the she-camel; even though it is an animal, the Merciful raised it to a station where the tongues of the world speak of it and praise it. Verily, He is the Overseer over those in the heavens and the earth; there is no God but Him, the Mighty, the Great. Thus, we have adorned the horizons of the sky of the Tablet with the suns of words. Blessed is he who attains them and is illumined by their lights, and woe unto the deniers, and woe unto the heedless. Praise be to God, the Lord of the worlds.

O Sheikh, we have made you hear the melodies of the nightingale of paradise and shown you the signs that God has revealed by His irrevocable command in the Most Great Prison, that your eyes may be comforted and your soul assured. He is indeed the Most Generous and Bountiful. Stand firm with the power of proof in the service of the Cause of God, your Lord, the Merciful. If you fear for your faith, take this Tablet and keep it in the pocket of your trust. And when you stand in the assembly of the resurrection and God asks you by what proof you believed in this manifestation, bring forth the Tablet and say, "With this blessed, mighty, wondrous Book?" If the hands of all are raised towards you and they take the Tablet and place it upon their eyes, they will perceive from it the fragrance of the words of God, the Lord of the worlds. If God punishes you for believing in His signs in this manifestation, then by what proof will He punish those who did not believe in Muhammad, the Messenger of God, and before Him in Jesus, the son of Mary, and before Him in Moses, and before Him in Abraham, until the manifestations end with the Primal Wondrous One who was created by the will of your Lord, the Omnipotent. Thus, We have revealed the signs to someone before you and mentioned them to you today, so that you may recognize and be among the certain.

O speaker of knowledge, the matter is clearer than to be hidden and more manifest than to be concealed. It is like the sun at its zenith; none denies it

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except every hostile skeptic.

A Prayer For the Sultan

In this moment, it is fitting that we turn our attention to the Presence of the Desired One and cling to these exalted words:

O my God, O my God, You have kindled the lamp of Your Cause with the breath of wisdom; protect it from the varying winds. The lamp is from You, the glass is from You, and the means of the heavens and the earth are in Your grasp. Bestow justice upon the rulers and fairness upon the learned. You are the Sovereign, who, with the movement of the pen, has aided Your irrevocable command and guided the friends. You are the Lord of power and the King of might. There is no god but You, the Mighty, the Chosen One. And say, O my God, O my God, praise be to You for what You have given me to drink from the hand of the bounty of Your name, the Ever-Living, the sealed nectar. I beseech You by the lights of the dawn of Your appearance, by the penetration of Your supreme word, and by the power of Your most exalted pen, by whose movement the realities of things are attracted, that You enable His Majesty, the Sultan, to aid Your Cause, to turn towards the horizon of Your manifestation, and to direct himself to the lights of Your countenance. O Lord, strengthen him in what draws him near to You, and then support him with the hosts of the heavens and the earth. I ask You, O God of names and Creator of heaven, by the light of Your Cause and the fire of the divine tree of Your care, to assist His Majesty in proclaiming Your Cause among Your creation, and then open before him the gates of Your grace, mercy, and bounty. You are indeed the Mighty over what You will by Your word "Be," and it is.

Corrupt Agents Make False Accusations

O Sheikh, the reins of affairs have been taken by divine power and heavenly might; they were seized by the Mighty, the Powerful. No one is capable of causing corruption and sedition. Now, since they did not appreciate the bounty and favors, they have been afflicted and will be afflicted with the

consequences of their deeds. And the agents, by the movement of a hidden cord, have incited and supported the opposing party from all directions. In the great city, they have incited some against this oppressed one to such an extent that the agents in that land have adhered to what causes the humiliation of the state and the nation.

One of the noble Sayyids, known for his good repute among most of the fair-minded, his accepted conduct, his renowned trade, and his prominence among the merchants, headed towards Beirut. Due to his friendship with this oppressed one, he was informed by the telegraph operator in Iran that the mentioned Sayyid, along with his servant, had stolen some money and other goods and were heading towards 'Akká. The intention behind this move was the humiliation of this oppressed one. But how can the people of this land be swayed by such inappropriate statements from the path of truth and righteousness? In every way, they have attacked and supported the opposing side, and this oppressed one seeks from God to grant success to all for what is befitting the times and to be vigilant and vocal with these firm words in nights and days.

A Prayer For the Heedless

O my God, O my God, I ask You by the sun of Your grace, the sea of Your knowledge, and the sky of Your justice to aid the deniers in their acknowledgment, the heedless in their acceptance, and the slanderers in their fairness and equity. O Lord, assist them in turning back to You and repenting at the door of Your grace. You are indeed the Powerful over what You will, and in Your grasp are the reins of those in the heavens and the earth. Praise be to God, the Lord of the worlds. Soon, what is hidden in the hearts and minds will be seen.

The Shah Should Inquire From the Noble Servants

The day is near, the day that the honored Luqman mentioned to his son, and the Lord of Glory informed about it, and His beloved made aware by His saying: "O my son, if it be but the weight of a mustard seed, and it be in

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a rock, or in the heavens or in the earth, God will bring it forth. Verily, God is Subtle, Aware” Qur'an 31:16. Today, the deceitful eyes and hidden secrets of all are manifest before the throne of manifestation. Nothing escapes His knowledge; He hears and sees everything. It is indeed surprising that the trustworthy and the treacherous are not distinguished from one another. If only His Majesty, the Shah of Iran, may God prolong his sovereignty, would inquire from the noble servants of the exalted Iranian government about the deeds and actions of this oppressed one to become aware of them.

A group has been incited from various quarters and engaged in spreading slanders. It is evident and clear that when a person is shunned by the servants and exiled from the lands, they are surrounded by the sword of hatred and the arrows of enmity. This is not the first matter that has emerged with oppression, nor the first vessel broken, nor the first veil torn in the path of God, the Lord of the worlds. This oppressed one remains silent and quiet in the Most Great Prison, occupied with himself and detached from all except God. The oppression has reached such a level that the pens of the world are unable and insufficient to describe it.

An Event With Haji Sheikh Muhammad Ali

At this moment, it is necessary to mention an event that occurred, so perhaps the servants may cling to the cord of justice and truth.

His Eminence Haji Sheikh Muhammad Ali, upon whom be the eternal glory of God, was a well-known merchant, recognized by most of the people of the great city. In recent days, the Iranian embassy in Istanbul secretly incited and saw that this sincere and devout person was distressed, to the extent that one night he threw himself into the sea. By fate, some servants were present and saved him. This act was interpreted and discussed by various parties until one night he went to a mosque, and the caretaker mentioned that he spent the night in vigil, engaged in supplication, prayer, humility, and entreaty until morning, and then his mention ceased. This servant turned and saw that he had surrendered his soul, with an empty bottle near him, indicating that he had consumed poison. In great bewilderment, I informed the people, and two wills were found from him. The first expressed his acknowledgment and confession of the oneness of God, the sanctity of His

Reflect on the Penetration of the Word

essence, exalted above likeness and similitude, and the purity of His being from attributes, descriptions, and statements, and the acknowledgment of the appearance of prophets and saints, and recognition of what was recorded in the Books of God, the Lord of mankind. In another paper, he offered a supplication and mentioned at the end that this servant and the friends were perplexed because, on one hand, the Pen of the Most High has forbidden all from corruption, conflict, and strife, and on the other hand, this supreme word descended from the Pen of the Most High: if anyone witnesses an evil intention from someone in his presence, he should not interfere but leave it to God. This firm command appeared in one respect and was established, while in another respect, it was observed that the slanderers spoke words that human strength was unable and incapable of bearing and hearing. Therefore, this servant chose this greatest sin and asked from the sea of divine grace and the sky of heavenly mercy that the transgressions of this servant be erased by the Pen of favor and bounty. Many are the sins and numerous are the faults, but I cling to the cord of His generosity and hold fast to the hem of His grace. God is witness, and the close ones are aware that this servant could not bear to hear the words of the fabricators; thus, he committed this act. If He punishes me, He is praised in His action, and if He forgives me, He is obeyed in His command.

Reflect on the Penetration of the Word

Now, His Eminence Sheikh should reflect on the penetration of the word, so perhaps he may turn from the north of delusion to the right of certainty. This oppressed one has not compromised with anyone in the Cause of God and has proclaimed the word of truth before the faces of the people with the highest voice. Whoever wills, let him accept, and whoever wills, let him turn away. But if these evident, clear, and manifest matters are denied, what will be adorned with the ornament of acceptance and acknowledgment in the sight of the discerning ones?

We ask God, the Exalted, and the Blessed, to forgive the mentioned one and to exchange his misdeeds with good deeds. Indeed, He is the Mighty, the Generous, the Bestower. Matters have appeared in this manifestation that

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there is no room for anything but acknowledgment for the manifestations of knowledge and grace and the dawning places of justice and fairness.

Today, it is necessary and obligatory for you to arise with divine power and heavenly might and to dispel the doubts of the parties of the world with the power of knowledge so that all may be purified and direct their intention towards the Great Sea and cling to what God has intended. Indeed, every denier has held to a word and objected to the truth. Glory be to God, the mention of divinity and lordship that has appeared from the saints and chosen ones has been made a cause of denial and rejection.

Words from Saints and Chosen Ones

His Eminence Sadiq said, "Servitude is a jewel, its essence is lordship." And His Eminence Amir, in response to an Arab who asked about the soul, said, "And the third is the divinity of the kingdom; it is a divine essence and a living, simple essence by itself" (until he said) "It is the supreme essence of God, the tree of bliss, the lote tree of the extremity, and the abode of rest." His Eminence Sadiq said, "When our Qa'im rises, the earth will shine with the light of its Lord." Likewise, a long hadith from Abu Abdullah, peace be upon him, has been mentioned, including this supreme word: "At that time, the Almighty God will descend from the clouds with the angels." And in the Great Qur'an: "Do they await except that God should come to them in canopies of clouds?" And in the hadith of Mufaddal, it is said, "The Qa'im will lean his back against the Ka'bah and extend his blessed hand, which will appear white without harm, and will say, 'This is the hand of God and the right hand of God and from God and by the command of God.'"

Whatever meaning they have interpreted these hadiths, let them also interpret the signs of the Pen of the Most High. His Eminence Amir said, "I am the one upon whom no name and no attribute fall." And he also said, "My outward is Imamate and my inward is a hidden reality that is not comprehended." Abu Ja'far al-Tusi said, "I said to Abu Abdullah, 'You are the path in the Book of God, and you are the zakat, and you are the Hajj.' He said, 'O so-and-so, we are the path in the Book of God, the Mighty and Glorious, and we are the zakat, and we are the fasting, and we are the Hajj, and we

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are the sacred month, and we are the sacred city, and we are the Ka'bah of God, and we are the Qiblah of God, and we are the face of God.' ”

Jabir narrated from Abu Ja'far, peace be upon him, who said, “O Jabir, upon you is to understand the explanation and the meanings.” He said, “As for the explanation, it is to know that there is nothing like unto God, so you worship Him and do not associate anything with Him. As for the meanings, we are His meanings, and we are His side, His hand, His tongue, His command, His judgment, His knowledge, and His truth. When we will, God wills, and what we desire, He desires.” Also, His Eminence Amir, peace be upon him, said, “How can I worship a Lord I do not see?” And in another place, he said, “I did not see anything except that I saw God before it, or after it, or with it.”

Come to the Most Great Prison

O Sheikh, reflect upon what has been mentioned, so that you may drink from the sealed wine with the power of the Ever-Living Name and find that which all are unable to comprehend. Strengthen your resolve and aim for the highest heavens; perhaps you will find the fragrances of revelation and inspiration during the time of its descent and attain them. Truly, I say, the Cause of God has no semblance or likeness; tear away the veils of illusions. He will assist and support you with His grace and power; He is the Mighty, the Dominant, the Omnipotent.

As long as time remains and the Blessed Lote Tree speaks to the people with the highest voice, do not restrain yourself. Trust in God and entrust your affairs to Him. Then come to the Most Great Prison to hear what ears have not heard and see what eyes have not seen. After this statement, is there any excuse left for anyone? No, by the life of God, the One who stands for the Cause. Truly, I say, today the blessed word “But he is the Messenger of God and the Seal of the Prophets” culminates in the day when “the people will stand before the Lord of the worlds.” Thank God for this great favor.

O Sheikh, the breaths of revelation have not been and will not be confused. Now, the Lote Tree of the Extremity, with its innumerable fruits, stands before your face. Do not incline yourself to the illusions like the previous

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party. The primal nature of God is evident and manifest; He is the witness of all. He has not and does not need anyone to prove His manifestation. Now, nearly a hundred volumes of clear signs and firm words have been revealed from the heaven of divine will. You have the opportunity to seek the utmost destination, the ultimate goal, and the highest peak to hear and see what has appeared from God, the Lord of the worlds.

Contemplate Upon the Verses of the Qur'an

Contemplate upon the verses of the meeting that were revealed in the Qur'an by the Master of the Kingdom of Names, perhaps you will find the straight path and become the cause of the guidance of the people. People like you must rise today to serve the Cause. The humiliation of this oppressed one and your honor will both return to nothingness. Strive so that you may achieve an action whose fragrance will not be cut off from the world.

In the mention of the meeting, it has been revealed in such a way that there is no room for the deniers to reject or deny.

His blessed words: "God is the one who raised the heavens without pillars that you see, then He established Himself on the throne and subjected the sun and the moon, each running for an appointed term. He manages the affair; He details the signs that you may be certain of the meeting with your Lord" Qur'an 13:2.

And He says, "Whoever hopes for the meeting with God, indeed, the term of God is coming, and He is the Hearing, the Knowing" Qur'an 29:5.

Until His words, "But those who disbelieve in the signs of God and His meeting, those have despaired of My mercy, and those will have a painful punishment" Qur'an 29:23.

And He says, "They say, 'When we are lost in the earth, will we indeed be recreated anew?' But they are disbelievers in the meeting with their Lord" Qur'an 32:10.

And He says, "Verily, they are in doubt about the meeting with their Lord. Verily, He is encompassing of all things" Qur'an 41:54.

And He says, “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs, their abode is the fire because of what they used to earn” Qur’an 10:7-8.

And He says, “And when Our clear signs are recited to them, those who do not expect the meeting with Us say, ‘Bring us a Qur’an other than this or change it.’ Say, ‘It is not for me to change it of my own accord; I only follow what is revealed to me. Indeed, I fear if I disobey my Lord, the punishment of a tremendous Day’” Qur’an 10:15.

And He says, “Then We gave Moses the Book, making it complete for the one who does good, an explanation of all things, a guidance, and a mercy that perhaps they would believe in the meeting with their Lord” Qur’an 6:154.

And He says, “Those who disbelieve in the signs of their Lord and in meeting Him, their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection. That is their recompense—Hell—because they disbelieved and took My signs and My messengers in ridicule” Qur’an 18:105-106.

And He says, “Has the story of Moses reached you? When he saw a fire and said to his family, ‘Stay here; indeed, I perceive a fire. Perhaps I can bring you a torch or find some guidance at the fire.’ And when he came to it, he was called, ‘O Moses, indeed I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed. Indeed, I am God; there is no deity except Me, so worship Me’” Qur’an 20:9-14.

And He says, “Do they not reflect within themselves? God created the heavens and the earth and what is between them in truth and for an appointed term. And indeed, many of the people are in disbelief about the meeting with their Lord” Qur’an 30:8.

And He says, “Do they not think that they will be resurrected for a tremendous Day, the Day when mankind will stand before the Lord of the worlds?” Qur’an 83:4-6.

And He says, “And We certainly gave Moses the Book, so do not be in doubt about his meeting” Qur’an 32:23.

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And He says, "No! When the earth is pounded to dust, pounded and your Lord has come and the angels, rank upon rank" Qur'an 89:21-22.

And He says, "They want to extinguish the light of God with their mouths, but God will perfect His light, although the disbelievers dislike it" Qur'an 61:8.

And He says, "When Moses had completed the term and was traveling with his family, he perceived a fire from the direction of Mount Sinai. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you some information or a burning stick from the fire that you may warm yourselves.' But when he came to it, he was called from the right side of the valley in a blessed spot from the tree, 'O Moses, indeed I am God, the Lord of the worlds' " Qur'an 28:29-30.

The Promise of Meeting the Lord

In all the divine books, the promise of the meeting has been explicit and clear, and the purpose of this meeting is the encounter with the Dawn of Signs, the Source of Evidences, the Manifestation of the Most Beautiful Names, and the Source of the Exalted Attributes of the True One, exalted be His glory. The True One, in His essence and in Himself, is an inaccessible, unfathomable mystery; thus, the meeting refers to the encounter with the person who stands in His place among the servants, who has no likeness or equal. For if a likeness or equal were to be seen for Him, how could the sanctity of His essence and the purity of His being from likenesses and similitudes be established? Indeed, in the stages of the meeting and the manifestation, what has been revealed in the Book of Certitude suffices the fair-minded. We beseech Him, exalted be He, to aid all in pure truthfulness and bring them closer to Him. He is the Powerful, the Mighty; there is no god but Him, the Hearing, the Speaking, the Mighty, the Praiseworthy.

O you who are known for your knowledge, command the servants to do what is right and do not be among those who hesitate. With keen vision, look; the sun of truth has risen by the command of the Sovereign of the Kingdom of Exposition and the Monarch of the Realm of Understanding from the horizon of the sky of the Most Great Prison. No hindrance veiled Him, nor did ranks

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or multitudes prevent Him. For you, no excuse remains; either you must acknowledge or, God forbid, rise in denial against all.

O Sheikh, reflect on the Shi'a sect, how many buildings they constructed with the hands of conjecture and illusion, and how many cities they built. Ultimately, these illusions turned to lead and entered into the reality of the world. Not a single leader from that sect turned towards the Manifestation during the day of appearance. In the mention of the blessed name, all said, "May God hasten his advent," but on the day of appearance of that sun of reality, all spoke of His vengeance. They acted in such a manner that the Tablet wept, the Pen lamented, the sighs of the sincere were raised, and the tears of the near ones descended.

O Sheikh, think and speak with justice. The followers of Sheikh Ahmad al-Ahsá'í, by the grace of God, recognized that from which others were deprived and veiled. Indeed, in every age and century, during the days of the appearance of the dawns of revelation and the rising places of inspiration, and the descending places of divine knowledge, there have been differences, caused by lying and hypocritical souls. The explanation of this station is not appropriate; you yourself are more aware and knowledgeable of the illusions of the deluded and the doubts of the suspicious.

Invitation to Meet Mirza Yahya in Cyprus

Today, this oppressed one asks you and the other learned ones who have drunk from the cup of divine knowledge and are illuminated by the words of the radiant light of justice to appoint someone without the knowledge of anyone else and send him to these regions to stay for a while in Cyprus and associate with Mírzá Yahyá, perhaps he may become aware of the truth of the matter and the source of the divine commands and ordinances.

If you reflect a little, you will testify to the wisdom, power, and sovereignty of the True One, exalted be His glory. A few who were unaware of the Cause and were not with us have said things that all beings and assured souls have testified to their falsehood. Now, if you exert effort, the reality of the matter will be unveiled to the world, and people will be saved from these oppressive, dark calamities. Were it not for the glory, who could speak before the faces of

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the people, and were it not for Him, who could speak of what is commanded by God, the Lord of the hosts? Now, the heedless soul clings to the rope of storytelling; by the life of God, he is in clear falsehood. For this sect believes that during the appearance of the Qa'im, the Imams, peace be upon them, will rise from their graves. This is the undeniable truth. We ask God to bestow upon the deluded ones a portion of the water of certitude flowing from the spring of the Most Exalted Pen so that all may attain what is befitting of His days.

Oppression in Tehran

O Sheikh, in the midst of calamities, this oppressed one is occupied with writing these words. From all directions, the fire of oppression and tyranny is evident. From one direction, news has come that the friends in the land of Ta have been taken, despite the sun and moon and land and sea bearing witness that this party is adorned with fidelity and has clung to nothing but the exaltation of the government, the order of the nation, and the comfort of the people, and will not cling to anything else.

O Sheikh, we have repeatedly stated that we have supported the king during his few years of reign. For years, nothing contrary has appeared in Iran. The reins of the corrupt parties have been firmly held by one in authority; no one has exceeded their limits. By God, this group is not and has never been among the corrupt; their hearts are illuminated by the light of piety and adorned with the ornament of God's love. Their aim has always been and continues to be the betterment of the world and the intention to eliminate differences and extinguish the fire of hatred and animosity, so that the entire earth may be seen as one piece. On the other hand, the Iranian embassy in the great city has been fully engaged in oppressing these wronged ones. They intended one thing, and God intended another in the end.

Now, consider what has befallen the trustees of the Truth in every land. Sometimes they were accused of theft and at other times they were slandered with unparalleled falsehoods. Now, Your Excellency, speak with justice: What is the effect and result of the theft accusation leveled against their own citizens by the great embassy in foreign countries? This wronged one felt ashamed not because it was the cause of my oppression, but because

it revealed to the foreign embassies the level of planning and understanding of a group of prominent Iranians in the great embassy.

Accusing those whom the right made trustworthy as the keeper of the seventh heaven

Indeed, from the place where high ranks should be sought and counsel taken, they strive to extinguish its light. However, in the appearance of this matter, as reported, the great ambassador, Mirza Mohsen Khan, was not present at the threshold. These matters are considered because they think the King of Iran, may God's mercy assist him, is distressed by the confidants of the sanctuary of knowledge. God is witness and testifies that this wronged one has always held fast to the means that cause the glory of the state and the nation, and God is sufficient as a witness. Concerning the people of Baha, these words were revealed from the Most High Pen: "They are men who, if they pass through cities of gold, do not look at them, and if they pass through the realms of beauty, do not turn towards them." Thus was revealed from the Most High Pen to the people of Baha from a wise counselor.

And in the final tablet to the Emperor of Paris, this exalted word was revealed: "Do you rejoice in what you possess of ornaments after knowing that they will perish, or are you pleased with your rule over a span of the earth after knowing that all of it is to the people of Baha as the blackness of the eye of a dead ant? Leave it to its people and turn to the purpose of the worlds." None but God, the Most Glorious, is aware of what has befallen this wronged one. Every day, something is heard at the great embassy in the threshold. Glory be to God; all plans have been focused on the means that cause the oppression of this servant, unaware that disgrace in the path of God is itself the very essence of honor. In the news leaf, these words are mentioned: "In the trickery of some of the exiles of Akka and the transgressions that some committed against others," to the end of his words. To the manifestations of justice and sources of fairness, his intention is known and his purpose is clear.

Indeed, they rose with various forms of torment, oppression, and tyranny. By God, this wronged one will not exchange this exile for the highest homeland. To those with insight, what occurs in the path of God is manifest honor and a great station. We said before: "Glorified are You, my God. Were it not for trials in Your path, how could the station of Your lovers appear? And were

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it not for calamities in Your love, by what means would the rank of Your yearning ones be established?" Disgrace has reached a point where every day they are engaged in spreading falsehoods, yet this wronged one has clung to beautiful patience. Would that the king of the realms of Iran would inquire about what has occurred at the threshold so that the truth of the matter may be revealed.

Does Anyone Judge by the Book?

O Sultan, I swear by your Lord, the Most Merciful, consider this matter with the eye of justice. Is there anyone today who judges by what God has revealed in the Book, and is there anyone with fairness who judges what has come upon us without evidence or proof?

O Sheikh, reflect upon the states of human beings. The inhabitants of the cities of knowledge and wisdom are bewildered, wondering what has transpired. The Shia faction, which considered itself the most learned, pious, and God-fearing of all factions in the world, has shown such opposition and perpetrated such injustice at the time of the Manifestation that it has no equal. Ponder, it is necessary to reflect from the beginning of the appearance of this faction until now—how many scholars have come, and none were aware of the nature of the Manifestation. What has been the cause of this heedlessness? If we were to mention it, their foundations would be shattered. Reflection is necessary, indeed a thousand thousand years of reflection may be needed so that they might attain a drop from the ocean of knowledge and perceive what they are heedless of today.

I was walking in the land of Ṭā (Tabriz), the rising of the signs of your Lord, when I heard the lamentations and supplications of the pulpits to God, the Exalted, the Mighty. They called out and said: "O God of the world and Master of the nations, You see our state and what has befallen us from the oppression of Your servants. You have created us and manifested us for Your mention and praise, yet You hear what the heedless ones say about us in Your days. By Your glory, our hearts have melted and our limbs have trembled. Alas, alas, we wish You had not created us and had not manifested us." The

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hearts of the near ones are burning from these words, and the sighs of the sincere ones are ascending.

Repeatedly, we have counseled the prominent scholars for the sake of God and invited them to the Supreme Horizon, that perhaps during the days of the Manifestation they may partake of the waves of the ocean of the All-Knowing and not be entirely deprived. In most of the Tablets, this greatest counsel has descended from the heaven of previous mercy: "We said, O assembly of princes and scholars, hear the call from the horizon of Akka. It guides you, brings you near, and leads you to the station made by God the source of revelation and the dawning-place of lights. O people of the world, the Greatest Name has come from the Possessor of the Eternal, and He has announced to the servants this Manifestation which was concealed in knowledge, hidden in the treasure of sanctity, and recorded by the Supreme Pen in the Tablets of God, the Lord of lords. O people of Shīn (Shia), have you forgotten My grace and mercy that preceded all things from God, the Master of all?"

And in the Most Holy Book, it is revealed: "Say, O assembly of scholars, do not weigh the Book of God with what you have of rules and sciences. It is the true balance among people. What the nations possess is weighed by this Greatest Balance, and it itself is weighed by nothing, if only you knew." The eye of My grace weeps for you because you have not recognized the one you have invoked every evening and morning, at every twilight and dawn. Turn, O people, with radiant faces and luminous hearts towards the blessed crimson spot where the Lote Tree of the Extremity calls out: "There is no God but I, the Guardian, the Self-Subsisting."

O assembly of scholars in Iran, can any one of you contend with Me in the field of confrontation and knowledge, or race with Me in the arena of wisdom and exposition? No, by My Lord, the Merciful. All on earth shall perish, and this is the Face of your Lord, the Mighty, the Beloved. O people, We have ordained knowledge for the recognition of the Known, yet you have veiled yourselves from its source, which has manifested every concealed matter. Say, this is the heaven wherein lies the treasure of the Mother Book, if only you knew. This is what made the rock cry out and the Lote Tree call on the exalted Mount on the blessed land: "The dominion belongs to God, the Mighty, the Loving."

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We did not enter schools nor read discussions. Hear what this unlettered one calls you to: to God, the Eternal. It is better for you than what is hidden in the earth, if only you understand. The one who interprets what has descended from the heaven of revelation and takes it out of its apparent meaning is among those who have perverted the Most Exalted Word and is of the losers in the clear Book. At this, we heard the cry of nature. We said: "Why, O nature, do I hear your wail in the nights, your cry in the days, and your lamentation in the early dawns?"

She said: "O Lord of the world, manifest by the Greatest Name, the heedless have slaughtered your white she-camel and sunk your crimson ship, and they intended to extinguish your light and conceal the face of your cause. Thus, my wail and the wail of all things have been raised, and most people are heedless."

Today, nature has clung to the hem of grace and circled around it.

O Sheikh, be present to see what the eyes of creation have not seen and to hear what the ears of invention have not heard, so that you may save yourself from the mire of illusions and turn towards the Supreme Station, where the wronged one calls out: "The dominion belongs to God, the Mighty, the Praised." It is hoped that through your efforts, the wings of the servants will be purified from the clay of self and desire and will become capable of flying in the air of God's love. Wings stained with clay are unable to fly, and so it has always been. This is testified by the manifestations of justice and fairness, but the people are in manifest doubt.

O Sheikh, from all directions, complaints have been made against the servants, which the pen refrains from describing. Nevertheless, with regard to supreme mercy, responses have been given according to the station of people, in the hope that they may be illuminated by the light of affirmation and acknowledgment from the fire of denial and rejection. Justice is scarce, and fairness is lost. Among these firm verses, in response to some, have appeared and been revealed from the kingdom of divine knowledge.

Illusions About the Signs of Resurrection

O you who turn towards the lights of the Countenance! Illusions have encompassed the inhabitants of the earth and have prevented them from turning towards the horizon of certainty, its radiance, manifestations, and lights. They have been hindered by their suspicions from the All-Sustaining One; they speak according to their desires and do not realize it. Among them are those who say, "Have the signs been revealed?" Say: Yes, by the Lord of the heavens. "Has the Hour come?" Indeed, it has been decreed and the Manifestation of proofs has appeared. The striking event has come, and the truth has arrived with evidence and proof. The waking one has emerged, and the people are in awe and turmoil. Earthquakes have come, and tribes have lamented out of fear of the mighty and powerful God. Say: The deafening cry has sounded, and today is God's, the One, the Chosen. "Has the calamity been completed?" Say: Yes, by the Lord of lords. "Has the Resurrection been established?" Indeed, the All-Sustaining One with the Kingdom of signs. "Do you see the people fallen?" Yes, by my Supreme Lord. "Have the miracles ceased?" Indeed, the mountains have been scattered and the Possessor of attributes.

He said, "Where are heaven and hell?" Say: The former is my meeting, and the latter is yourself, O doubting polytheist. He said, "We do not see the balance." Say: Yes, by my Merciful Lord, none sees it but those with insight. "Have the stars fallen?" Say: Yes, when the All-Sustaining One was on the land of mystery; reflect, O people of insight. All the signs have appeared as we brought forth the hand of power from the bosom of grandeur and might. The caller called out when the appointed time came, and the mountaineers were struck with awe in the wilderness of standing from the might of your Lord, the Possessor of existence.

The trumpet says, "Has it been blown into the trumpet?" Say: Yes, and the Sultan of manifestation, when he established himself on the throne of his name, the Merciful. The darkness has been illuminated by the dawn of your Lord's mercy, the source of lights. The breath of the Merciful has blown, and the spirits in the graves of bodies have been stirred. Thus, the matter has been decreed by God, the Mighty, the Munificent.

Those who were heedless said, "When did the sky split?" Say: When you

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were in the graves of heedlessness and error. Some of the heedless wipe their eyes and look to the right and the left. Say: You are blind; today there is no refuge for you. Among them are those who say, "Have the souls been gathered?" Say: Yes, by my Lord, when you were in the cradle of illusions. Among them are those who say, "Has the Book been revealed innately?" Say: It is in perplexity; fear, O people of insight. Among them are those who say, "Were we gathered blind?" Say: Yes, and riding on the clouds.

Paradise has been adorned with the flowers of meanings, and the blazing fire has been kindled from the fire of the wicked. Say: The light has shone from the horizon of manifestation, and the horizons have been illuminated when the Possessor of the Day of the Covenant came. Those who doubted have lost, and those who turned with the light of certainty towards the source of assurance have prospered. Blessed are you, O observer, for what has been revealed to you in this tablet, from which spirits fly. Preserve it, then read it. By my life, it is the gate of your Lord's mercy. Blessed is he who reads it in the evening and at dawn.

We hear your mention in this matter, from which the mountain of knowledge was shaken and the feet stumbled. Glory be upon you and upon everyone who turns to the Mighty, the Bestower. It has ended, but it is not completed. Be patient; indeed, your Lord is the Most Patient. These are verses we revealed before in the early days of our arrival in the prison of Akka, and we sent them to you so that you may know what their lying tongues uttered when the matter came with power and authority. The foundations of doubts have been shaken, and the sky of illusions has split, and the people are in dispute and division. They denied the proof and argument of God after it came from the horizon of might with the kingdom of signs. They abandoned what they were commanded to do and committed what they were forbidden from in the Book. They placed their god and took their desires. Verily, they are in heedlessness and error. They read the verses and deny them; they see the proofs and turn away from them. Verily, they are in a strange doubt.

We have counseled our friends to fear God, who was the source of deeds and morals. He is the leader of the armies of justice in the city of glory. Blessed is he who enters under his radiant banner and holds on to it. He is of the people of the red ship, whose mention was revealed in the Qayyumu'l-Asma. Say, O party of God, adorn your temples with the adornment of trustworthiness and

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piety, then support your Lord with the armies of deeds and morals. We have forbidden you from corruption and disputes in My books, scriptures, writings, and tablets. We intended by this nothing but your exaltation and elevation. This is testified by the heaven and its stars, the sun and its radiance, the trees and their leaves, the seas and their waves, the earth and its treasures.

We ask God to support and assist His friends in what is worthy of them in this blessed, mighty, and wondrous station. Until we said in another tablet, “O observer of the countenance, counsel the servants to fear God. By God, He is the foremost leader in the armies of your Lord, and His soldiers are praiseworthy morals and good deeds. By them, the cities of hearts and souls were opened in ages and centuries, and the banners of victory and triumph were raised on the highest standards.”

The Station of Trustworthiness

We mention to you trustworthiness and its station with God, your Lord, the Lord of the Great Throne. One day, we aimed to visit our green island, and when we arrived, we saw its rivers flowing and its trees intertwined, and the sun playing through the trees. When we turned to the right, we saw what the pen cannot move to describe, and what the eye of the Master of the worlds witnessed in that most delicate, exalted, blessed, and supreme station. Then we turned to the left and saw a manifestation from the manifestations of the highest paradise standing on a pillar of light, and it called out in the highest voice: “O assembly of earth and heaven, behold my beauty, my light, my appearance, and my radiance. By God, the Truth, I am trustworthiness, its manifestation, its beauty, and a reward for those who hold on to it, recognize its station and rank, and cling to its hem. I am the greatest adornment for the people of glory and the ornament of honor for those in the kingdom of creation. I am the greatest cause of the world’s wealth and the horizon of assurance for the people of existence.”

Thus, we have revealed to you what brings the servants closer to the Possessor of existence.

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Invitation to Bring the People of the World Closer

This Wronged One has always invited the people of the world to what elevates them and brings them closer and has radiated from the Supreme Horizon what leaves no room for anyone to hesitate, turn away, or object. Yet, it has not benefited the heedless, and it only increases their loss.

O Sheikh, the scholars must unite with the Sovereign, may God aid him, and in nights and days hold fast to what elevates the rank of the state and the nation. This group is entirely dedicated to refining souls and reforming affairs. This is testified by what has been revealed from the Supreme Pen in this clear Tablet. Many matters seem easy and simple, yet most are heedless and engaged in things that waste time.

Once, on a day, Kamal Pasha was present with the Wronged One, and beneficial matters were discussed. He mentioned that they had learned multiple languages. In response, it was said: "You have wasted your lifetime; like you, the other representatives of the state should arrange a council. In that council, choose one language from the various languages and one script from the existing scripts, or create a new language and script, and teach it to children in the world's schools. In this way, they will know two languages: their native language and a universal language spoken by all the people of the world. If they adhere to what was mentioned, the entire earth will be seen as one land, and they will be free from the burden of learning different languages."

In his presence, he accepted and expressed much joy and pleasure. Later, it was mentioned to him to convey this matter to the state's representatives and ministers so that its rule may be enforced in the countries. However, despite repeated visits, he did not mention this matter again, whereas what was mentioned would have led to the unity and agreement of the people of the world. It is hoped that the government of Iran will adhere to it and implement it. Now, a new script and language have been invented. If they desire, it can be sent to them. The purpose is that all should hold fast to what reduces hardship and difficulty and that days may be spent in what is worthy and appropriate, and may come to an end. Verily, God is the All-Knowing, the All-Wise, and the All-Seeing. It is hoped that Iran will be adorned and attain what it has been deprived of until now.

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Say, O Sultan, strive so that all the people of the world may be illumined by the radiance of the light of your justice. This Wronged One has not sought anything but trustworthiness, truthfulness, purity, and beneficial matters. Do not consider him among the treacherous. Glorified are You, my God, my Master, and my Sustainer! Aid the Sovereign to implement Your commands and laws and to manifest Your justice among Your servants. Verily, You are the Bountiful, the Munificent, the All-Powerful, the Almighty. The command of God has come with grace. Blessed are the doers, blessed are the knowers, and blessed is he who holds fast to the truth, detached from those in the heavens and the earth.

O Sheikh, aim for the shore of the Great Sea, then board the red ship that God has destined for the people of glory in the Qayyumu'l-Asma. It traverses land and sea; whoever enters it is saved, and whoever turns away is destroyed. When you enter and succeed, turn your face towards the Kaaba of God, the All-Possessing, the Self-Subsisting, and say: "O God, I ask You by Your most splendid glory, and all Your glory is splendid." Then the doors of the Kingdom will open upon your face, and you will see what no eyes have seen and hear what no ears have heard.

The Wronged One advises you as He has advised you before, and He wishes nothing for you but entry into the ocean of the oneness of God, the Lord of the worlds. This is the day in which all things call out and give glad tidings to the people of this Manifestation, through which what was hidden and concealed in the knowledge of God, the Mighty, the Praised, has been revealed.

Melodies From the Bayan

O Sheikh, you have listened to the melodies of the doves of the Bayan upon the branches of the Tree of Knowledge. Now, hear the songs of the birds of wisdom which rise from the highest Paradise; it makes known to you what you were unaware of. Listen to what has been spoken by the tongue of power and might in the Books of God, the goal of the knowledgeable.

At this moment, the call has risen from the Lote Tree of the Extremity in the center of the highest Paradise, commanding me to share with you what

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has been revealed in the scriptures and tablets and what was spoken by my herald, who sacrificed himself for this great announcement and the straight path. He said, and his word is truth: "A jewel has been written in his mention, and it is that he is not to be indicated by my indication nor by what is mentioned in the Bayan" until the Almighty's words regarding this great Manifestation and the great announcement: "He is more exalted and higher than to be known by anything else or indicated by the indications of his creatures. Indeed, I am the first servant who believed in him and in his signs and took from the virgins of the gardens of his knowledge the gardens of his words. Indeed, by his might, he is the truth; there is no god but him; all are established by his command." This true dove sang these words on the branches of the divine Lote Tree; blessed is the soul that listens to it and takes and drinks from the oceans of God's words hidden in every word.

And likewise, in another place, the call of the Bayan has risen from the highest branches: "And in the ninth year, you will attain every good." And in another place, it says: "And in the ninth year, you will be granted the meeting with God." These melodies that have appeared from the birds of the cities of knowledge are in accordance with what the Merciful has revealed in the Qur'an. Blessed are the insightful and blessed are the successful.

O Sheikh, by God, the Euphrates of mercy flows, the ocean of the Bayan is surging, and the sun of the Manifestation is rising and shining. With an empty heart, an expanded chest, and a truthful and clear tongue, read these exalted words that have appeared from the Herald, the Primal Point. His mighty words addressed to the Great Presence are: "This is what we promised you before when we answered you. Be patient until the Bayan passes nine years; then blessed be God, the best of creators. Say, it is an announcement that no one comprehends its knowledge except God; but you will not understand on that day." In the ninth year, this greatest Manifestation rose from the horizon of God's will, evident and shining, denied only by every heedless doubter. We ask God to enable His servants to turn to Him and seek forgiveness for what they have done in vain life. Indeed, He is the Forgiving, the Merciful.

And in another place, it says: "Indeed, I am the first servant who believed in him and in his signs." And likewise, in the Persian Bayan, it says: "He is the one who speaks in every matter, saying, 'Indeed, I am God.'" Until the

end of his mighty and exalted words. The purpose of mentioning lordship and divinity was previously stated. We have torn the veils and revealed what brings people closer to God, the Possessor of necks. Blessed is he who attains justice and fairness in this grace that has encompassed those in the heavens and the earth, a command from God, the Lord of the worlds.

Melodies From the Bible and Qur'an

O Sheikh, listen to the melodies of the Gospel with the ear of fairness. His mighty words, which were spoken after the prophecies, say: "But of that day and hour, no one knows, not even the angels in heaven, nor the Son, but only the Father." And the intended Father in this place is God, the Almighty, the True, the Real Educator, and Spiritual Teacher. Joel says: "For the day of the Lord is great and very terrible; who can endure it?" First, in the noble statement written in the Gospel, it says: "No one knows the time of the appearance, only God, the All-Knowing, the All-Aware." And secondly, it mentions the greatness of the Manifestation. And likewise, in the Qur'an, it says: (About what are they asking one another? About the great news.) This is the news whose greatness has been mentioned in most of the books before and after. This is the news that caused the limbs of the world to tremble, except for those whom God willed, the Protector, the Helper, the Sustainer. As it was observed with the outward eyes, all the servants and those in the cities were overturned and bewildered, except for those whom God willed.

O Sheikh, this is a great affair and a mighty announcement. With patience and tranquility, reflect on the radiant verses and exalted words and what has appeared in these days. Perhaps you may discover the hidden secrets in the books and strive for the guidance of the servants. Listen to the call of Jeremiah with a true ear; he says: "Alas, for that day is great, so that none is like it." If you, sir, look with fairness, you will be aware of the greatness of the Day.

Listen to the call of this knowledgeable adviser and do not deprive yourself of the mercy that has preceded existence from the unseen and the seen. Hear the melody of David; he says: "Who will lead me to the fortified city?" The

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fortified city is Akka, which is called the Greatest Prison and has a strong fortress.

O Sheikh, read what Isaiah has spoken in his book: "O Zion, bringer of good news, go up on a high mountain. O Jerusalem, herald of good news, lift up your voice with strength, do not be afraid. Say to the cities of Judah, 'Here is your God! Here is the Lord God coming with power, and his arm rules for him.'" Today, all the signs have appeared. A great city has descended from the heavens, and Zion is thrilled and rejoiced by the appearance of the truth, for it has listened to the call of God from all directions. Today, Jerusalem has attained new glad tidings, as the stand of the mighty cypress is witnessed. Jerusalem is the place of pilgrimage for all the parties of the world and is called holy. It, along with Zion and Palestine, is located in these lands. This is why it is said: "Blessed is he who migrates to Akka." Amos says: "The Lord roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers." Carmel is called the hill of God and the vineyard of God in the divine book. "Koum" means hill, and this is the place that, in these days, by grace, has become manifest with the appearance of the canopy of glory. Blessed are the visitors and blessed are the accepters. And it also says: "Our God comes and will not be silent."

O Sheikh, reflect on this statement that Amos said, intended for all mankind: "Prepare to meet your God, O Israel, for he is the one who forms the mountains, creates the wind, and reveals his thoughts to man; he turns dawn to darkness and treads on the heights of the earth—the Lord God Almighty is his name." He says, "He turns dawn to darkness," meaning that if, at the time of the Manifestation, a soul considers itself the true dawn, by the power and might of God, it becomes darkened. It is the false dawn that considers itself true. Woe to him, and woe to those who follow him without proof from God, the Lord of the worlds. Isaiah says: "The Lord alone will be exalted in that day." And he mentions the greatness of the Manifestation: "Enter into the rock and hide in the dust from the terror of the Lord and the splendor of his majesty." And in another place, he says: "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the splendor of Carmel and Sharon. They shall see the glory of the Lord, the splendor of our God." These passages need

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no interpretation; they are as clear as the rising sun and as evident as the shining light.

Every fair-minded person will find their way to the garden of understanding from these statements and attain what most of the world's people are veiled and deprived of. Say: Fear God, O people, and do not follow the doubts of those who have broken the covenant of God and His testament and have denied His mercy that has preceded those in the heavens and the earth. He also says: "Say to those with fearful hearts, 'Be strong, do not fear; your God will come.'" This blessed verse is evidence of the greatness of the Manifestation and the greatness of the Cause, for the blowing of the trumpet causes the world to tremble; earthquake and fear encompass all. Blessed is the soul that is illuminated with the light of trust and detachment, not hindered or frightened by the hardships of that day. Thus has the tongue of the Bayan spoken, a command from the Merciful: He is the Mighty, the Powerful, the Conqueror, the Omnipotent.

Now it is incumbent upon those with ears and eyes to reflect on these exalted words, in each of which oceans of meaning and explanation are hidden, so that the statement of the Lord of religions may lead His servants with utmost spirit and joy to the ultimate destination and the highest peak, which is the source of this call.

Melodies from the Aqdas

O Sheikh, if you find even a fraction of the fragrances of the Bayan less than a needle's eye, you will forsake the world and all that is within it and turn to the lights of the Countenance of the Beloved. In the words of the Spirit, there are countless hidden meanings. He has mentioned many matters, but due to the lack of listeners and seers, he has concealed most of them, as he says: "But you cannot bear them now." The Source of Revelation says that on that day, the promised one will mention future events, as has been revealed in the Kitáb-i-Aqdas, the Tablets to Kings, the Tablet to the President, and the Tablet to Foad, where many things that were to happen on earth were already revealed and decreed.

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In the Kitáb-i-Aqdas, it is revealed: “O land of T̤ā (Tihrán), do not grieve over anything, for God has made you the source of joy for all the worlds. If He wills, He will bless your throne with one who judges with justice and gathers the sheep of God that have been scattered by the wolves. He will face the people of Baha with joy and delight. Verily, he is a gem among creation before God; upon him is the Baha of God and the Baha of those in the Kingdom of Command at all times.”

Melodies of a New Verse

These verses were revealed before, but at this time, this verse is revealed:

“O my God, my God! Baha calls upon You and asks You by the lights of Your Countenance, the waves of Your Ocean of Command, and the radiance of Your Sun of Bayan, to aid the Sovereign in justice and fairness. If You will, bless the throne of command and judgment. Verily, You are capable of whatever You wish. There is no god but You, the Hearer, the Answerer. Rejoice, O land of T̤ā (Tihrán), for God has made you the horizon of light with the birth of the Manifestation of His appearance in you and named you with this name through which the radiant star of grace shone and the heavens and the earth were illumined. Affairs will change in you, and the masses will rule over you. Verily, your Lord is the All-Knowing, the All-Encompassing. Rest assured by the grace of your Lord, for moments of favor will never cease from you. Tranquility will follow your disturbance. Thus, the matter is decreed in a wondrous Book.”

And likewise, in the Tablet of Foad, the Tablet of Paris, and other Tablets, what has been revealed bears witness to the power, greatness, and knowledge of God, the Most Glorious. If people consider it justly, they will understand the secret of this blessed verse: “Not a leaf falls but He knows it.”, and they will comprehend it. But today, people’s turning away has prevented them from understanding what has been revealed in truth by the Ancient Sender.

Glory be to God, radiant verses have encompassed all directions, yet most of the servants are deprived of witnessing and understanding them. I ask God to grant success so that all may become aware of the pearls hidden in

Verses for the Sheikh to Say to the Babi's

the shells of the Great Ocean and may speak by saying, "To You belongs all praise, O God of the worlds."

O fair-minded ones, look upon the waves of the ocean of Bayan and divine knowledge and reflect, so that with outward and inward tongues, you may testify that with Him is the knowledge of all things in the Book. Nothing is hidden from His knowledge. He has revealed what was hidden as He ascended the Throne of the Bayan in the abode. What has been revealed has appeared word by word on earth, leaving no room for anyone to turn away or object. But because justice is forsaken and hidden, most speak according to their own imaginations.

O my God, my God! Do not prevent Your servants from turning to the light of certitude that has shone from the horizon of Your will, and do not let them be deprived of the oceans of Your verses. O Lord, they are Your servants in Your lands and Your captives in Your territories. If You do not have mercy on them, who will have mercy on them? Take the hands of those who are drowning in the sea of illusions and save them with Your power and dominion. Then rescue them with the arms of Your might. Verily, You are capable of whatever You wish, and in Your grasp is the reins of all who are in the heavens and the earth.

Likewise, the Primal Point says: "Look at Him with His own eye, for if you look with another's eye, you will never recognize or know Him." This statement is specific to this Greatest Manifestation. Blessed are the fair-minded. And he also says: "The embryo of a year's manifestation is stronger than all the Bayan." These glad tidings of the Bayan and previous books have been repeatedly mentioned in numerous books under various names so that people may be just regarding what has shone and appeared from the horizon of the will of God, the Lord of the mighty Throne.

Verses for the Sheikh to Say to the Babi's

O Sheikh, say to the assembly of the Bayan to reflect on this blessed word: "The entire Bayan is but a leaf from His Paradise." Be just, O people, and do not be among the losers in the Book of God, the Lord of the worlds. Today, the Blessed Tree is in front of you with its new and wondrous fruits. Look at

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it, detached from all else. Thus, the tongue of power and might has spoken in this station, which God has adorned with the coming of His Greatest Name and His great announcement. And He also says: "From the beginning of that matter until the completion of nine entities, creation had not appeared; and everything you have seen from the drop to what We clothed it with flesh, then be patient until you witness another creation. Say, Blessed is God, the best of creators." He also mentions the power of the Manifestation and says: "It is permissible for the one whom God will manifest to reject whoever is not above the earth; for creation is in His grasp and all are submissive to Him. For you, after a while, there will be an affair you will come to know." And He says: "Recognize with absolute certainty and firm assurance that He, exalted is His glory, sanctified is His sanctity, magnified is His greatness, and exalted are His affairs, makes Himself known through Himself; who can recognize Him through anything other than Himself?" And He continues: "Beware, beware during His Manifestation that you do not veil yourselves with the one of the Bayan, for that one is a creation before Him. And beware, beware that you do not veil yourselves with the words revealed in the Bayan (until He says) and do not look at Him except through His own eye, for whoever looks at Him through His own eye will perceive Him, otherwise he will be veiled. If you seek God and His meeting, seek Him and look at Him." And He also says: "If you recite one verse from the verses of Him Whom God will make manifest, it will be more glorious than if you were to record the entire Bayan, for on that day, one verse will save you, whereas the entire Bayan will not."

Say: O people of the Bayan, be just, be just, and be just, and do not be among those who mentioned the Manifestation of the Cause of God during the nights and days, but when He came with grace and the horizon of Manifestation shone, they ruled against Him with what made the inhabitants of the Kingdom and the Dominions lament, and those who circled around the will of God, the All-Knowing, the All-Wise.

Reflect on the Words of the Bayan

Reflect on this exalted word: "I believe in Him, His religion, His Book, His proofs, His paths, and whatever He will reveal from Him; in all of that, I am

proud of my connection to Him and honored by my faith in Him.” And He also says: “O everything in the Bayan, recognize your limits, for the likeness of the Point of the Bayan is that he believes in Him Whom God will make manifest before anything else, and I am proud of that before those in the Kingdoms of the heavens and the earth.”

By God, all the atoms of creation are engaged in lamentation and mourning due to the injustice of the rejecters of the Bayan. Where have the people of insight and hearing gone? We ask God, the Blessed and Exalted, to bring them and advise them with what benefits them and prevents them from what harms them. Verily, He is the Mighty, the Dominant, the Powerful. And He also says: “Do not veil yourselves from God after His Manifestation, for everything the Bayan raised is like a seal in My hand, and I am a seal in the hand of Him Whom God will make manifest. Exalted is His mention; He turns it as He wills, for whatever He wills, as He wills. Verily, He is the All-Powerful, the Exalted.” And He also says: “If He were to make everyone on earth a prophet, they would all be prophets before God.” And He also says: “And when the day of the Manifestation of Him Whom God will make manifest comes, everyone on earth will be equal before Him. Whoever He makes a prophet was a prophet from the beginning, which has no beginning, to the end, which has no end, for that is what God has made. And whoever He makes a friend was a friend in all the worlds, for that is what God has made. For the will of God will only manifest by His will, and the intention of God will only appear by His intention. Verily, He is the Dominant, the All-Powerful, the Exalted.”

Indeed, in every station, He has mentioned what causes acceptance, elevation, and guidance for creation. But a few unjust ones have become veils and barriers, preventing the servants from turning to the lights of the Countenance. We ask God to expel them by His dominion and seize them by His grasp. Verily, He is the Mighty, the Wise.

And He also says: “His likeness, exalted is His mention, is like the sun; if an infinite number of mirrors face it, they all reflect the radiance of the sun to their own extent. If no one faces it, the sun rises and sets, and the veil is for the mirrors. Verily, I have not ceased advising this creation and planning for their acceptance of God, their Lord, and their faith in God, their Creator. And that they believe in Him on the day of His Manifestation, all

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that is on earth. If so, My being will be pleased, for everyone has reached the pinnacle of their existence, attained the appearance of their Beloved, and realized the possible manifestations of their purpose. Otherwise, My heart is not saddened, for I have nurtured everything for that. How can anyone be veiled? Thus, I have prayed to God and will continue to pray to Him, for He is near and responsive.” And He also says: “By the name ‘Believer,’ they are not satisfied with that Blessed Tree, neither Eastern nor Western, for if they were satisfied, they would not bring sorrow upon it.” End of quote.

O ears of the world, have you heard the words of these statements that have appeared from the horizon of the will of the Name? He says: “I have nurtured everyone for the recognition of this Manifestation, but the people of the Bayan are not satisfied with that Blessed Tree, neither Eastern nor Western, even by the name ‘Believer.’ Alas, alas, for what has come upon My soul! By God, what has come upon Me from those I nurtured in the nights and days has caused the Holy Spirit and the inhabitants of the pavilion of the greatness of God, the Lord of this wondrous day, to lament.”

And likewise, in response to some of the rejecters, He says: “Who is knowledgeable of the Manifestation except God? Whenever it happens, all must believe in the Point of Reality and give thanks to God.” End of quote. The rejecters have spoken like the people of John, for those souls also objected to the Spirit, saying that the law of John was not complete, so why have you come? Now, the rejecters, although they were never with us and have no knowledge of the original matter—who it was and what it was—have said what makes all things lament and mourn. By My life, the mute cannot stand before the Kingdom of the Bayan.

Fear God, O people, and read what has been revealed in truth in the eighth door of the sixth unity of the Bayan, and do not be among the rejecters. And He has also commanded: “That once every nineteen days, they should consider this door so that they may not be veiled in the Manifestation of Him Whom God will make manifest by matters other than the station of the verses, which are the greatest proofs and evidences.” End of quote.

John, the son of Zechariah, said what the herald said: “Repent, for the Kingdom of Heaven has come near. I baptize you with water for repentance, but the one who comes after me is stronger than I, whose sandals I am not worthy to carry.” This is why the herald says in a position of humility and

submission: "The entire Bayan is but a leaf from His Paradise." And he also says: "I am the first of the worshippers, and I take pride in my connection to Him."

O people, despite this, the people of the Bayan have acted in a manner that the wearer of the two coats and Ibn Anas and Ash'ath sought refuge in God from. This Wronged One is occupied night and day with raising the Cause of God before the faces of the religions, while those souls hold fast to means that cause disgrace and are the reason for affliction. And He also says: "Know Him by His signs, and do not be cautious in recognizing Him, for if you are, you will be veiled to that extent in the fire." End of quote.

O rejecters of the Bayan, reflect on this exalted word that has flowed from the Source of the Bayan, the Point of Knowledge, and at this time hear that word: "On that day, the sun of truth will address the people of the Bayan and recite this chapter from the Qur'an:

Say, O disbelievers, I do not
worship what you worship, nor do you worship what I worship. I shall never
worship what you worship, nor will you ever worship what I worship. You
have your religion, and I have mine."

Glory be to God, despite these clear statements and radiant, shining signs, all are occupied with their imaginations and are heedless and veiled from the Beloved. O rejecters, awaken from the sleep of heedlessness and listen to this word of the herald: "The tree of affirmation with its rejection from Him is counted as denial, and the tree of denial with its acceptance of Him is counted as affirmation." And He also says: "If a soul claims but does not bring proof, oppose him, and do not bring sorrow upon him."

Indeed, this Wronged One, night and day, speaks the chapter of "O disbelievers" in the hope that it may cause awareness and adorn the people with the adornment of justice. Now, reflect on these words that exude the fragrance of jasmine in His supplication with sorrows to God, the Lord of the worlds, saying: "Glory be to You, O my God, and bear witness that by this Book I have taken the covenant of the guardianship of Him Whom You will make manifest from everything before My guardianship, and You are sufficient as a witness upon Me, as are those who have believed in Your signs. Verily, You are my sufficiency; upon You I have relied, and You are a reckoner over all things."

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And in another place, He says: "O suns of mirrors, you look to the sun of truth, for your existence depends on it if you see clearly. You all move like fish in water in the sea and are veiled from the water, asking about what you are dependent upon." And He also says: "I do not complain to you, O mirror, be generous to all mirrors; all in their colors look to Me."

The Story of Siyyid Jawad

This address from the Source of the Cause, the Bestower, was revealed to Siyyid Jawad, known as Karbala'i. God is witness and knows that this Siyyid was with this Wronged One and wrote an extensive refutation of the rejecters, and two Tablets in which he testified to the Manifestation of the truth and from beneath it appeared signs of rejection. We sent these to Haydar, before 'Ali. His writing is known and clear to all. The purpose of this act is that perhaps the deniers will attain the stream of affirmation and the rejecters will be illumined by the light of acceptance.

God is witness that this Wronged One had no other intention but to deliver the word of God. Blessed are the fair-minded, and woe to the rejecters. The rejecters have schemed and resorted to tricks. Among these, they have taken the picture of this Siyyid and also the pictures of some others, then pasted each one on a sheet of paper, placing the picture of Mirza Yahya above all of them. Indeed, they have resorted to all means to deny the truth.

"The truth has come, radiant like the sun, But alas, it has come
to the city of the blind." – Nizami Ganjavi

And the aforementioned Siyyid has advised the deniers and invited them to the Supreme Horizon, but his words had no effect on hardened hearts. They said about him what he sought refuge from God for. And now, the letters he sent to the sacred court are present. Blessed are the fair-minded. Now, reflect on the complaints of the Primal Point about the mirrors, perhaps it will cause awareness and lead the servants from the north of illusions and doubts to the right of faith and certitude, and they may become aware of what they are veiled from, despite having come from the world of non-existence into existence specifically for the recognition of this greatest Cause.

And He also says: "O my God, make the whole tree His, so that fruits may appear from it according to what God has created in it for those whom God has willed to manifest what He wills. For, by Your might, I did not want there to be any branch or leaf or fruit on that tree that would not prostrate to Him on the day of His Manifestation or glorify You as befits the exaltation of His Manifestation and the height of His concealment. And if You witness, O my God, any branch or leaf or fruit that does not prostrate to Him on the day of His Manifestation, then cut it off from that tree, for it is not from Me and does not return to Me."

O people of the Bayan, by God, this Wronged One has had no intention except to manifest the Cause with which He has been commissioned. If you listen with the ear of nature, you will hear from all the elements, members, and veins, even from the hairs of the Wronged One, what causes the turning and attraction of the Supreme Assembly and the human realm. O guide, the zeal of ignorance before has prevented the poor servants from the straight path. Reflect on the Shia party; for twelve hundred years, they have said "the Qa'im," and in the end, they all gave verdicts for His martyrdom and martyred Him, despite their belief, acknowledgment, and confession in God, the Most Glorious, and His Messenger, and His successors.

Now, a bit of reflection is necessary to perhaps understand what has become the barrier between the truth and the creation and what has become the cause of objection and denial. O guide, we have heard the lamentations of the pulpits, where the scholars of the time of the Manifestation climbed them, cursing the truth, and inflicted upon that Essence of Existence and His companions what no eye has seen and no ear has heard. Now, you, in the name of succession and representation, invite and lead the people, despite having no knowledge of the matter, for you were not with us. All this party knows that Siyyid Muhammad was one of the servants. During the days when, according to the wish of the Ottoman government, we turned to that direction, he was with us, and after that, what happened made the Supreme Pen weep and the Tablet lament, so we expelled him, and he joined Mirza Yahya, doing what no tyrant has done. We abandoned him and said, "Depart, O heedless one."

After the appearance of this word, he went to the Mevlevi lodge and stayed with them until the command for departure came.

The Bayan Cannot Be Erased

O Hadi, do not cause new delusions. Do not be content with organizing a party like the Shia party again. Reflect on how much blood was shed, including your own claim to knowledge and the Shia scholars who cursed the truth and issued fatwas for its pure blood to be shed. Fear God, O Hadi, and do not be satisfied that the servants are once again afflicted with previous delusions. Fear God and do not be among the wrongdoers.

In these days, it has been heard that you have been working hard to erase the Bayan. This Wronged One asks you, for the sake of God, to abandon this intention. Your understanding and intellect are not above and beyond the Siyyid of the world. God is witness and testifies that this Wronged One has not read the Bayan nor seen its contents. It is clear, obvious, and evident that He has regarded the Book of Bayan as the foundation of His own books. Fear God and do not involve yourself in matters that do not concern you.

For twelve hundred years, people like you have afflicted the poor Shia with the well of delusions and suspicions. In the end, on the Day of Judgment, what happened appeared, which the wrongdoers before sought refuge in God from. Now, understand the cry of the Primal Point from His Bayan; He says, "O my God, if any fruit, leaf, or branch appears from this Tree that does not believe in You, cut it off this moment." And He also says, "If anyone speaks a word without proof, do not reject him." And yet, with a hundred volumes of books, you have rejected Him and are pleased with yourself. Again, I say and plead with you to consider with sharp insight what has been revealed; the fragrances of this Bayan are different from the previous revelations.

Stories About Baha'u'llah's Family

This Wronged One has always been afflicted and has never looked into the books of the Exalted One or others. After entering Iraq by the order of the Shah of Iran, Mirza Yahya arrived two months later. We mentioned that we were sent here by order and that it would be good for him to stay in Iran, and we would send Mirza Musa, my brother, to another place because his name was not recorded in the registers, and he could serve. After that, this

Wronged One migrated from Baghdad, completely detached from the world for two years. After returning, we saw that he was still there, and his journey had been delayed, which saddened this Wronged One greatly.

God is witness and knows that at all times we have been occupied with spreading the Cause. Chains and shackles did not stop us, nor did imprisonment prevent us from proclaiming. In that land, we stood up to prevent corruption and inappropriate actions, sending Tablets to all regions day and night with the sole purpose of refining souls and elevating the blessed Word. We appointed a few specific individuals to collect the writings of the Point. After collecting them, Mirza Yahya and Mirza Wahab Khorasani, known as Mirza Jawad, were gathered in one place, and they wrote and completed two cycles of the writings of the Point according to the command.

By God, this Wronged One, due to the many interactions with people, did not see the books and did not observe the writings of the Point with the physical eye. These writings were with these two when they migrated. It was decided that Mirza Yahya would take these writings and head towards Iran to spread them in those lands. This Wronged One, following the request of the ministers of the Ottoman government, turned towards that direction. Upon arriving in Mosul, we observed that Mirza Yahya had already gone ahead and was waiting. The books and writings were left in Baghdad, and he himself turned towards the higher authorities and joined these servants.

Now, God is witness to what happened to this Wronged One, for after enduring great hardships, the writings were left behind, and he joined the migrants. This Wronged One endured countless sorrows for a long time until, by means that only God knows, we sent the writings to another place and land. For in Iraq, the papers had to be examined in every city, otherwise, they would be scattered and lost. However, God preserved them and sent them to a place He had destined. Verily, He is the Protector, the Helper.

Wherever this Wronged One went, Mirza Yahya followed. You yourself are a witness and know that what has been mentioned is true. However, in the secrecy of Siyyid Isfahani, he was led astray and did what caused the greatest fear. If only you had asked the government officials about Mirza Yahya's actions in that land. Despite everything, I swear by God, the One, the All-Powerful, the All-Knowing, to examine the writings sent to the Primal

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Point in his name, so you may clearly see the traces of the truth as bright as the sun.

Furthermore, from the words of the Point of the Bayan, our souls be sacrificed for him, has appeared what no veil can prevent, and no screen can hide from its appearance. The veils have been torn by the finger of the will of your Lord, the Mighty, the Dominant. Indeed, there is no remedy for the slanderers and those who exceed the limits. Some time ago, it was mentioned that you attributed the Book of Certitude and some Tablets to others. By God, this is a great injustice. Apart from comprehending it, others are unable to even bring it down.

Hassan Mazandarani carried seventy Tablets, and when he passed away, those Tablets were not given to their owners but were handed over to one of this Wronged One's sisters ('Izziyya Khanum), who turned away without reason. God knows what befell her. That sister was never with us. I swear by the sun of truth that after these matters came to light, I did not see Mirza Yahya or was aware of his affair because those days were not in agreement; he was in one place, and this Wronged One was in another. However, purely out of kindness, love, and compassion, a few days before the departure, I visited him and his mother, hoping they would drink from the Kawthar of faith and attain what today brings one closer to God. God knows and testifies, and he himself is a witness, that apart from this, there was no other intention.

After captivity and migration from Iraq to another place, no news was heard from him. After the separation in the land of Tā (Tehran), no meeting or specific news was received from him, especially from his brother Mirza Riza Quli. Initially, all were living in one house, and after that house was sold at a low price, it was purchased by the two brothers, Farmanfarma and Husam al-Saltanah, and they divided it. After this event, separation occurred between us and the brother; they moved to Shah Mosque, and we settled at the Shamiran Gate. However, without reason, signs of enmity appeared from the sister.

This Wronged One has not spoken any word except that the daughter of the late Mirza Muhammad Hasan (Fatimah Khanum), upon him be the glory and peace of God, who was engaged to the Most Great Branch, was taken by that sister to her own home and sent to another place. Many friends from various regions complained because this matter was very significant and did

not accord with the opinion of any of the friends of God. The sister took her to her own place and arranged for her to be sent elsewhere, yet this Wronged One remained silent and quiet. Only to calm the friends did a single word express itself, and God is witness and knows that what was said was the truth, and was said sincerely. No one among the friends of these regions expected such an action, contrary to loyalty and love, to occur from the sister.

After this event, they saw the way cut off and did what everyone knows and is aware of. It is known what degree of sorrow this act brought upon this Wronged One. Afterward, she joined Mirza Yahya, and now various things are heard about her. It is unknown what she says and does. We ask God, the Blessed and Exalted, to return her to Him and enable her to repent at His door of grace. Verily, He is the Mighty, the Forgiving, the Powerful, the Pardoning.

Do Not Cling to the Bayan

And in another place, He says: "If He appears now, I will be the first worshiper and the first prostrator." O people, be just. The intention of the Exalted One was that near the time of the Manifestation, people should not be prevented from the remaining divine law, just as the followers of John were not prevented from acknowledging the Spirit. He has repeatedly said and continues to say: "The Bayan and what is revealed in it should not prevent you from that essence of existence and the owner of the unseen and the seen." With this firm command, if anyone clings to the Bayan, he is outside the shadow of the Blessed Supreme Tree. Be just, O people, and do not be among the heedless.

He also says: "Do not veil yourself from the Master of that with names, even the name of the Prophet, for that name is created by His word." And in the seventh door of the second unit, He says: "O people of the Bayan, do not do what the people of the Qur'an did, invalidating the fruits of your night." Until He says, exalted be His mention: "If you attain His Manifestation and obey Him, you will manifest the fruit of the Bayan, otherwise, you are not worthy of mention before God. Have mercy on yourselves; if you do not support the Manifestation of Lordship, do not bring sorrow upon Him." Until He says, exalted be His mention: "If you do not attain the meeting with God, do not

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bring sorrow upon the Ayat of God. The benefit of the followers of the Bayan passes from you, provided you do not harm Him. Even though I know you will not do so."

Thus, this Wronged One has always been preoccupied, night and day, with raising the Cause of God before the faces of the religions, while those souls hold fast to means that cause disgrace and are the reason for affliction. And He also says: "Know Him by His signs, and do not be cautious in recognizing Him, for if you are, you will be veiled to that extent in the fire."

O rejecters of the Bayan, reflect on this exalted word that has flowed from the Source of the Bayan, the Point of Knowledge, and at this time hear that word: "On that day, the sun of truth will address the people of the Bayan and recite this chapter from the Qur'an: Say, O disbelievers, I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, nor will you ever worship what I worship. You have your religion, and I have mine."

Glory be to God, despite these clear statements and radiant, shining signs, all are occupied with their imaginations and are heedless and veiled from the Beloved. O rejecters, awaken from the sleep of heedlessness and listen to this word of the herald: "The tree of affirmation with its rejection from Him is counted as denial, and the tree of denial with its acceptance of Him is counted as affirmation." And He also says: "If a soul claims but does not bring proof, oppose him, and do not bring sorrow upon him."

Indeed, this Wronged One, night and day, speaks the chapter of "O disbelievers" in the hope that it may cause awareness and adorn the people with the adornment of justice. Now, reflect on these words that exude the fragrance of jasmine in His supplication with sorrows to God, the Lord of the worlds, saying: "Glory be to You, O my God, and bear witness that by this Book I have taken the covenant of the guardianship of Him Whom You will make manifest from everything before My guardianship, and You are sufficient as a witness upon Me, as are those who have believed in Your signs. Verily, You are my sufficiency; upon You I have relied, and You are a reckoner over all things."

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fish in water in the sea and are veiled from the water, asking about what you are dependent upon.” And He also says: “I do not complain to you, O mirror, be generous to all mirrors; all in their colors look to Me.”

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God is witness that this Wronged One had no other intention but to deliver the word of God. Blessed are the fair-minded, and woe to the rejecters. The rejecters have schemed and resorted to tricks. Among these, they have taken the picture of this Siyyid and also the pictures of some others, then pasted each one on a sheet of paper, placing the picture of Mirza Yahya above all of them. Indeed, they have resorted to all means to deny the truth.

Say O Hadi, it seems that because of these true statements, you intend to erase the Bayan. Listen to the call of the Wronged One and refrain from this injustice that has disturbed the foundations of the Bayan. I have not been in Chihriq nor in Mahku. Now, among your followers, words have appeared exactly like what the Shia party used to say, that this Qur’an is not complete. Your followers also say that this Bayan is not that Bayan. The handwriting of Haji Siyyid Husayn and the handwriting of Mirza Ahmad are present.

One who has not suffered even a single blow in this world and has always had five maids of God around him is called the wronged one, while the True One, who has been in the hands of enemies from the beginning of His life until now and has been subjected to the worst tortures in the world, is attributed with what the Jews did not even say about Christ. Listen to the call of the Wronged One and do not be among the losers.

And He also says: “How many fires God has turned into light through Him Whom God shall make manifest, and how many lights He has turned into fire through Him, and I see His manifestation as this sun at its zenith, and the setting of all as the stars of night in the day.”

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O world, do you have ears to hear the call of the Truth and be just in this manifestation, where, upon its appearance, Mount Sinai spoke, and the Speaker came with clear signs and evident proofs, despite every heedless and distant one and every slanderer and liar who wanted to extinguish the light of God with their lies and erase the signs of God with their malice. Verily, they are among the wrongdoers in the Book of God, the Lord of the worlds.

And He also says: "The Bayan from the beginning to the end is the repository of all His attributes and the treasury of His fire and light." Glory be to God, understanding this statement seizes a person with utmost sorrow, as He speaks of what He observes. And He also says to the letter Ha' (Mulla Baqir), upon him be the glory of God and His grace: "Perhaps in the eighth year on the day of His appearance, you will attain His meeting."

Know, O Hadi, and be among the listeners. Be just; most of the companions of God and the guides of truth have been martyred, yet you are still alive. What has preserved you? By God, it is the denial and martyrdom of the holy souls that have affirmed. Every person of justice and fairness testifies to this matter, for the cause and reason for these two are as clear as the sun. And He also says to the oppressed and martyred Diyan: "You will know your worth by the words of Him Whom God shall make manifest." And He calls him the third believer in Him Whom God shall make manifest, saying: "And you, O third letter, believer in Him Whom God shall make manifest." And He also says: "But God, if He wills, will make you known by the words of Him Whom God shall make manifest."

In Honor of Mirza Asadu'llah Diyan

The Diyan, who, according to the words of the Primal Point, our souls be sacrificed for him, was the repository of the trust of God, the Mighty, the Glorious, and the treasury of the pearls of His knowledge, was martyred in such a way that the Supreme Concourse wept and lamented. He was the one to whom the hidden and treasured knowledge was taught and entrusted, as He says: "O Name of the Diyan, this is hidden and treasured knowledge that We have entrusted to you, and We have granted you honor from God, as your heart's eye is delicate, recognizing its worth and exalting its glory. And God has bestowed upon the Point of the Bayan the hidden and treasured

knowledge which God had not revealed before that manifestation, and it is more honored than all knowledge before God. He has made it a proof from Himself just as He has made the signs a proof from Himself.”

Urged to Read Mirza Yahya’s Mustayqiz

That oppressed one, who possessed the treasury of divine knowledge, along with Mirza Ali Akbar, one of the relatives of the Point, upon him be the glory of God and His mercy, and Aqa Abu’l-Qasim Kashani and several others, were martyred by the fatwa of Mirza Yahya. O Hadi, his book is with you, the one named Mustayqiz (The Awakened). Read it, even though you have seen it, but observe it repeatedly, perhaps you may find for yourself a lofty station in the pavilion of truth. And also, Aqa Siyyid Ibrahim, about whom these words have flowed from the Pen of the Primal Point: “O my friend in the Tablets and O my remembrance in the Books after the Tablets and O my name in the Bayan.”

He named him Abu’l-Shurur (Father of Evils) and Abu’l-Dawahi (Father of Calamities). Now, be just as to what has befallen these oppressed ones, even though one was serving him and the other arrived before him. By God, he acted in ways that the Pen is ashamed to describe. Reflect a little on the sanctity of the Primal Point and observe what has appeared. When this Wronged One returned to Dar al-Salam after a two-year migration, traveling through deserts and mountains due to certain souls who ran through the wilderness for a long time, Mirza Muhammad Ali Rashi came to the presence and said a word about the sanctity of that Exalted One, which truly brought sorrow to all regions.

Glory be to God, how they were satisfied to cling to this greatest treachery. Indeed, I ask God to grant the actor success in repentance and return. Verily, He is the supporter, the wise. And the Diyan, upon him be the glory of God and His mercy, attained the presence in accordance with what was revealed from the Pen of the Primal Point. We ask God to enable the heedless to turn towards Him and the rejecters to accept Him, and the deniers to believe in this Cause, which, when it appeared, all things proclaimed: “He has come, the One who was hidden in the treasury of knowledge and inscribed by the Supreme Pen in the Books, Tablets, and Scrolls.”

Lawh-i Ibn-i-Dhi'b (Epistle to the Son of the Wolf)

May God guide and assist all to recognize the truth of this Manifestation and embrace it wholeheartedly.

Some Selected Hadith

In this context, it is necessary to mention the traditions that have been recorded concerning this blessed and honored city, namely, Akka. Perhaps, O Hadi, you may take a path towards truth and a way to God.

In the Name of God, the Most Merciful, the Most Compassionate

“Regarding the Virtues of Akka, the Sea, and the Spring of the Cow in Akka”

Abd al-Aziz ibn Abd al-Salam narrated from the Prophet (peace be upon him) that he said, “Akka is a city in Syria that God has singled out for His mercy.” And Ibn Masud (may God be pleased with him) said that the Prophet (peace be upon him) said, “Indeed, the best of the coasts is Ashkelon, and indeed, Akka is better than Ashkelon. The virtue of Akka over Ashkelon and all the coasts is like the virtue of Muhammad over all the prophets. Shall I not tell you about a city between two mountains in Syria, in the midst of the meadow, called Akka? Indeed, whoever enters it with desire and visits it, God will forgive him his past and future sins. Whoever leaves it without visiting, God will not bless him in his departure. Indeed, in it is a spring called the Spring of the Cow. Whoever drinks from it, God will fill his heart with light and protect him from the greatest torment on the Day of Resurrection.”

And Anas ibn Malik (may God be pleased with him) said that the Messenger of God (peace be upon him) said, “On the coasts is a city suspended under the Throne, called Akka. Whoever spends the night there in ribat (guarding the frontier) for the sake of God, God will write for him the reward of the patient ones, the standing ones, the bowing ones, and the prostrating ones until the Day of Resurrection.”

And he (peace be upon him) said, “Shall I not tell you about a city on the coast, white, with its whiteness being beautiful in the sight of God the Exalted, called Akka? Indeed, whoever is bitten by a flea from its fleas, it is

better in the sight of God than a piercing stab in the path of God. Indeed, whoever calls to prayer in it, his voice will reach Paradise. Whoever sits in it for seven days facing the enemy, God will resurrect him with Khidr (peace be upon him) and will protect him from the greatest fear on the Day of Resurrection.”

And he (peace be upon him) said, “Indeed, in Paradise are kings, leaders, and the poor of Akka are the kings and leaders of Paradise. Indeed, a month in Akka is better than a thousand years elsewhere.”

And from the Messenger of God (peace be upon him) that he said, “Blessed is he who visits Akka and blessed is he who visits the visitor of Akka. Blessed is he who drinks from the Spring of the Cow and bathes in its water, for the maidens of Paradise drink the camphor that is in Paradise from the Spring of the Cow, the Spring of Siloam, and the Well of Zamzam. Blessed is he who drinks from these springs and bathes in their water, for God has forbidden the fire of Hell upon him and his body on the Day of Resurrection.”

And the Prophet (peace be upon him) said, “Indeed, in Akka are supererogatory acts and extra blessings that God bestows on whom He wills. Whoever says in Akka, ‘Glory be to God, and praise be to God, and there is no god but God, and God is the Greatest, and there is no power and no strength except with God, the Most High, the Most Great,’ God will write for him a thousand good deeds, erase from him a thousand bad deeds, raise him a thousand degrees in Paradise, and forgive him his sins. Whoever says in Akka, ‘I seek forgiveness from God,’ God will forgive him all his sins. Whoever remembers God in Akka in the mornings, evenings, and early hours, in the sight of God it is better than carrying swords, spears, and weapons in the path of God the Exalted.”

And the Messenger of God (peace be upon him) said, “Whoever looks at the sea at noon and glorifies God at sunset, God will forgive him his sins, even if they are like the sand of Aalij. Whoever counts forty waves while glorifying God, God will forgive him his past and future sins.”

And the Messenger of God (peace be upon him) said, “Whoever looks at the sea for a full night, it is better than two full months between the Black Stone and the Station of Ibrahim. Whoever grows up on the coasts is better than

Lawh-i Ibn-i-Dhi'b (Epistle to the Son of the Wolf)

those who grow up elsewhere. And the one who sleeps on the coasts is like the one who stands elsewhere.”

The Messenger of God has spoken the truth, may God’s blessings be upon him.

Part XIX.

**Unknown Dates in the Akka Period,
1868-1892**

Lawh-i-Baytu'l-'Adl (Tablet of the House of Justice)

1 He is the ruler over what He wills. It has been written for every city to establish a House of Justice in it and for souls to gather in it by the number of splendor, and if it increases, there is no harm. They feel as if they are entering the presence of God, the Most High, the Highest, and they see what is unseen. They ought to be the trustees of the Merciful among the people of the world, and his representatives for everyone on Earth. They should consult on the welfare of the servants for the sake of God, just as they consult on their affairs, and they should choose what is best. Thus is the command of your Lord, the Mighty, the Forgiver.

2 Jamal Kadam, addressing the nations, says: In every city of the cities of the earth, they should build a house in the name of justice. In that house, gather the pure and tranquil souls in the number of the Greatest Name, and those souls, while present, should observe as if they are in the presence of Allah. For this firm command has been issued from the pen of the past, and the attention of Allah is directed towards that assembly.

3 And after entering, my agency should speak on behalf of the souls in matters and interests of all. For example, in proclaiming the command of Allah first, as this command is the most important of matters, so that every single soul may enter the tent of unity, and all who are on earth are seen as one structure. They should also observe the etiquette of souls, preserving their dignity, rebuilding the lands, and the politics that Allah has made the foundation of the lands and a safeguard for the servants.

4 And the proclamation of the command of Allah should be considered in light of the times and ages, how it is beneficial, and so should other matters, and they should implement it. However, be careful not to oppose what has been revealed in the divine verses in this manifestation of the Almighty, for

Lawh-i-Baytu'l-'Adl (Tablet of the House of Justice)

the truth is that what He has determined is indeed the welfare of the servants. Indeed, He is more merciful to you than you are to yourselves. Indeed, He is the Knowing, the Aware.

5 And if the mentioned souls act according to the established conditions, they will certainly be supported by unseen blessings. This is something that will benefit everyone. There are many matters that, if neglected, will be wasted and become void. Consider the many children observed on earth without a father and mother. If no attention is given to their education and development, they will remain fruitless. The death of a fruitless soul is more preferable than its life. Similarly, for the wealthy and honorable who, due to weakness, old age, or some other issue, have fallen into poverty and humiliation, all these matters, and others related to the earth, should be thought over and contemplated by these souls for the sake of Allah, and whatever is right should be implemented.

6 If the servants look towards their hearts, they will certainly realize that what has been revealed from the source of command is purely for the good of everyone on Earth. Everyone should be like wings for each other. The honor of a human lies in wisdom, intellect, and good morals, not in the accumulation of ornaments, arrogance, and pride. Everyone is created from dust and to it they will return. O people of Baha, the adornment of a human being is not due to the means of this world, but rather it lies in the recognition of the Truth, in sciences, in arts, and in good manners.

7 You are the pearls in the sea of Oneness. Observe that the purity and dignity of a pearl is in its own essence. If you put it in many fine silks, those silks would obstruct the display of its freshness and delicacy. Its adornment is in its own essence. Strive to achieve this adornment, and do not be saddened by the lack of external means.

8 O trees of paradise, do not shield yourselves from the divine spring breezes, and do not deprive yourselves of the fragrances of the divine commandments. Pay attention to the position that, despite the ignorance of all and this great tribulation in the prison of Akka, what was ordained from the splendid Pen is for the good of His servants. Indeed, He is the Forgiving, the Merciful.

Tafsir Surah Ash-Shams (Commentary on the Surah of the Sun)

In the name of God, the Most Gracious, the Most Merciful,

Praise be to God who has made the songbird of exposition sing upon the branches of the Tree of Explanation with various melodies, affirming that there is no god but Him. He has created the worlds and originated existence through His primal will, by which He created what has been and what will be. And praise be to God who adorned the sky of reality with the Sun of meanings and knowledge, upon which is inscribed by the Supreme Pen: "The sovereignty belongs to God, the All-Powerful, the All-Compelling, the Self-Subsisting."

He manifested the great sea, gathered from the flowing water of the Eye of "H" reaching the ancient name, from which the primal point was detailed, the all-encompassing word appeared, and the reality and the law emerged. From it, the monotheists soared to the atmosphere of disclosure and presence, and the sincere ones to the vision of their beloved Lord.

Blessings and peace be upon the source of the most excellent names and the highest attributes, in every letter of whose name the names are treasured, and by whom existence was adorned from the unseen and the witnessed. He was named Muhammad in the Kingdom of Names and Ahmad in the Dominion of Permanence, and upon his family and companions from this day until the day when the tongue of grandeur proclaims, "The sovereignty belongs to God, the One, the All-Conquering."

A Book Has Arrived

Your book has arrived before us, and we have observed what is within it of your indications. We ask God to support you in what He loves and is pleased with, and to bring you closer to the shore of the sea that surges with the name of your exalted Lord. Each drop thereof proclaims: "There is no god but He; indeed, He is the Creator of the names and the Originator of the heavens."

O questioner, if you seek the Sacred Sanctuary and the Sinai of proximity, purify your heart from all else. Then, remove the sandals of doubts and illusions to see with the eye of your heart the manifestations of God, the Lord of the Throne and the earth, for this is the day of disclosure and witnessing. The separation has passed, and the union has come; this is by the grace of your beloved Lord, the Mighty.

Leave the questions and answers to the people of dust. Ascend with the wings of detachment to the atmosphere of the mercy of your Lord, the Most Gracious, the Most Merciful.

Say: "O people, the primal point has been detailed, the all-encompassing word has been completed, and the sovereignty of God, the All-Powerful, the Self-Subsisting, has appeared. O people, are you preoccupied with the pond while the sweet sea surges before your faces? Why do you not understand? Do you speak of your knowledge when He who stood upon the point of knowledge has appeared, from which things emerged and to which they returned? From it emerged the wisdom and sciences of God, which were always hidden in the treasuries of the infallibility of your exalted and mighty Lord. Leave the indications to their people and seek the station where you will find the fragrances of knowledge from its air. Thus, this servant admonishes you, who testifies with every limb and vein that there is no god but He. He has always been in the exaltation of grandeur and majesty, and the sublimity of exaltation and reverence. Those whom He sent with truth and guidance are the dawns of His revelation among His creation and the risings of His command among His servants, the descents of His inspiration in His lands. Through them, secrets were revealed, laws were established, and the command of God, the All-Powerful, the Mighty, the Chosen, was fulfilled. There is no god but He, the All-Knowing, the All-Aware."

Pride in Knowledge Caused Baha'u'llah's Imprisonment

O questioner, know that people take pride in knowledge and praise it, but I lament it. Without it, Bahá'u'lláh would not have been imprisoned in the great humiliation of Akka, nor would He have drunk the cup of tribulation from the hands of the enemies. The exposition distanced me, the knowledge of meanings brought me down, and by mentioning the union, my limbs were separated. The brevity became the cause of elaboration in my harm and affliction, and grammar deprived my heart of joy and happiness. My knowledge of the mysteries of God became chains for my neck, so how can I mention what you asked about in the verses that were revealed from the dominion of might and grandeur, which the hearts of the wise were unable to comprehend? The birds of hearts did not soar to the atmosphere of their meanings, for my wings were clipped by the scissors of envy and hatred.

If this bird with clipped primary and secondary feathers found wings, it would soar in the atmosphere of meanings and exposition, and it would sing on the branches of the tree of knowledge and elucidation, so that the hearts of the sincere would soar to the sky of longing and attraction, seeing the manifestations of their beloved Lord, the Almighty, the Bestower. But now I am prevented from revealing what is stored and unfolding what is withheld, and from proclaiming what is hidden. Indeed, it is incumbent upon us to conceal rather than reveal. If we were to speak what God has taught us by His grace and generosity, people would scatter from around me, flee, and run away, except those who have drunk the Kawthar of life from the cups of the words of their Lord, the Merciful. For every word revealed from the heaven of revelation to the prophets and messengers is filled with the fountain of meanings, exposition, wisdom, and elucidation. Blessed are the drinkers.

But because we found from you the fragrance of love, we will mention to you what you asked with brevity and conciseness, so that you may detach from the people of metaphor who have turned away from the truth and its secret and clung to what they have of doubts and illusions, after it has been revealed before: "Indeed, assumption avails nothing against the truth" and in another place: "Indeed, some assumption is sin."

Explanations of the Sun

Then know that the sun mentioned in the blessed Surah has various connotations.

Secret of God's Secrets

[1] In the first rank, in the singular station, and in the eternal divine essence, the sun is a secret of God's secrets, a treasure of God's treasures, stored in the treasures of God, hidden in God's knowledge, sealed with God's seal. None have been privy to it except the One, the Unique, the All-Knowing. In that station, it is the very essence of the primal will and the radiance of oneness. It manifested itself upon the horizons, and those who turned towards it were illumined by its light, just as the sun, when it rises, its light envelops the world except for lands that are veiled by an obstacle. Consider the lands without roofs and walls; they are illumined by it, while those with walls are deprived of its light. Similarly, contemplate the sun of reality; it manifests with the lights of meanings and exposition upon all creation. Those who turn towards it are illumined by its lights, and their hearts are enlightened by its radiance. Those who turn away from it find no share for themselves from it, for they are veiled by the curtain of self and desire. Thus, they are distanced from the manifestation of the sun of reality, which has shone from the horizon of the sky of names.

Prophets of God and His Chosen Ones

[2] In another station, it refers to the Prophets of God and His chosen ones, for they are the suns of His names and attributes among His creation. Without them, no one would be illumined by the lights of knowledge. As you see, every nation on earth has been illumined by a sun from these shining suns. Those who denied them were deprived of their light. For example, the followers of Christ were illumined by the sun of His knowledge until the Luminary of the Horizons shone from the horizon of Hijaz. Those who denied Him from the Christians and other nations were deprived of that sun and its lights. Their very denial became a wall for them, preventing them from the light

that shone from the horizon of the command of your Lord, the Mighty, the Sustained.

Saints of God and His Friends

[3] In another station, it refers to the saints of God and His friends, for they are the suns of guardianship among the people. Without them, darkness would have overtaken everyone on earth except whom your Lord willed. It has various connotations, and if ten scribes stood facing the truth and wrote for a year or two, they would see their own inadequacy. Were it not for the denial of some ignorant ones, we would extend the time, and the Pen of God, the Praised, would exceed mentioning the limits.

Know that just as you have believed that His words are endless, believe that their meanings are also endless, but only to their expounders and the treasure-holders of their mysteries. Those who look at the books and take from them what they use to object to the source of guardianship, they are dead, not alive, even if they walk, speak, eat, and drink. Alas, alas, if what is stored in the heart of Bahá'u'lláh were to be revealed regarding what His Lord, the Possessor of names, has taught Him, those you see on earth would be struck by lightning. How many meanings cannot be contained by the garments of words! How many have no expression and have not been given exposition or indication! How many cannot be explained due to lack of presence or as it is said: "Not everything that is known is said, not everything that is said is timely, and not everything that is timely is appropriate for its people." Some of these depend on the recognition of the sources where we have detailed the sciences and revealed the hidden. We ask God to grant you success and support you in recognizing the known so that you may detach from the sciences, for seeking knowledge after attaining the known is blameworthy. Hold fast to the essence of knowledge and its source, so that you may see yourself independent of those who claim knowledge without proof or an illuminating book.

Most Excellent Names

[4] In another station, it refers to the most excellent names, whereby each of

His names is a sun shining upon the horizons. Consider the name of God, the All-Knowing. It is a sun that has shone from the horizon of the will of your Lord, the Most Merciful. Its lights, effects, and radiance are manifest upon the forms of the known. Every true knowledge you find with the scholars who have not followed their own selves and desires, and who have acknowledged the foundation of the decree and held fast to the sure handle, know that it is true and its knowledge is a radiance from the radiances of this sun. We have interpreted the names, explained their secrets, their radiance, their lights, their outward and inward aspects, the secrets of their letters, and the wisdom of their compositions in the book we wrote for one of My beloved who asked about the names and what they contain.

Know that the Word of God, exalted and blessed be He, in its primal reality and first rank is all-encompassing of meanings that have remained beyond the comprehension of most people. We testify that His words are perfect, and in each word are concealed meanings that no one has grasped except Himself and those endowed with knowledge of the Book. There is no god but He, the All-Powerful, the Almighty, the Bestower.

Two Types of Interpreters of the Qur'an

Then know that the commentators who interpreted the Qur'an were of two types. One type neglected the outward and interpreted it on the basis of the inward, while the other type interpreted it on the basis of the outward and neglected the inward. If we were to mention their statements and expositions, you would be overwhelmed by lethargy, preventing you from reading what we have written for you. Therefore, we have left aside their mentions in this station. Blessed are those who have taken both the outward and the inward; they are servants who have believed in the all-encompassing word.

Know that whoever takes the outward and leaves the inward is ignorant, and whoever takes the inward and leaves the outward is heedless. Whoever takes the inward by harmonizing it with the outward is a complete scholar. This is a word that has shone from the horizon of knowledge, so recognize its value and pay its due price. We mention the intended purpose implicitly in our indications and words. Blessed is the one who comprehends it; he is among the successful. Say, O people, by God, the songbird has sung on the branches,

the rooster of the throne has crowed with wisdom and exposition, and the peacock's wings have spread in paradise. Until when will you sleep on the bed of heedlessness and error? Arise from the slumber of desire and turn towards the sunrise of the mercy of your Lord, the Sovereign of eternity and the Revealer of names. Beware lest you object to the one who calls you to God and His ordinances. Fear God and do not be among the heedless.

Then know that He, exalted and blessed be He, swore to His Prophet by the sun of divinity, the sun of guardianship, the sun of will, the sun of purpose, the sun of names, and the lights of these suns, their radiance, their manifestations, their appearances, and their effects, and by the visible sun shining from the horizon of this lofty sky.

The Surah of the Sun Commentary

Surah An-Najm (53:28): "Indeed, assumption avails nothing against the truth."

The moon signifies the rank of guardianship that follows the sun of prophethood, appearing afterward to uphold the prophet's cause among the people. If we were to elaborate on the stations of the moon, the book would be of great length.

Surah Al-Hujurat (49:12): "Indeed, some assumption is sin."

The day, in its primal reality, refers to each day when a prophet or messenger of God appears to establish His remembrance among His servants and implement His laws among His creatures. On that day, the manifestation of the Cause shines forth upon the manifestations of things. It is during that day that the lights of the sun are revealed, illuminating and making visible the sun of prophethood.

Surah Ash-Shams (91:2): "And by the moon when it follows it."

The night symbolizes the veil of oneness that concealed the true point. After descending from its station, it settled in the seat of unity, the rank of singularity, from which the linear alif (A) emerged. Under the veil of singularity, it appeared as the moving alif (A), the upright alif (A). The veiling element is the true point that was the essence of the sun of prophethood.

Tafsir Surah Ash-Shams (Commentary on the Surah of the Sun)

Surah Ash-Shams (91:3): "And by the day when it displays it."

For those who perceive the truth, the sky has various meanings: the sky of meanings, the sky of knowledge, the sky of religions, the sky of science, the sky of wisdom, the sky of grandeur, the sky of exaltation, and the sky of reverence.

Surah Ash-Shams (91:4): "And by the night when it covers it."

Refers to the One who created these aforementioned heavens and what you see outwardly.

Surah Ash-Shams (91:5): "And by the sky and He who constructed it."

The earth refers to the land of hearts, which is broader than the earth and the sky, for the heart is the great throne upon which the manifestation of your Lord, the Creator of nations and the Shaper of bones, is seated. It is the land where God has planted the seeds of His knowledge and love so that the ears of knowledge and certitude may sprout from it. Say, O people, today is the day of sowing; sow in your hearts with the hands of certitude what you have received from your all-knowing, all-wise Lord. The earth has innumerable meanings, and we have sufficed with one of them.

Surah Ash-Shams (91:6): "And by the earth and He who spread it."

refers to the One who spread it out with His hand of power and the dominion of His command.

Surah Ash-Shams (91:7): "And by the soul and He who proportioned it."

The soul has many ranks and various stations, including the celestial soul, the dominion soul, the divine soul, the sacred soul, the contented soul, the pleased soul, the pleasing soul, the inspired soul, the blaming soul, and the commanding soul. What is meant in this verse is the soul that God has made comprehensive of all actions, whether of acceptance or rejection, misguidance or guidance, belief or disbelief.

Surah Ash-Shams (91:8): "And inspired it with its wickedness and its righteousness."

This means He taught and informed it of its wickedness, that is, the actions that do not benefit it and distance it from its Owner and Creator.

Surah Ash-Shams (91:9): "And inspired it with what sanctifies it from what it was forbidden."

He created it and made known to it the path of guidance and misguidance, truth and falsehood, light and darkness. Then He commanded it to abstain from what it was forbidden and to turn towards what it was commanded.

Surah Ash-Shams (91:9): "He has succeeded who purifies it."

This is the answer to the oath. It means that he has succeeded who purifies it, that is, cleanses it from deficiencies, desires, and all that is forbidden in the Book. Consider those who have purified themselves in these days; by my life, they are the successful ones. They are men whom the world and its contents did not prevent from turning towards the clear and straight path. They are the manifestations of this blessed verse, making piety their garments and clinging to the hem of their Lord's care in these days when feet have slipped. We testify to what God has testified, and we acknowledge what has been revealed from Him; indeed, it is the truth, and after the truth, there is only error.

Surah Ash-Shams (91:10): "And he has failed who instills it [with corruption]."

This means that he has failed who corrupts it, that is, who neglects it, does not purify it, does not prevent it from what it was forbidden, and does not command it with what it was commanded.

Surah Ash-Shams (91:11): "Thamud denied [their prophet] by reason of their transgression."

Thamud, as mentioned in the books, was a tribe upon whom God sent Salih, peace be upon him. They denied him after he commanded them to do good and forbade them from evil. They did not follow God's command and did not obey him in what they were commanded. They abandoned God's command and His ordinances until they hamstrung the she-camel.

Surah Ash-Shams (91:14): "So their Lord destroyed them for their sin."

This means God was angry with them and made them an example for the worlds. In reality, anyone who turns away from the truth is among Thamud, regardless of their lineage. So, the punishment will come upon them just as it came upon the previous groups before them. Indeed, your Lord is the All-Powerful, the Almighty. Praise be to God, the Lord of all the worlds.

Closing

We did not mention what the commentators have said in interpreting the blessed Surah because the books of interpretation are available to the people. Whoever wishes to refer to their interpretations and explanations can look at their books. They interpreted the sun as the visible sun, and similarly with the moon, following the apparent and being content with what they had. However, we have interpreted it in ways not mentioned in those books. We ask God to make every letter of what has been mentioned a cup of meanings and knowledge, and to give you to drink from it so that you may be detached from what His pleasure dislikes and draw closer to the station He has ordained for His chosen ones. Indeed, He is the Forgiving, the Merciful. Praise be to God, the Lord of all the worlds.

Glorified be You, O my God. I ask You by Your name by which all things speak in praise of Your Self, to open the eyes of Your creatures so that they may see the manifestations of the majesty of Your oneness and the radiance of the sun of Your care. O my Lord, do not leave them to themselves, for they are Your servants and Your creation. Draw them with the supreme word to the horizon of Your most excellent names and the repository of Your highest attributes. Indeed, You are the One Who is able to do as You will. There is no god but You, the Mighty, the Wise.

Part XX.

**Unnamed Tablets Sorted by Leiden
List Designator**

Lawḥ-i-Mawlúd (The Birth of Baha'u'llah)

The Night Which Spheres Were Gathered

O assembly of the unseen and the seen, rejoice within yourselves, then be glad within your beings for that which has appeared on the night in which the spheres were gathered, the cycles revolved, the nights and days were raised, and the time of the decree arrived from the presence of the Omnipotent, the Almighty. So glad tidings to those in the Supreme Concourse for this wondrous and glorious spirit.

This is the night in which the gates of Paradise have been opened and the gates of Hellfire have been closed, and the pleasure of the All-Merciful has appeared at the axis of the worlds. The breeze of God has blown from the direction of forgiveness, and the hour has come with the truth, if you are among the knowing. So glad tidings for this night from which all days have been illumined, and none understand this except every certain and discerning one.

Around it have circled the Nights of Power, and the angels and the spirit have descended therein with the vessels of Kawthar and Tasneem. In it, every garden has been adorned with the design of the Omnipotent, the Mighty, the Beneficent, and everything that was has been resurrected, and in it, mercy has preceded all the worlds. So glad tidings to you, O assembly of spirit, for this clear and manifest bounty.

In it, the foundations of falsehood have been shaken, and the greatest idol has fallen face down in the dust, and the foundations of evils have vanished. The false gods have mourned within themselves, and the back of the arrogant has been broken, and his face remains blackened by the dawn of appearance. In it, what has delighted the eyes of majesty and grandeur, and then the

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eyes of the prophets and messengers, has appeared. So blessed be this dawn which has appeared with the truth from the radiant horizon of might.

Say, in it, the devils have been prevented from ascending to the dominion of might and power, and the hearts of those who opposed the Omnipotent, the Mighty, the Chosen One, have been darkened. In it, the faces of the wicked have blackened, and the countenances of the righteous have shone from this beauty, whose appearance has been awaited by the dominion of the unseen and the seen, and then the people of the Supreme Concourse. So my spirit is for this spirit, from which the contents of the graves were scattered, and every decayed bone was stirred.

Say, O source of evils, strike upon your head, and then, O mine of tyranny, return to your abode in inferiority for that the beauty of the All-Merciful has shone from the horizon of possibility with the radiance that has encompassed its lights over all those in the dominions of the Most Glorious. From it, the Spirit of God, the Omnipotent, the Mighty, the Beneficent, was created, and by it, the fingers of will emerged from the robe of grandeur and pierced the veils of the worlds with His omnipotent, invincible, mighty, and exalted sovereignty.

Blessed Be This Dawn

So blessed be this dawn, in which the Ancient Beauty has been seated on the throne of His most great and mighty name. And in it, He was born who neither begets nor is begotten. Blessed are those who immerse themselves in the ocean of meanings from this utterance and reach the pearls of knowledge and wisdom that are hidden in the words of God, the Exalted, the Omnipotent, the Mighty. So blessed is the one who knows and becomes of the knowing.

This is the dawn in which the tribes of the Supreme Concourse descended, then the angels of sanctity, and among them are those who ascended with the breaths of the Most Glorious Beauty to the inhabitants of the Supreme Concourse. From these breaths, other angels descended with cups of the eternal Kawthar, giving drink to those who circled around the abode where the Ancient Form has seated Himself upon the throne of His most honored and noble name. So glad tidings to those who stood before Him, witnessed

The Fruits of the Tree

His beauty, heard His melodies, and whose hearts were revived by the word that came forth from the sacred, exalted, mighty, and luminous lips.

This is the dawn in which the Greatest Tree was planted and bore the fruits of wondrous might. By God, each fruit from it contains melodies upon melodies. Thus, we recount for you, O assembly of spirit, some of its harmonies to draw you and bring you closer to God, the Omnipotent, the Mighty, the Able. So blessed is this dawn from which the suns arose from the horizon of sanctity by the command of God, the Inaccessible, the Mighty, the Exalted.

This is the dawn in which the essence of the hidden was revealed and the unseen treasure manifested. In it, the Ancient Beauty took the cup of eternity with the fingers of glory, first drank from it Himself, then offered it to the inhabitants of the world from all classes and stations. So blessed is the one who came forward, took it, and was given drink by His love, the Mighty, the Exalted.

The Fruits of the Tree

One of its fruits spoke as the Burning Bush on the white, blessed spot spoke, and the ear of Moses heard from it what cut him off from all possibilities and brought him near to a holy, secure place. So blessed is the one who is drawn by God, the Omnipotent, the Supreme, the Great.

Another fruit spoke, attracting from it the spirit that ascended to the sky of evident might. So blessed is this spirit that stood before it, the Faithful Spirit with a tribe of the close angels.

Another fruit spoke, attracting from it the heart of Muhammad, the Messenger of God, and ascended from this sweetest call to the Lote-Tree of the Extremity. He heard the call of God from behind the veil of grandeur about the mystery of My most holy, supreme, and great name. So blessed is this Lote-Tree, which was raised by the truth so that the worlds may seek shelter in its shade.

O Pen of the Most High, restrain yourself! By the true God, if you were to speak and recount the melodies of the fruits from the Tree of God, you would remain alone on earth, for all people would flee from around you and

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turn away from your holy precinct. This is the absolute truth. So blessed are those secrets which no one can bear except God, the Sovereign, the Mighty, the Beautiful.

Have you not seen, O Pen, that you have only revealed a fraction of the secrets of your Lord, the Exalted, the Most Glorious? Yet the clamor of the hypocrites has risen in the lands, and the noise of the wicked among the disbelievers has increased. Therefore, take hold of yourself, then restrain, then conceal what God has bestowed upon you by His grace. If you desire to give the creatures the water of the pure life, which God has made you its source, then flow according to their capacity. Thus commands you the One who created you by His command. Therefore, act according to what you have been commanded and do not be of the patient. So blessed is this decree, from which the reins of existence are held, and the Pen of the Most High is prevented from mentioning what has been concealed from the world of creation, and indeed, He is over all things capable.

BH03716

In the name of God, the Manifest above all things.

This is a book from the one who mentions God with his tongue from evening to dawn, and from dawn, his pen runs over the tablets until evening, so that faces may turn towards God, the Mighty, the Praised. I have sacrificed myself in His path and my comfort for His command, and I do not remain patient after His judgment, even if the oppressors hold me back. Before, the verses descended and were written by the servant present before the Throne. During those days of weakness that overtook me, my voice could not rise from the mouth of the ancient one, if you know. And when it rises, all my limbs tremble, so that the verses of God, the Dominant, the Self-Subsisting, turn me around. When the verses descend, passion takes hold of me, making my limbs quiver with the love of God, the Mighty, the Beloved. Before, the verses descended from dawn to dawn and from evening to evening, and the tongue of God does not stop for even a moment except for another matter. Thus was the matter, and this is witnessed by the sincere servants of God who were present before the face and heard the verses of God, the Mighty, the Loving. During those days, if I speak for an hour, weakness prevents me in another hour. The melodies of God were prevented by what the hands of the oppressors have wrought, and they do not perceive. I call the people from my pen as I called them with my tongue and do not stop in what I was commanded until the spirit ascends to the abode of grandeur and majesty. Thus, the servant desired in the path of his Lord, the Mighty, the All-Knowing. O servant, be as the servant was; if matters are confined to the mention of your Lord, this is better for you than what was and what will be. The carpet of the world will be rolled up, and another carpet will be spread out, and sovereignty and power will remain with God, the All-Knowing, the Wise.

BH03716

BH06114

Write to His Excellency Mahdi: We have endowed the noble before, through Our voice, so that people may witness Our power and authority, then Our greatness and majesty. But My ignorant loved ones have taken him as a partner unto Me, causing corruption in the lands, and they have been among the corrupt. Observe how ignorant the souls are who are in Our presence, yet they have gone astray and spread such words. Say: He is a servant among My servants, whom We created by Our power, and We made him speak in praise of Me among the worlds. And if he deviates an instant from My command, he will surely be obliterated. Say: Nothing but My command has created him and his likes. Allah has grown them from this tree. They are the clouds of mercy, the rains of bounty, the lamps of guidance, and My guides among creation, to be steadfast in My command. And indeed, your Lord has not taken unto Himself a partner, nor a likeness, nor a minister, nor a peer, nor an equal, nor a successor.

BH06114

BH08181

“The Presence of the Greatest Branch is God.”

1 Two pages arrived on Wednesday. Each letter of them testified to the unity of the Essence and the sanctification of the Self of Truth from night, and like joy to your pen, your ink, and the paper, triumphant in your remembrance.

2 We ask God to enter with you into His servants, in the tumult of the sea of His oneness, and to quench them with your remembrance as the Kawthar of life, and with your exposition as the nectar of gnosis. [We ask God] to fortify you with the armies of knowledge and wisdom, so that through you He may open the cities of horizons and hearts. There is no god but He, the Mighty, the Generous.

3 O my vision, upon you be My glory, and the sea of My grace, and the sun of My bounty, and the sky of My mercy. We ask God to illuminate the world with your knowledge and wisdom and to decree for you that which brings joy to your heart and gratification to your eye. Indeed, He is Powerful over all things. Glory, mercy, and praise be upon you and upon those who circulate around you.

BH08181

BH10203

Be with those of fire, but not with those who feign.

Be an infidel, but not deceitful.

Reside in the tavern, but do not go into lanes of pretense.

Fear God, but do not fear the clergy.

Give your head, but do not give your heart.

Rest under a stone, but do not seek shelter in the shade of deceit.

This is the melody of the holy reed and the songs of the heavenly nightingale, which bestows life upon mortal bodies, gives a spiritual essence to earthly forms, grants divine light, and, with a single letter, draws the temporal world to the eternal kingdom.

BH10203

Part XXI.

Needs Editing

Lawh-i-Istintaq

1 Glorified are You, O He who has established the essence within the essence through Himself, and has clothed the existence of antiquity with the garment of names and attributes. From Your pure name emerged the manifestations, from the beginning which has no beginning, and with Your concealed name, You have enfolded the innermost realities within the unseen of the unseen, such that what has appeared from the ancient of days will continue to appear until the end that has no end. With the rising of the sun of Your most radiant beauty, a luminescent dawn has ascended from the horizon of inception, bringing glad tidings to those in the divine blindness, filling permanence, and to the people of the realms that are not commemorated by the pen of creation, nor are their truths grasped by those endowed with admonition.

2 And then, regarding those in the most radiant human condition, [it is proclaimed] that this most splendid beauty and the most noble countenance has appeared through what is sanctified of my remembrance, my indication, my recognition, my evidence, my sanctification, my praise, my illumination, my glorification, my oneness, and my singling out of Him. And what is within the essence of my essence, the innate of my innate nature, in His mention and His glory. So, O You who have created within the explanation by my signs for His recognition, do not be veiled from that which the entire explanation was as a ring upon the finger of His will and a leaf from the pleasure of His command. So glorified are You, O One who cannot be signified by the remembrance, the Greatest Name, and cannot have the pen of old run over Your praise. So how can one be capable and able to articulate Your remembrance, this transient one who is the most abject of servants at the door of Your bounty, which has been opened to the nations, except by a spray from the oceans of Your generosity, which surged upon all existence, and overflowed from the surges of Your care, which churned upon those in the dominion of the foremost and the ultimate, where You have opened the

tongues of all things with the most beautiful of remembrances, with the praise of Your chosen self, and the call arose from the heart of the deaf stone at the bottom of the seas, and what is upon the different forms, proclaiming that You are Allah, the Lord of what is seen and what is not seen.

3 Therefore, O my God, I ask You by this care that has encompassed all things, and by this mercy that has preceded those in creation, that You then send upon this transient being a breath from the breezes of Your giving bounty, and a fragrance from Your unique bounties with which the bones of the decayed have trembled, and the bodies of the dead have risen, because You are the Everlasting, the Perpetual, the Ancient, the Most Upright. With it, You praise Your beloved, and remember those whom You have made the lights of guidance among Your creation, the torches of unity among Your servants and Your creatures. Speak through what You inspire and impart to me from Your presence, for I know nothing, and You are the All-Knowing, the All-Aware. And You know, O my God, that my love for them and my remembrance at their side is purely for Your sake, purified from witnessing the other. I love, O my God, that they may glimpse the reality of matters in Your days as is their right to behold, and recognize what is hidden from them as is their right to recognize, so that by this their beings, their realities, their souls, and their likenesses in every realm of Your realms may remain knowing of Your truth, observant of what has manifested from You, and what You intended for them in the pavilions of Your care and favor. For if they were to gaze upon all matters and be veiled from anything, they would be veiled from Your Greater Countenance to that extent, and they would not turn towards You with complete vision. And this could not be except by sanctifying it from all that You have created and are creating, purified, or are purifying, as Your true and clear tongue has declared. If the vision were as vast as the heavens and the earth, and were to direct even a fraction of its glance elsewhere, who could then have the capacity to look upon this Highest Aspect in the way that is due for it in the right of sight?

4 Glorified, glorified is Your command, O my God, and exalted, exalted is Your appearance, O my Beloved! It has become exceedingly difficult for this servant above all hardship that anyone should be veiled during such days which the eyes of innovation have not seen their like, nor have those in invention beheld their equal; wherein You have purified through the camphor of Your beauty, and the chasteness of Your appearance, and the simplicity

of Your belovedness. The heavens and the earth were encompassed with the manifestations of Your care and the emergences of Your subtleties, to the extent that every concealed matter, every hidden treasure, and every protected symbol was revealed, and the sun of meanings shone forth from the horizon of the heaven of eloquence, and You manifested through the appearances of Your most beautiful names and highest attributes upon those in possibility and the worlds, and those who wish to enter this exalted and impregnable carpet, this lofty and eminent abode, it behooves them that their hearts be sanctified from mentioning the signals of the past and the words which the forebearers of ignorance established, those who made themselves famous with knowledge and virtue.

5 Unto You be praise, O my God, for what You have appointed for those who approach this most exalted and supreme carpet, a station not attained by the birds of the hearts of those who abide eternally, nor by the realities of those in creation, as has been uttered by the manifestation of Your revelation and the dawning-place of Your inspiration, and the point of Your will—a drop from the ocean of the appearance of that revelation, stronger than all expression. Likewise, it descended in the Preserver of the Books and other Tablets in the mention of this most high station, a matter at which the minds of those endowed with understanding marvel. How sublime is the elevation of this creation which You have wrought from the simplicity of Your command and brought forth from the essence of Your innate nature! Therefore, O my God, how is it fitting that this wondrous creation, this exalted and sublime work, should find me bewildered, O my God, at the weight on some ears, the covering of some eyes, and the blindness of some hearts, so much so that at Your call, thrones do shake, the heavens are cleft asunder, the veils of the infinite are torn, and the mountains of the possibilities of creation are leveled, at a manifestation of the effulgences of the lights of Your countenance. With all this, some of Your servants and creatures do not attribute it to You, even though You call out at all times with the highest call above their heads and with all lights You stand right before their eyes. You have extended from the pocket of Will the hand of Desire and say with the authority of power and greatness, “Here is My hand of omnipotence which I have stretched forth over the divinity of My greatness, the might of My power, the sovereignty of My dominion, the realms of My eternity, and the regions of My command. I have folded all of them within My grasp by the encompassment of My knowledge

therein. It is radiant with the lights of My face, a beam from the radiance of My countenance, and gleaming from the lights of My brow, given by My grace and bounty to whoever enters into My kingdom and might, while they mention amidst the surging of the seas of light, the tellers of the tales of darkness and delusion.”

6 O my God, all existence is embarrassed by their remembrance, yet they are not ashamed; and all possibilities are shy of their sayings, yet they do not become shy. Is the one who has been awakened by Your call, who has stood by the spirit of Your command, who has been vivified by the breath of Your mercy, and who has drunk from the cup of Your care, to let his tongue run with the imaginations that were on the tongues of the heedless among Your creatures and the ignorant of Your creation? No, by Your chosen beauty, except for the one whom You have made hearing an emblem of Your punishment, and sight a pit of hellfire in his face by Your command. O my God, I have committed with those remembrances in the presence of the authority of Your greatness, and indeed, You know that my very hairs flare up with fire by what I hear of the sayings of those who have not looked into the secrets of Your matter and the hidden things in Your knowledge, who have abandoned the high stations and are content with the low ranks, as if they have forgotten what has been revealed from the might of Your command. You said, and Your saying is the truth: “O son of the highest horizon! I have determined for you fruits from the most splendid tree, the purest fruits. How could you turn away from them and be satisfied with what is less? Return then to what is better for you in the highest horizon.” And I see some of them, O my God, they have veiled themselves with a word from the Book, after that which has indeed been revealed explicitly, without any obfuscation, that all the expression cannot equal a word from His presence, all that is mentioned of argument and proof, then evidence, signs, clear evidences, and indications, was nothing but for this greatest, most supreme Manifestation, such that no word is mentioned in it, nothing is found in it, and no letter is spoken except that it becomes a sign for Your matter and a proof for Your sovereignty, as has been spoken by the tongue of Will from Your presence, all that is created and will be created becomes a sign for it, created by His saying from His presence to be His proof for Himself on the day of His appearance. Indeed, O my God, You have made all expression contingent on Your permission and acceptance. He said, and

His saying is the truth, "If You forgive the expression and those in it, it does not decrease from Your dominion anything, and if You do not accept the expression and those in it, it does not increase in Your dominion anything. Rather, if You accept that, You enter those captivated hearts into the shade of the shadows of Your love, and if You reject it, it perishes as if it never had a mention before." Therefore, I ask You, O Owner of existence and King of the seen and the unseen, to aid everyone to turn towards the horizon of Your grace and favor, sanctified from the indications of nearness and distance, and to make them know what You have sent down in Your Book so they may grasp the essence of what is in it because this is Your intended purpose in what was sent down in truth, and Your beloved in what You have sent down in Your Books and Tablets. Indeed, You are the All-Powerful, the Overseer, the Exalted, the Mighty, the Wise.

7 "O Eternal God, You are the witness and aware that this servant at all times and moments has sought nothing but Your pleasure, and by Your grace, God willing, shall not do otherwise. Always, the eyes of this servant have been looking towards the greatest horizon and the heart attentive to the source of command. Whatever has been seen and understood has been presented in pure service to Your friends, so that perhaps receptive souls may drink from the fount of life that has flowed in the days of revelation from the finger of Your grace and bounty, and may turn their attention to the dawn of Your command and the orient of Your revelation. For some time, this servant has chosen silence over speech until it was observed in these days that the dark dust of oblivion stirred by the heedless souls is moving, and there was a fear that it might cloud some of the feeble sights. Therefore, relying on You and detaching from all else, this servant has deemed it necessary to relate some of the events that have taken place to Your beloved who are settled on the carpet of steadfastness and have drunk from the nectar of Your favor, so that perhaps they may protect the weak from the darkness of selfish desires and the satanic insinuations. By Your greatness, O Creator, at this time all the trembling members and unstable pillars of this servant, how can it be worthy that his words be accepted or his speech be mentioned? How can the how of existence rise up and where can the sheer non-existence encounter the appearance of existence? Because the mere presentation of these matters is an expression of existence, and that is counted among the greatest sins. But as it is presented for the sake of drawing nearer to the shore of Your

proximity and the meeting, and for the souls to turn towards the Qibla of those in earth and heaven, therefore I beg forgiveness from the ocean of Your pardon, even though this servant certainly knows that You have always been independent of the remembrances and knowledge and the turning towards of people. Their approach does not benefit You, nor does their turning away harm You in any way. No description reaches Your sacred threshold, and no mention comes upon the mat of Your unity. Rather, any mention of unity in Your sacred threshold is purely sin and pure neglect, for the nobility thereof is in relation to You and is not attributed to it. If You were to drive them all away with their entirety, who could prevent You in that? And if You were to elevate them as You have elevated, who could object to Your action? Indeed, You are praiseworthy in all that You will and in all that You say and reveal. By Your might, O my God, I do not wish to choose for myself other than what You have chosen for me, nor do I want to speak except by what You command me to. My being shall look towards the horizon of Your commands and the orient of Your decrees. If You fold up the carpet of those who remember, which is spread out on the earth, I would say You are the sovereign in Your command, and if You command me with what is disliked among the kingdom, I would say You are the obeyed in Your decree. I ask You, O God, to make me among those who have not spoken except by Your permission and have not moved except by Your will. Indeed, You are the All-Powerful, the Most High, the Sovereign, the Sustainer.” “The presentation is made at the time of the entry of the beauty of the Divine Presence into the prison of Akka. For a while, the matter was very intense, and the details of it were presented to some of the friends during those days, and repetition is not necessary. Everyone was in utmost difficulty until one day a tablet from the source of the command was revealed and this servant proceeded to transcribe it. A verse from the heaven of will descended and named this prison ‘The Most Great Prison.’ This servant thought that this was directed to him, being named with this name, until one day verses were revealed saying, ‘Reflect upon why we have named this prison the Most Great.’ This discourse, which appeared from the dawn of divine revelation, made this servant very agitated and unstable, but trusting in God, I remained calm and in no way dared to ask until one day the mention of love and the turning towards one from the people of this city was presented to the divine throne. A specific tablet for him descended from the heaven of unity, detailing the events that had occurred on this earth, and that tablet is presently existing.

After the revelation of that tablet, this servant knew that the greatness of this prison is due to the calamities that befall the Divine Presence until one day one of the companions, who was guilty and oppressive, got into a dispute and altercation with some of the companions, presented his case to the most sacred threshold and in that petition, claimed his innocence.”

8 “He is God. For a lover, self-display and self-awareness in the presence of the Beloved is not permissible. If one steps beyond this path, they are not counted among the lovers. Love does not accept the living ego, nor does the dead mouse catch prey. Yes, some lovers have managed to express their afflictions and tribulations in the court of the Beloved, and their aim has been engagement with the Beloved and listening to the Presence of the Desired One, not the mention of ego and whims. The condition of one with lofty aims is exalted and sublime, and he speaks with words; understand what he says and what he means. By God, if you knew and understood what lies beyond the veil of grandeur, the secrets of your Lord, the Most High, the Supreme, you would sacrifice yourselves in love for God, the Owner of Names. The storyteller, the Promised One, mentioned a tale that once we were on the Mount of Illumination, and the Beloved of horizons set out towards the mountains. With complete humility, from the claimants of love, it was hoped that this journey and migration, although apparently easy and simple, is, in essence, intense and a gate of trial. If in appearance it seems sovereign and authoritative, in meaning it is tribulation and distress beyond measure. Do not clear yourselves and do not impose hardship upon yourselves, and let me migrate by myself. The words of love and compassion, both implicitly and explicitly stated, did not bear fruit. This servant and a group, with the claim that we want no provision but the pleasure of the friend, and we have no aim but the countenance of the Beloved, secluding ourselves in our belief and heedless of the advice and certainty of the friend, resolved to travel. We became fellow travelers and companions on the path with the countenance of the Beloved. As far as we journeyed through the wilderness, the fire of love was subdued and the beauty of longing was veiled until we transcended this station. We saw good deeds as bad and counted bad deeds as the essence of good until we entered the Green Island. The Divine sphere in that spiritual land was established on generosity, and then on the mounts of passion in the wilderness of suspicions and illusions we traveled mornings and evenings, sometimes together, sometimes apart, sometimes in love, sometimes in negligence. We

spent days and nights, and the stream of eloquence always flowed from the fountain of the Rahman's mouth, yet thirst was absent, and the lights of the countenance from the horizon of majesty were shining, but the good fortune was not found. Every day we increased in illusion and speculation and decreased in attention to the truth. With these unpleasing conditions and unseemly behaviors, we were so immersed in the whirlpools of negligence and passion that we became heedless of our own states. In all conditions, we regarded the countenance of the Beloved with utmost compassion and tenderness. Some of us were perplexed—if the Divine knowledge encompasses all, how can we be accepted with these unworthy actions?"

9 "And ultimately, we considered the truth to be oblivious and ourselves as wise and knowledgeable, oblivious to the fact that divine mercy prevents the dishonor of secrets. If we served, we followed it up with favors or harm. Then, they intended to migrate from that land and once again prevented everyone from their presence. We did not perceive, nor were we aware of the reason for the prevention or what caused it. Once again we migrated and traversed the deserts with the Divine Presence until we entered another land and settled with the friend in one place. We became engaged in the whims of our egos until the flames of caprice prevailed, and we were barred from the luminous sight, and due to the multitude of encounters, the value of union was lost from sight, the veil of modesty was torn, and we have imprisoned the condition of the beloved in one place and at all times, sparing no efforts within our capacity and strength, from the arrows of suspicion and spears of illusion. For we have found it imprisoned and secluded. Our negligence reached a place that all the high dwellers are observers of, and from it, they derive blessing. In that blessed place, we audibly speak with ugly words and engage in the most losing deeds. Woe to us for the impact that the words of Allah have had on us, and yet we have not been aware nor have we at least refrained from doing wrong if we have not fulfilled our duty. Neither a night engaged in remembrance nor a moment in contemplation. It is told that Fudayl ibn 'Iyad from Khurasan, who was among the most wretched of servants and highwaymen, fell in love with a maiden and came to her at night, climbing the wall when he heard someone reciting this verse: 'Has the time not come for those who have believed that their hearts should humble themselves at the remembrance of Allah?' And it affected his heart, so he said, 'Indeed, my Lord, it has come,' and he returned, repented, and headed

towards the Sacred House of Allah, where he stayed for forty years until his soul ascended to the highest horizon. It is astonishing that the word of Allah heard from one of His servants had such an effect that in an instant, he turned from the depths of possibility to the horizon of the Merciful. And these servants have, night and day successively, listened to the divine breath of the Almighty from the tongue of power and majesty, and it did not impact us to at least be aware of the ugliness of our deeds, actions, suspicions, and illusions. When the story reached this point, the sphere of expression was struck by thunder and stunned, and the pen fell from the hand, senseless. We will not be afflicted with anything except what Allah has decreed for us. We ask Allah to open our eyes and make us aware of ourselves and our deeds, if we have not fulfilled the understanding of Himself, Glory be to Him, may we be successful in understanding our heedless selves, and may He lift the veils that hinder from our faces so that we may see Him shining from the horizon of grace and care, and we may sever ties with all in possibility and the worlds, and turn to Him entirely. For He is indeed our Lord, the Most Merciful. We ask Him to grant us success in repentance and returning to Him every morning and evening, and to preserve the east of the illumination of the lights of His face from the spears of His lovers, for He does not want a specific one besides Him. He is the initiator and the ultimate abode, and says, 'There is no deity except Allah.' The end."

10 "Although it has been revealed to all, they have stated it is specific to those souls who now outwardly claim to love, yet what is hidden in their hearts will later become apparent. It was recited for a group of lovers, but remained hidden from him. All people have come to know and are aware that some of those who claim to be lovers of the Merciful in Iraq and other cities were engaged in unworthy deeds, yet the mercy of the Merciful prevented the veil from being torn and their deeds from being exposed. As for that oppressive soul, during the days of stay in Iraq, he was involved with drinking wine and some other actions. Towards the end of the days in Iraq, he sometimes openly transgressed, yet still, the people would circle around concealment, although continually the verses and admonitory words of God would descend, as mentioned in most of the revealed tablets. And the deeds and actions of some of the people of the Bayán were not hidden from anyone at the start and are not now, yet they knew that these matters were accepted and authorized by the holy presence, despite the fact that the mat

of the holy commands of truth was devoid of disapproved and displeasing acts, and the sanctified presence was pure from unbecoming and unworthy conditions. The true self during the years of stay in Iraq and the days of migration, day and night, from heaven, the clear, explicit verses regarding the prohibition of servants from others than God were revealed and sent to all sides, until, praise be to God, some servants recognized what God willed and acted upon it, and the breeze of sanctification and exaltation of the divine command passed among creation. Out of consideration for people's lack of awareness of divine commands, this phrase was heard from a unique tongue: 'May God forgive what has passed.' We ask God to grant them success in sanctification, exaltation, and acting according to what they have been commanded by the All-Knowing, the Aware." 11 "Indeed, that oppressive soul and Reza Gholi were constantly engaged in vile deeds, and this servant frequently advised both of them, whether in Iraq, the land of Sar, or in the Most Great Prison, so that perhaps they would become aware and awaken from the sleep of heedlessness. But never did the admonitory words and healing statements that were made clear to them have any effect. Reza Gholi got involved openly with some Christians in drinking and vile actions, therefore God expelled him by His sovereignty, and he joined the vile ones, namely Seyyed Mohammad and Agha Jan. Some time passed, and one day he sent a petition to the Most Holy Court, expressing repentance for his past sins, and similarly a few days later another petition; but since he had repented many times and it was apparent that he had broken the covenant and pledge with God, his petitions were not accepted. Some actions of his became apparent which were incomparable and unprecedented and caused the waste of God's Cause among His servants. This mortal servant does not wish to mention them, lest the angels who spread the actions might disseminate those rejected deeds of that man on earth. Verily, the curse of God be upon the wrongdoers. And in the connection of that man with the vile ones, the fire of sedition and hatred was kindled to an extent that cannot be encompassed by pen and explanation. But the Merciful extinguished and put it out, verily He is the Able, the Powerful. Every discerning eye recognizes, from the expulsion of the beauty of their presence, the scent of sanctification and exaltation. Indeed, the deeds of Reza Gholi and Agha Jan the vile are clear and evident to all. We ask God to open the eyes of the people and make them aware of His actions and decrees, which indicate the sanctification of His Essence, the purity of His Self, and the simplicity of His Cause. Although most people are

asleep, yet some pure souls and sharp-sighted ones exist by the grace of the Merciful. They distinguish truth from falsehood and recognize whoever recognizes every matter in which their hearts and souls find tranquility, indeed they are honored servants.”

12 “The matter reached a point where the Beauty of the Step remained in his home and commanded that the door be closed to everyone, making meetings impossible for anyone. Based on the apparent situation, what was heard from the fabrications of the polytheists and the tricks of the haters was never from the origin of the divine commands until one day during the months of Rajab or Sha’ban, a written message from His Excellency Agha Sayyid [110, possibly a name or title], the elder brother of His Excellency Agha, ‘Esmā’llāh M, was presented after expressing what was in the letter before the Countenance. In response, the tablet of ‘Amna Aqdas’ which God had made a mercy for the faithful and a retribution for the polytheists, descended from the horizon of the Merciful’s statement. After the revelation of that blessed Tablet, the horizon of this land changed and became entirely crimson, and each day the remembrance increased until one of the days when the signs of favor descended from the horizon of mercy. After hearing that, this servant became assured that, praise be to God, the divine wrath was specific to the vile souls. Some verses of that blessed Tablet were concerning the longing and yearning of the lovers, and some were about the dominance and power over the people of hypocrisy. The form of that blessed Tablet is this, His statement, exalted be His majesty:”

13 “Verily, O My Name, Mahdi, has presented before the Face what your brother has composed in praise of his Master, and we recognized from it longing and yearning, and We have sent down for him that which provokes ardor and burning in the love of God, the Owner of the Day of Meeting. Blessed is the one who reads and ponders what has been sent down from the presence of God, the Omnipotent, the All-Powerful. In the name of God, the Most Ancient, the Most Great, indeed the sincere ones have burned with the fire of separation,” to the end thereof, it concludes.

14 This servant, until that day, had not heard such vengeful verses from the Tongue of Grandeur to this degree; therefore, was very contemplative about what would occur and what matter would manifest from the horizon of the unseen. Indeed, every day, the corruption and aversion of the wicked was

increasing until Reza Gholi mixed some paragraphs of those writings, which he had, with paragraphs of blasphemy and handed them to most of the people of this town, making it appear as if I was one of the dignitaries, and now I have repented and become a Muslim. He, Aqa Jan, and Sayyid Muhammad, all three, showed remorse before the people and registered themselves as Muslims. Thus, this town was so agitated that most of the people, loudly and with hatred, rose up, and Sayyid Muhammad, the vile one, when he saw that the beauty of the step in the house was settled and the door was apparently closed, and His Holiness the Greatest Branch was also out of sight of the companions, considered it an opportunity, established contact and friendship with some of the companions. And this servant, calm and patient, never initiated anything from the source of command, relying upon God, sat in his place to see what would appear and what splendor would be revealed from the pavilion of the unseen. Until on Monday, the twelfth of the month of Dhu al-Qi'dah, at eleven o'clock in the day, a commotion arose. It was observed that the Pasha of the town with all his soldiers, swords drawn, surrounded the house, and likewise arrested all the companions. This servant was busy writing the revealed verses, and the town was seen in such a state of turmoil that it was beyond description. Suddenly, all the people of the town along with the soldiers and officers were agitated, and the clamor and noise were so loud that the pen is incapable of describing it. In the meantime, they came before His face and He commanded, "Do not pay attention to their noise," after the blessed Tongue spoke with verses. And this servant, busy with writing them, saw that the Greatest Branch was present and exposed before Him, stating that they wanted to take the beauty of the step to the government along with the Greatest Branch. The Eldest Branch and Aqa Mirza Mohammad Gholi and this servant wanted to accompany them but were forbidden. After an hour, they also took the Eldest Branch and this servant. After entering the place of the government, they mentioned that seven of the non-Arabs had gone and killed Aqa Jan, Sayyid Muhammad, and Reza Gholi. God is the judge of what He said about the youth: "From the soldiers of wrath, they left neither the thunder's clap nor its echo. A people who, if faced, were like angels in goodness, and if fought, were like devils. And all the people were disturbed and afraid, and signs of wrath enveloped to the extent that most of the people and officials of the town were deprived of eating and sleeping that night. It is strange that although the beauty of the step, during the few months with the two Greatest Branches,

had closed the door and never socialized with anyone from outside or inside, yet Sayyid Mohammad falsely claimed that all the companions have turned away. Nevertheless, after this vile and false incident, he went to the government assembly and claimed that the beauty of the step had ordered these souls to be killed, even though by God, the Sublime, the Self-Existing, that outwardly from the place of command nothing was issued, and He always forbade everyone from committing such acts, saying, "The dog barks and the wolf howls; leave them be and do not engage with them, and be among the patient."

15 "One of the divine lovers inquired from this servant the details of the government council from a distant land. This servant presented what was in consideration to them, and now in this paper, it is mentioned repeatedly so that all creation may benefit from the divine statements on that night. It was the first night, around the time of the Isha prayer, that they went to the Pasha's council. In that assembly, a large group had gathered, and all were in complete terror and anxiety. The beauty of their presence was at the head of the assembly, reclining and sitting, and never spoke, as the people of the assembly were busy with consultation and conversation among themselves. In that assembly, no one accompanied them except for the presence of the Greatest Branch. Afterward, the Pasha stood up and made it known that they should go to another place, as they now wanted to interrogate the other detainees. Thus, they went to another place, which is known as the prison administration, and in that prison, the two Greatest Branches, Aqa Mirza Muhammad Quli, Aqa Muhammad Ali Isfahani, Aqa Muhammad Javad, and Aqa Muhammad Hussein son of Haji Ali Asghar were present. Some of the household's officers and others were present until the seventh hour at that place, and continuously, they spoke the verses of greatness, among which they said to this servant, 'Do you remember the verses that were revealed the night before?' and then they recited them eloquently, and those verses are as follows:"

16 "In the name of Him, the Everlasting, the Eternal, the Precious, the Supreme, the sea of tribulation has surged, and the waves have encompassed the ark of God, the Preserved, the Self-Subsisting. O sailor, do not be disturbed by the gales; indeed, the Splitter of the dawn is with you in this darkness that has enveloped the worlds. Trust in God in all states and do not fear the gusts of enmity's storms. Seek refuge with God, your Mighty, All-

Knowing Lord. He indeed preserves whom He wills with a dominion from Him. He is, verily, the All-Knowing, the Wise. In the midst of darkness, it was shining with a light that encompassed those in the heavens and the earth. In that state, we leave creation to God and we are not frightened by the assembly of those who have denied God when He came with a novel command. The thief has stolen what was sent down from the Throne and presented it before those who rule over the servants. Thus did that distant idolater act. Die in your rage, O ignorant one! Do you think that you precede us? No, by My Name with which the breaths of the spirit were diffused upon every minor and major. We have conveyed the matter through the hands of those who turned away. The plotting of the plotters does not harm Him. The retreaters came with My Book among the people and thought that by it they would attack the dawning place of the matter and belittle the cause of God besides it. Thus did his soul prompt him, and the word of punishment from a Dominant, Encompassing One was justified upon him. Say, with that, His cause is elevated, His signs spread, and this mention that with it every wise matter is ordained is exalted. Would that the servants gather against us and shed our blood on this Straight Path! We have indeed sacrificed what we have for the sake of God. What I am in from tribulations and what is beyond it, the Pen with which the matter of God, the Mighty, the Wise is confirmed, testifies to that. Say, I am indeed waiting for the day in which I see myself among the factions from the armies of the oppressors. By God, then they will hear what they have not heard before and they will see what the eyes of those who preceded did not see. Indeed, He is the Judge over what He wills, and He is indeed the Strong, the Powerful. Say, O fly, can you fly"with the paper in this air" in which the birds of the worlds have not flown? Whatever comes upon us, indeed, it is a mercy for us. Every certain visionary testifies to that. The atoms lament for our harm, and we are in evident joy. We have manifested joy from the horizon of sorrows. Indeed, He does what He wills and decrees what He intends. And in those states, he never cared about the commanders, with his blessed face turned towards the presence of the Greatest Branch and the Greater Branch, my soul be a ransom for them, and some lovers who were present in service, after the words of the Merciful One, waves among which He said:"

17 Allah, the Blessed and Exalted, has revealed to some of His prophets in some of His revelations, "By My might and majesty, I will surely cut off

the hope of every hopeful who hopes in others beside Me, and I will surely clothe him with the garment of humiliation among people, and I will surely distance him from My grace and relief if he hopes in times of hardship in others beside Me, when the keys to them are in My hands. Why do I see My servant turning away from Me when I have given him what he did not ask Me? Should he ask and then I do not give generously? Of course not, is not generosity and honor mine? Is not the world and the hereafter in My hands? If every being from the inhabitants of the heavens asked Me for like the heavens and the earth and I gave it to them, it would not decrease what is in My Kingdom by the amount equivalent to a mosquito's wing." And like these statements, which mostly are not considered continuously, "from the fountain of the Most Merciful, the cups of discourse have been filled with the wine of your Lord's remembrance. What has remained in the mind of this servant, I have presented. How can I convey what on that blessed night the verses of power, majesty, and sovereignty were running, pouring, and descending like the elixir of discourse bestowed upon those in existence, and the ocean of generosity has been sprinkled upon the nations, and the secret enveloped in the secret manifested upon those in the unseen and the witnesses, and many such discourses have not remained in sight." Then, at the seventh hour, one of the officers came and took His Holiness the Step [Jamál-i-Qadam], the Greatest Branches [Ghusn-i-A'zam], and Mr. Mírzá Muhammad Qulí. As previously stated, His Holiness the Step and the Greatest Branch were taken to a place next to the barracks, Mr. Mírzá was taken to another location, and His Holiness the Greatest Branch was imprisoned in the barracks under iron restraint, this servant and the other friends were imprisoned in a very dark place under iron restraint. On the second night, a telegram from the governor came, changing the location of His Holiness the Step to a high dome above the barracks. The Greatest Branches and Mr. Mírzá were brought into the presence of the Most Holy, the Most Exalted, and they stayed in the dome for thirty-eight and a half hours, after which again on the fifth day, four hours after noon, they were called back to the palace for questioning. While turning attention to the assembly, the Tongue of Grandeur spoke with this utterance:

18 "You have taken hold of the roots of yourselves and discarded the roots of Allah behind you. What is the matter with you that you do not understand?" This verse was repeatedly recited by the Tongue of Grandeur, and after the

arrival of the Presence of the Step [Jamál-i-Qadam], the assembly members apologized, stating that they were obliged to investigate because three people had been killed, and all the people of the town were afraid and alarmed. Therefore, it was necessary to act according to the law. It seemed that the poor [man] was not even aware of the law. Anyway, they asked about the blessed name and homeland and stated that according to the law, these questions must be asked and recorded. [Bahá'u'lláh] said, "It is more evident than the sun." When asked again, He said, "It is not fitting to mention the name; look at the state decree you have with you." Then, with utmost kindness, they said, "Please, you state it yourself." Then, when the Person of Grandeur sat upright on the chair and spoke with the tongue of power and might, "My name is Bahá'u'lláh and my abode is Nur." Then recognize this. Then He turned His face towards the Mufti and said in His exalted pride, "If you knew, I would have made you hear the roar of the pigeon of greatness on the branch of the divine Lote Tree, to show you what the essence of servitude is, the jewel of divine lordship." And those present were astounded by the word of God eternal. And then, addressing everyone, He said, "The purpose of this is not but assembly and question and answer. If you desire, I will confess to what is your true intention and the hope of your hearts, for I do not like to be in the world for even the duration of an hour." And from the verses of the Surah of Kings, He recited, among other blessed passages, "I have not passed by a tree but that my heart has addressed it: 'Would that I were cut down for the sake of my name, and that my body were crucified upon you in the path of my Lord.'" In the midst of the discourse, the pillars of the Most Merciful began to tremble. Then after that, He rose and the Beauty of the Youth [Bahá'u'lláh] proceeded to another place, leaving the gathering. Indeed, it was a strange day and a time of wonders. In some people, the sun of the Word of God shone forth, manifesting love. Truly, this servant is incapable of mentioning the discourses of the Merciful. The author of the Mathnawi has mentioned something appropriate to this station:

19 "Those declarations which were uttered at that moment, if the Prophet were to speak in the night, it would turn to day, arising from that very night." "The night would become bright as the dawn, I do not know, he spoke again that phrase." "You indeed know what the sun in Aries says to the honest blossoms without deceit." "You also know what that clear water says to the blossoms, to the saplings." However, this servant has been and will

always be incapable of mentioning the divine statements and heavenly terms. Afterwards, the Pasha sent word to return to your house and apologized for what had occurred. He said that returning to the original imprisonment is more suitable since many are imprisoned. Some have presented themselves, stating that the townspeople are in an uproar; it is not possible to release the prisoners. It is better if they wait for a few more days. After returning to the house, he said, and that was at eleven o'clock on Thursday. In summary, from the beginning of the beauty of the step's departure from the sanctuary to the time of entry, sixty-nine and a half hours had passed. The first night's stay in the inn was five and a half hours, imprisonment near the barracks was eighteen and a half hours, imprisonment in the dome above the barracks was thirty-eight and a half hours, and the second entrance and stay in the inn was seven hours. Thus the matter was decreed by God, the Almighty, the All-Knowing, the Wise.

20 And another matter is that the company is a disgrace from the people of wickedness, upon whom be the curse of God, as he innovated lies, and when he promised, he broke it, and when he was trusted, he betrayed. These are the traits of hypocrites, and a hundred thousand times worse are found in that vile one. Before this aforementioned event occurred, he entered this town and stayed in the abode of the idolaters, and for a while he associated with vile souls. Then he returned with sickening, false tales, and wherever he went, he mentioned fabrications. He and Aghajan, upon whom be the wrath of God, became narrators of invented, slanderous fabrications from the side of falsehood. As after the upheavals in the great city, and the dismissal of the advisor and the death of the grand vizier, they attributed these events to injustices that befell us, and they informed the head of the idolaters about these matters, all of which is an outright lie. And every fair-minded, rational person who has truly achieved impartiality will testify to their lies, because all souls, whether Arab, non-Arab, or Turk, were in favor of the beauty of the step and had stood up for him completely, and they did not consider others to exist. And what happened to the others was consequent to this. Anyway, the oppression of the oppressors and what has befallen them and what will befall them has been explicitly recorded in the tablet of the chief and other tablets. And now this servant mentions some of it so that all may know that those souls were and will be liars, and the revealer of divine verses and the fountain of Rahman's effusions has informed of what has been sent down."

21 Among them is the tablet to Mr. Ibn Nabil, upon him be the glory of God, which was revealed at the beginning of the entry into the Most Great Prison, and the original tablet is in the possession of the aforementioned gentleman, and a copy of it is with Mr. Zain al-Muqarrabin, upon him be the glory of God, and with the friends. They should seek and investigate so that they may know with certainty that the reins of knowledge are in the hand of the Almighty, the All-Knowing. None knows the unseen but He; He reveals it to whom He wills and conceals it from whom He desires. Whatever He wills, indeed, He is the All-Knowing, the Aware. Some of the revealed verses in the Tablet of Ibn Nabil are as follows:

22 He is the Most Holy, the Most Glorious! We called you from beyond the ocean of grandeur upon the crimson earth from the horizon of affliction. Verily, there is no God but He, the Mighty, the Bestower. Be steadfast in My command and be not of those who, when given what they desire, deny God, the Lord of lords. Soon, God will seize them with a might from Him; indeed, He is the Powerful, the Subduer. Know that those who have ruled against Us, God has taken their leader with power and authority. And after these verses, a few more were revealed until it reaches this verse, the saying of His Majesty glorified be His grandeur:

23 We will indeed remove the one who was like him and take their leader who rules over the servants. And I am the Mighty, the Compeller. As it happened, not long after, the one who was directly opposed to the truth and the family of God was exiled from the great city, and their leader, from whom all command was issued, met his fate. Now observe these revealed verses that were previously sent down in the divine Book and spread in the lands, the matter of Zanjani was mentioned after the occurrence, the leader of the oppressors gave news, but the curse of God be upon the liars. And also consider the chapter of the Leader that was revealed after the migration to the land of mystery and the entry to the sea shore, and likewise the verses of the Temple specifically revealed for the king of Paris and the people of that land, informing them of what had befallen it, the saying of His Majesty glorified be His grandeur:

24 “O King, indeed, heed the call from this blazing fire emanating from the green tree on this exalted Sinai, upon the holy white spot beyond the sea of eternity. Verily, there is no deity except Me, the Forgiving, the Merciful.”

25 “[Until He, Glorified be His Grandeur, said:] ‘O King, indeed, we heard a word from you, which you spoke when the King of Russia asked you about the verdicts of the campaign, [saying]’ Your Lord is indeed All-Knowing, All-Aware.” You said, “I was asleep on my bed when the call of the oppressed who were wronged woke me up,” until they were drowned in the black sea. Thus we heard, and your Lord is a witness to what I say. We testify that it was not the call that awakened you, but rather desire, for We have tested you and found you isolated. Recognize the tone of speech and be among the discerning. We do not wish for any word of evil to revert to you, preserving the status that We have granted you in the manifest life. We chose etiquette and made it the innate nature of those brought near. Indeed, it is a garment that suits souls, both young and old. Blessed is the one who made it the embellishment of their temple, and woe to those deprived of this great bounty. Had you been the owner of the word, you would not have cast aside the Book of God behind your back when it was sent to you from One Mighty, Wise. Indeed, We tested you with that and found you lacking in what you claimed. Rise and make amends for what has passed by you, for soon the world and what you possess will perish, and dominion will remain for God, your Lord and the Lord of your forefathers of old. It is not befitting for you to limit matters to what your desires incline to. Beware of the sighs of the oppressed lest you be pierced by the arrows of the wrongdoers. By what you have done, affairs in your kingdom will change, and sovereignty will slip from your grasp as recompense for your deeds. Should you find yourself in manifest loss, and earthquakes seize all tribes, unless you rise to support this Cause and follow the Spirit on this straight path. What has honored you has deluded you; by My life, it will not last and will surely vanish unless you hold fast to this firm mountain. We see abasement looming behind you, and indeed, you are among those who are asleep.”

26 “It is known that during the days of My stay in the Land of Mystery, certain divine Tablets, which are hidden from the eyes of non-believers, were specifically revealed for some kings to complete God’s proof. Among them was a Tablet revealed to the king of Paris, who at that time was the leading monarch. The reason for this was that one day when I was present at the throne of God, it was ordained that after the dispute between Russia and the Ottoman Empire, the king of Paris rose with the support of the Ottomans. Following the conflict, strife, killings, and plunder, a group of kings came

together, and a decree for reconciliation was established. Later, the king of Russia asked the king of Paris why, given that both of us belong to the same nation, you rose against your co-religionists and supported those of a different faith. The king of Paris wrote back stating that the only reason was that you suddenly attacked some subjects of the Ottoman Empire in the Black Sea and drowned many of them. The cries of those oppressed ones awakened me from sleep, and I rose to support them. After this incident, it was said that now we will send him a Tablet to test him; if he rises in support of the oppressed people of Baha, we will confirm what he has claimed, otherwise his lie in what he has asserted will become apparent. Therefore, a Tablet was revealed and sent to him, but no response was ever received from him, even though one of his ministers, who secretly expressed love for Me, had presented himself at the most holy court and claimed that he had personally delivered the Tablet to the king and had verbally explained it in detail. Yet, no reply was received. Because of the lack of response to that Tablet, this second one was revealed and written in French and sent. Now, observe in the Tablet what has befallen him, explicitly, not implicitly. Blessed are the readers, blessed are the contemplators, blessed are the sincere. Likewise, reflect upon the unique creation and its dispatch with power and might, and observe that after the completion of the argument and the demonstration of power, how calamities such as famine, inflation, and fear of foreigners surrounded them. The news of these matters has been revealed in various Tablets. By God, who there is no other deity but He, if souls reflect upon the unique creation, its dispatch, its Tablet, and what occurred afterwards, it will suffice them all, and the divine proof will become clearer than the sun to all who seek evidence. However, beings are occupied with their own worlds and have not taken a share of the divine breaths and the fragrance of the verses of the merciful.”

27 “And they will not carry [the truth] except for those whom Allah wills, as it is observed. Despite these great elevations, manifest greatness, and clear signs, some of the servants have chosen to follow souls that have always been behind veils and will remain so, and nothing apparent has ever emerged from those souls. What benefit is it that this servant has no opportunity, or else he would present everything that has appeared and will appear, all from the signs of Allah, which have been revealed explicitly, without allegory. We ask Allah to assist the servants in fairness and to erase the illusions they hold.

And what was mentioned in the past, that wonder in the religion follows the ‘zifra’ [possibly meaning something false or insignificant] after the fragrance of the Beloved has diffused among the worlds. Like what happened with Sayyid Muhammad of Isfahan and his sayings, who was never aware of the essence of the matter and remained engaged in corruption, veiled from the most sacred truth. Although it is a common saying, it is fitting for this station: ‘Beware, the blind man who is a guide will become a blinder guide.’ By Allah, by Allah, every person of sight and scent who saw him once found on his face the mark of Hell and from his breath the scent of the people of Sijjin. Every day he is engaged in deceit. When we entered the greatest prison, we named him ‘Qaddus Efendi’, thinking that a meaningless name would elevate the named. Woe to him and those who follow him. And similarly, Aqa Jan was named ‘Chief of the Idolaters’, ‘Sword of Truth’, and was promised Iraq, as it is written in Aqa Jan’s own existing letter that he has cried out to the ‘Chief of the Idolaters’ about the promise given, asking when it will manifest. Anyway, in this land, he has told everyone that he is the ‘Sword of Truth’ and will soon conquer most lands. May Allah’s curse be upon the liars. In this station, verses from the heaven of divine will have descended, He says in His glory and majesty:”

28 “The Most Holy, the Greatest, the Most Glorious, indeed, in the trial of the Possessor of Possibility at all times, there are signs for those in the worlds. He has accepted hardship for the ease of creation, and difficulty for the comfort of those within possibility. My soul is a sacrifice for His grace, and my existence a sacrifice for His mercy, and my spirit for His care that has encompassed the horizons. No morning comes but that it is surrounded by the darkness of insinuations from those who disbelieved in Allah, the Revealer of Signs. And indeed, nothing prevents Him from what He desires in the matter of Allah, the Master of the Day of Calling. At times He calls with His clear tongue, and at times He gestures with the Finger of Certainty, and He calls everyone to Allah, the Master of the necks. If we were to recount what has come upon us, the heavens would burst and the mountains would crumble. Those who disbelieved have boasted in what they have of titles. Indeed, the mute has named himself ‘The Holy’, and claimed in himself what the whisperer claimed. And another named himself ‘Sword of Truth’ and said, ‘Indeed, I am the conqueror of countries.’ And Allah has sent one who sealed his mouth to ensure that everyone is certain that he is a tail of Satan, cut

off by the Sword of the Merciful. It was supposed to wait for the days of his honor and his manifestation with what he promised from disbelief in Allah, the Cleaver of the dawn. Thus, Allah takes those who turned away from Him and stood up to squander His affair among the servants. They perished. I commanded the breezes of spring, and opened the gates of heaven, and the clouds rained. Blessed is the one who succeeded in recognizing Allah in his days and cut off completely from all directions. Say, has not the Lord of the heavens and the earth sufficed you? Indeed, He has come with the truth with His name the Preserver over Creation. Indeed, you have illuminated your heart with the lamp of the Greatest, which the Possessor of Antiquity has lit. Then remain steadfast upon the command with the authority of your Lord, the Almighty, the Chosen.”

29 Someone in this city, among the scholars of the great city, was, dear sir, in contact with him, and he had mentioned to him in detail that I, Sayf al-Haq, will soon have the conquests of most countries in my hand. That ignorant scholar, although far from the path of truth, mentioned a good word as if the Holy Spirit spoke through his tongue, as he mentioned immediately after the killing of the idolaters, with the Pasha of the city, at my dear sir’s funeral bier. This accursed one used to say, “I am Sayf al-Haq,” now it has become known that the true Sayf al-Haq was the one who struck his waist and consigned him to the lowest depths of hell. Anyway, praise be to God, after this incident occurred and the idolaters were consigned to the lowest depths of hell, the showers of mercy rained day and night, after years in which mercy was withheld, and people were afflicted with famine and high prices. Once, when we were in Edirne, we noticed a letter written by that vile person to someone, among other things, it was observed that he had stolen a passage from a tablet that had been revealed in Iraq and written it in his own name, and that passage was this, “As the sun rises in the east and the moon appears,” and that vile heedless one did not realize that the arena of the Simurgh is not and will never be the playground of flies, and darkness does not have the right to claim to be the sun, by God. When he saw some people as weak and foolish, thus, he stood up with his own fabrications, as some of his penned forgeries were taken and read, indeed, the writer and reader have both lost. With various whispers and deceptions, he prevented people from [following] the Lord of the people and led some astray with old delusions. As such, someone met this servant in the market and mentioned

that he wanted to meet me for a while, on the condition that no one but him and I would be there. I had not seen him before, I said very well, a time was set, and he came. Some discussions came up, and it became known that he was in contact with those who associate partners with God. He mentioned to me, "They say you are among the Shia." At that moment, I was overtaken by laughter to the point that I lost the reins of patience. The man was surprised and said, "What is the reason for the laughter?" I said, "Poor soul, your Shia, who in the land of Iran are scattered like pebbles, have they reached a station or had any status with God, that now you want to follow their rejected and futile thoughts? Have you not seen that all they had was falsehood and they were in sheer misguidance, such that they martyred the truth with their own hands? May the curse of God be upon the wrongdoers." After saying these words, he became very contemplative. Then, for the sake of God, I recited to him some of the compelling words I had heard from the source of command, and I saw that he was not devoid of potential. Among other things, I mentioned to him to think about what was among the Shia, and what they considered the foundation of their religion and nation, which of it was true, because now you want to enter into the sea of divine truth and wisdom based on those delusions and false words. Have these Shia, whom you speak of, realized the meaning of resurrection? He said no. I asked, "Have they known the balance?" He said no. I said, "Have they understood the gathering and resurrection?" He said no. I said, "What is mentioned about the Qa'im among them, to the extent that they have understood, was it true?" He said no. Then I said, you yourself are a witness that it was all false, now how do you know that what has been told to you is true? Then I sat upright facing him and spoke with what I had memorized from the verses of God, the King, the Dominant, the Self-Subsisting, and I conveyed to him what I was commanded by God, the Mighty, the Beloved. I said, "O servant, have you not heard what the tongue of greatness has uttered when it settled upon the throne of dominion over all that is witnessed and witnessed?" He said, and his saying the truth was, "Leave what you have of illusions, then listen to what the tongue of your Lord, the Mighty, the Knower speaks. How long will you follow whims? The sun of guidance has risen, turn to it sanctified from what was mentioned before by your scholars. By God, this is the appearance of God, and His signs that surpass everything cannot be compared to what was mentioned in eternity without end."

30 “And none know of the words among you, words of the people of debate. Draw near to Him with eyes shining with light and faces aglow. Thus, you were commanded in the Tablets from the presence of God Almighty, the All-Knowing, the Aware. And His saying, exalted be His grandeur, addressing one of His servants, ‘We see you immersed in the pool of the veiled and the waters of the delusions of the heedless. If you emerge from it by My Name and My Authority, rise and immerse yourself in this greatest ocean from which every drop speaks, “There is no deity but I, the Almighty, the Most High, the Powerful, the Generous.”’ I said, ‘O man for the face of God, I speak purely for God; I make remembrance solely for Him. Cast aside these delusions and ascend from these filthy, limited ranks, and soar with the wings of divine mercy to the heavens of the Lord’s command, and may you be victorious. Today is the day to say “God” and then leave them to indulge in their play,’ as this blessed verse was revealed specifically for this day. It has become evident in this manifest and proven appearance that the essence of truth alone is the sovereign over all, without partner or equal. Although previously the people of faith acknowledged and confessed this truth, most were liars, for every day they appointed a partner for the truth, and afterwards, in this station, whatever was fitting, this servant presented and mentioned. Today, what is the duty? I said, ‘Act upon this verse that I have mentioned. Leave behind this imagined self and their statements, and enter into the fresh and pleasant expanse, so that you may drink the everlasting wine from the verse of divine mercy that states, “With a manifestation, the decree of innovation is established, and this is indeed a creation of the heavens and the earth,” and you may pass by what came before and after, with a pure soul observing it with clear sight, for everyone in this greatest appearance is commanded thus, and it is specific to this appearance. And then I mentioned that some weak souls have been prevented by these corrupt souls from such remembrances, chosen by me, as even Yahya wrote to some, ‘You are of my followers,’ and the meaning of this statement is clear. Every lying scribe has gone astray. Now see where is the station of the remembrances of that corrupt soul and the station which the Lord of Lords has desired for His servants. O brother, cast away all these unworthy, limited words of before, and as a bird of innovation, soar in the pleasant space of novelty, so that by divine grace, you may drink from the wine of innovation and understand this new matter. And moreover, some servants have complained about certain acts of weak souls that circle around and have attributed it, by the truth of the Exalted and Mighty, to

themselves as if someone mentioned that how can it be that while proclaiming the truth and elevating this matter that encompasses the world, some souls, claiming to be related to the truth, are engaged with unseemly acts. In any case, this clause is from the negligence of that heedless one, as if he has not heard this verse that is famous among people saying: [The text ends here and does not continue with the verse]”

31 If all the worlds become disbelievers, no speck will settle on His garment of Majesty. One day, I was present at the court of the Throne, and I was addressed by the face of God. He said, “Have you heard that the sincere ones are in great danger? O servant present at the Throne, scholars of the apparent have disputed among the companions of the Messenger about who truly qualifies as a companion. Some have said that the companions are those souls who have spent a year or more in the service of His Holiness and have stood for jihad in the way of Allah. Others have said that anyone who has confessed to the word of unity and met the Messenger is considered a companion, even if it was just once. Some have said that this term truly applies to the souls that the Holy Messenger has specifically addressed by this name. And some have said they are souls that were trusted in the presence of His Holiness, present both in travel and in stay. However, most scholars have said that everyone who has embraced Islam, seen the Prophet, peace be upon him, and his companions, even for the briefest moment, is indeed from the companions. Thus, at the farewell pilgrimage, there were forty thousand souls with His Holiness, and on the day of His Holiness’s death in Medina, one hundred and twenty-four thousand gathered. Yet, only a few of these souls have drunk from the pure wine of certainty and entered into the fountains of divine grace. However, conversations like these arise from negligence, and we ask God to support everyone in what He loves and is pleased with. So, O friends of truth, do not be satisfied with mere listening and do not close your hearts to the old illusions. By God, today evil souls have prevented the weak from the divine law with their former illusions. Listen to the address of this servant, a servant at the Throne, and stand upright on the path of unity, and manifest the truth in a manner that leaves no room for turning away. All the divine books indicate this, as recently one of the friends, who belonged to various religions, presented a petition, and in that petition, he put forward two narratives that have been translated from the Greek tongue into Arabic in the old books. The first statement says, “Satan will appear on

the island of Qaf and will prevent people from the Merciful. When that time comes, turn to the Holy Land from which the breath of God passes.” The end. And it is known that Qaf, which is Cyprus, is famous as all Turks call Cyprus the devil’s island. And the Holy Land is now known to have become the established Throne. And the second statement says, “The bubble will appear on the appointed island. He is short-statured, with a lot of beard, a narrow forehead and chest, yellow eyes and hair, his hair reaching his back, and he will have disheveled hair like a lion. When that time comes, draw near to Mount Carmel, even crawling, then turn to the Holy Valley, the land of resurrection, the white spot.” The end.

32 It is known that Hubbab is the name of a satanic serpent. It is said that the devil will appear on the island associated with him, which is to be Cyprus, as it is commonly known as the devil’s island. And it is said, “When that time comes, draw near to Mount Carmel,” and Mount Carmel is a mountain opposite Acre, even if it means crawling on your chest. “Then turn to the Holy Valley, the land of resurrection, the white spot.” These three titles are the lands of Acre, as is famous among all and mentioned in the books. If only a soul would go to Cyprus and observe all these mentioned traits manifestly in that person. However, O servants of truth, there is no need for these recitations, and the likes of these recitations are purely for grace so that this humble servant hoped that with their likes, some might awaken from the sleep of negligence. Otherwise, the sacred truth is not known except by itself and cannot be described except by what has been attributed to His essence. Everything other than Him is a creation by His command and returns to its places in the worlds of His innovation and invention. We hope that the addresses of this servant, presented purely for the face of God, become the cure for hearts and the radiance of chests so that everyone stands firmly for the love of God, leaving no room for turning away or objection, and considering all that the polytheists say or are saying to be utterly nothing. Thus, I say, I turn to You, O my God, for what I have committed in Your precinct. Forgive me by Your authority and grace, for You are the Most Generous of the Generous, and all praise is for You, O God of all the worlds. Servant of God.

Lawh-i-Malikh

1 O Queen in the Laundromat[note: this is an obvious mistake by ChatGPT - leaving it in for the sake of keeping the translation in tact], but leaving it in , listen to the call of your Lord, the Master of creation, from the divine Lote tree. Indeed, there is no God but I, the Mighty, the Wise. Lay down what is on earth, then adorn the head of royalty with the crown of remembrance of your Glorious Lord. Indeed, He has come into the world with His greatest glory and has fulfilled what was mentioned in the Gospel. The goodness of the Levant has been honored by the arrival of its Lord, Master of the beings. The intoxication of the wine of communion has taken over the south and the north. Blessed is the one who found the knowledge of the Merciful and turned to the east of beauty in this clear dawn. The Al-Aqsa Mosque has shaken from the breezes of its most splendid Lord, and the open ground from the call of the Exalted, the Most High, then every pebble from it glorifies the Lord with this great name. Let go of your desire, then turn your heart to your ancient Lord. Indeed, we remind you for the sake of Allah and love that your name be elevated by the remembrance of your Lord, the Creator of earth and heaven. He is a witness to what I say. We have heard that you have prevented the sale of boys and slave girls, this is what Allah has ruled in this splendid appearance. Allah has written your reward for that, He is the One who gives the rewards of the doers of good, if you follow what was sent to you from the All-Knowing, the Well-Aware. Indeed, he who turns away and is arrogant after clear signs have come to him from the Sender of the verses, Allah will nullify his work, He is capable of everything. Indeed, deeds are accepted after acceptance, whoever turns away from the truth, he is among the most veiled of creation, thus it was ordained from the Mighty, the Capable. And we heard that you have handed over the reins of consultation to the hands of the public, well done what you have done, for with it, the foundations of matters are strengthened, and the hearts of those under your shadow, of every commoner and noble, are reassured. But

they should be trustees among the servants and see themselves as agents for everyone on earth, this is what they were advised with on the Tablet from a Wise Planner. And when someone turns towards the assembly, he turns his glance towards the highest horizon and says: O my God, I ask You by Your most splendid name to support me on what would rectify the matters of Your servants and by which Your lands would be inhabited. Indeed, You are capable of everything. Blessed is the one who enters the assembly for the sake of Allah and judges between people with pure justice. Indeed, he is among the successful.

2 O people of the assembly, there and in other places, you contemplate and speak about what would benefit the world and its condition, if only you were insightful. Look at the world as a human structure. It was created healthy and complete, but it was affected by diseases with different and changing causes, and it didn't recover in a day. Rather, its disease intensified due to the treatment of unskilled doctors who have ridden the horse of whim and were among the confused. And if one of its organs healed at a time with a skilled doctor, other organs remained as they were. Thus informs you the Knower, the Aware. Today, we see it under the hands of those who were taken by the intoxication of vanity, dealing with matters they do not understand the benefit of for themselves, let alone this tangled, dangerous matter. If one of these individuals tried to cure it, their purpose was only to benefit from it, either nominally or formally, hence they cannot cure it except to a limited extent. The greatest antidote that Allah has made, and the most complete cause of its health, is the unity of everyone on Earth on one matter and one law. This cannot be achieved except with a skilled, complete, and supportive doctor. This is the truth and anything else is clear error. Every time the greatest cause came and that light shined from the east of eternity, it was prevented by the doctors, and they became a cloud between it and the world. Hence, its disease did not heal and it remained in its illness until now. They were unable to preserve it and its health. The one who was the manifestation of power among creatures was prevented from what he wanted by what the hands of the doctors had gained. Look, in these days when the beauty of eternity has come and the greatest name for the life of the world and their unity, they stood against him with sharpened swords and committed a horrifying act that frightened the faithful spirit. They made him a prisoner in the most desolate of lands, a place where those seeking had

lost their grip. When it is said to them, 'The reformer of the world has come,' they say, 'It is confirmed, he is one of the corrupters,' after which they had not lived with him and they think he did not preserve himself in less than a moment. He was always in the hands of the oppressors. Sometimes they imprisoned him, and other times they expelled him, and at times they made him roam the lands. Thus, they ruled us, and Allah is aware of what I say. These are the most ignorant of creatures in the sight of the Truth, they cut off their limbs and do not realize it, they prevent goodness from themselves and do not know it. Their example is like that of children who do not know the corrupt from the reformer and the evil from the good. Today, we see them in a clear veil.

3 O assembly of princes, when you became a cloud in the face of the sun, preventing it from shining, listen to what the highest pen advises you, perhaps it will comfort your souls, and then the poor and the needy. We ask God to support the kings in reform, for indeed, He is capable of what He wills.

4 O assembly of kings, we see you each year increasing your expenses and burdening them onto your subjects. This is nothing but great injustice. Beware the sighs of the oppressed and their tears, and do not burden your subjects beyond their capacity, nor ruin them to build your palaces. Choose for them what you would choose for yourselves. This way, we make clear to you what benefits you, if you are observant. They are your treasuries, beware ruling over them with laws that God did not sanction and beware handing them over to thieves. It is by them you rule, eat, overpower and boast over them, this is indeed strange. When you have discarded greater peace behind you, cling to this lesser peace, perhaps through it, your affairs may be set right, and those under your shade will be appropriately treated, O assembly of commanders. Mend your internal relations, then you will not need excessive armies and their burdens, only enough to protect your kingdoms and your lands. Beware ignoring the advice you have been given by a knowledgeable and trustworthy source. Unite, O assembly of kings, then the winds of disagreement among you will calm and your subjects and those around you will find peace if you are among those who understand. If one of you oppresses the other, stand against him. This is nothing but clear justice. So have we advised you in the tablet we sent before, yet again, follow what has been revealed from a powerful and wise source. If anyone seeks refuge under your protection, safeguard them and do not hand them over. So does the highest

pen advise you from a knowledgeable and experienced source. Beware doing what the king of Islam did when we entrusted him with his command, he and his agents ruled over us with the oppression that carves things and burns the hearts of those who are close. Their whims drive them as they please, we find no stability for them, indeed, they are lost.

5 O ancient pen, hold the pen, let them indulge in their delusions. Then remember the Queen, perhaps she will turn with the purest heart towards the grandest sight, and do not prevent her gaze from looking upon her Lord, the owner of fate. And she observes what has been revealed in the tablets and scriptures, from the Creator of humans, by which the sun darkened, the moon was eclipsed, and the call was raised between the heavens and the earth. Turn to God and say, 'O my King, I am the owned, and you are the King of Kings. I have raised my hand in hope to your sky of bounty and gifts, so rain down upon me from the cloud of your generosity what will detach me from everything but you and draw me closer to you.' 'O Lord, I ask you by your name, which you have made the sovereign of names and the appearance of yourself to those on earth and in the sky, to break the veils that stood between me and the recognition of the source of your signs and the rising of your revelation. Indeed, you are the capable, the mighty, the generous. O Lord, do not deprive me of the breezes of the shirt of your mercy in your days and write for me what you have written for your female servants who believed in you and your signs, succeeded with your knowledge, and turned their hearts to the horizon of your command. Indeed, you are the patron of the worlds and the most merciful of the merciful.' 'Then support me, O my God, in your remembrance among your servants and in supporting your command in your lands. Then accept from me what I missed when the lights of your face rose. Indeed, you are capable of all things. And the glory is yours, O one in whose hand is the dominion of the kingdom of the heavens and the earths.

Kitab-i-Sultan

1 O King of the Earth, hear the call of this servant, I am a servant who believed in Allah and His signs and sacrificed myself for His cause. I bear witness to what I am in the midst of the trials which no one of the servants has borne, and my Lord, the All-Knowing, is a witness to what I say. I have not called people except to Allah, your Lord and the Lord of the Worlds, and I have received in His love what no eye of creation has seen its likeness. The servants support me in this, who were not prevented by human trappings from turning to the greatest scene, and from them is one who has knowledge of everything in the preserved tablet. Whenever the clouds of destiny rain down arrows of trials in the cause of Allah, the Master of the Names, I turn to them, and every just expert bears witness to this. How many nights have passed in which the beasts have rested in their churches and the birds in their nests, and the youth have been in chains and shackles, and did not find for themselves a supporter or helper? Remember the favor of Allah upon you, when you were in prison with a few souls, and He brought you out of it and helped you with invisible and visible soldiers until the Sultan sent you to Iraq after We revealed to him that you were not of the corrupt ones. Indeed, those who follow their desires and turn away from righteousness are in clear error. And those who cause corruption in the earth, shed blood, and consume people's wealth unlawfully, we are innocent of them and ask Allah not to gather us with them, neither in this world nor in the Hereafter, unless they repent to Him. Indeed, He is the Most Merciful of the merciful. Indeed, the one who turns to Allah should be distinguished in all his deeds from anything other than Him and should follow what He has commanded in the Book. Thus, the matter has been decreed in a clear Book. And those who cast the command of Allah behind their backs and followed their desires are in a great error.

2 O Sultan, I swear by your Lord, the Most Merciful, that you should look upon your servants with the glances of your compassionate eyes and judge

between them with justice, so that God may grant you favor. Indeed, your Lord is the supreme judge over what He wills. The world will come to an end, along with all its honor and humiliation, and the everlasting kingdom belongs to God, the Sovereign, the Most High, the All-Knowing. Say, "He has ignited the lamp of eloquence and extends it with the oil of meaning and clarification. Exalted is your Lord, the Most Merciful, who establishes the creation of the worlds with His command. He reveals what He wills with His authority and protects it with troops of near-angels. He is the Dominant above His creation and the Victor over His creatures. Indeed, He is the All-Knowing, the Wise."

3 O Sultan, indeed I was like one of the servants and I was sleeping on the bed when the breeze of the Sublime passed over me and taught me a knowledge that was not mine, but rather from the presence of the Almighty, the All-Knowing. And He commanded me to call out between the earth and the sky with that, and in response to me, the eyes of the knowledgeable ones were filled with tears. I have not read what the people possess in terms of sciences, nor have I entered the schools. So ask the city in which I lived so that you may be certain that I am not one of the liars. This paper was moved by the winds of the will of your Almighty, Praiseworthy Lord. Does it have a place in the face of stormy winds? No, and the Owner of the Names and Attributes does not move it, but rather moves it as He wishes. Not for nothing has existence existed from time immemorial. His confirmed command has come, and He has commanded me to mention Him among the worlds. Indeed, I was only like the dead, inadvertently at His command. Your Lord's willful hand turned me, the Most Gracious, the Most Merciful. Can anyone speak on his own behalf with what the servants confront him, from every lowly and noble person? No, by the One who taught the pen the secrets of eternity, except for the one who is supported from the presence of a Powerful, Capable One. The highest pen speaks to me and says, "Do not be afraid, relate to the presence of the Sultan what happened to you. Indeed, his heart is in the fingers of your Lord, the Most Gracious. Perhaps the sun of justice and kindness will rise from the horizon of his heart. Thus, the decision was from the Wise, the Inevitable."

4 Say, O Sultan, look with the eye of justice upon the youth, and then judge him with the truth on what has been brought against him. Verily, God has made you His shadow among His servants and a sign of His power to those

in the land. Judge between us and those who have wronged us without clear proof nor a shining book. Those around you love you for themselves, but the youth loves you for your own sake. He desires nothing but to draw you closer to the seat of grace and to direct you toward the right path of justice. And your Lord is a witness to what I say.

5 O Sultan, if you hear the sound of the highest pen and the roar of the everlasting paper on the branches of the Sidra of the End, in the remembrance of Allah, the Giver of Names and the Creator of earth and heaven, it would elevate you to a position where you see nothing in existence except the manifestation of the presence of the Worshipped One, and you see the kingdom as the most insignificant thing you have that you put it for whoever wants it and you turn towards a horizon that was illuminated by the lights of the face, and you never carry the weight of the kingdom except for the victory of your Lord, the Most High, the Highest, when the highest assembly blesses you. How wonderful this noble position is if you rise to it with a sovereignty that is known in the name of Allah by the people. From those who say that the boy did not want anything except to keep his name and among them those who say that he wanted the world for himself after I did not find in my days a secure residence to the extent that I put my foot on it, I was always in the depths of disasters that no one knew about except Allah, He has indeed been aware of what I say. How many days my loved ones suffered because of my harm and how many nights the weeping of wailing from my family escalated out of fear for me, and no one denies that except those who are deprived of truthfulness, and the one who does not see life for himself in less than that an iota, does he desire the world? O wonder from those who speak with their whims and dive into the innocence of the self and passion, they will be asked about what they said on that Day, they will not find for themselves a close friend or a helper. And among them those who said that he disbelieved in Allah after my limbs testified that there is no god but Him and those who sent them with the truth and sent them with guidance, those are the manifestations of His beautiful names and the sightings of his high attributes and the stations of his revelation in the realm of creation, and by them the proof of Allah is perfected over what is other than Him and the banner of monotheism is erected and the sign of abstraction appears and by them every soul takes a path to the Owner of the Throne. We bear witness that there is no god but He, there has never been and there has never been anything

with Him, and He will continue to be as He has been. The Most Merciful is exalted that the secrets of the hearts of the people of knowledge can ascend to the grasp of His essence or that the perception of those in the universe can rise to the knowledge of His essence, He is the Holy One, unknown to any other than Him and exalted from the perception of what is other than Him, He has always been in the eternal past self-sufficient from the worlds. And remember the days when the sun of Bahá shone forth from the horizon of the will of your Lord, the Most High, the Highest, the scholars ignored it and the literati objected to it, so that it could appear to what was today hidden in the veil of light and concealed, and the matters were intensified upon Him from all directions until they were scattered around Him by His command. Thus, the matter was witnessed from the heavens of glory. Then remember when one of them entered upon the Negus and recited a chapter from the Quran, he said to those around him, "It has been revealed by the Knowing, the Wise, and whoever believes in Al-Hasani and believes in what Jesus brought, it does not befit him to turn away from what he reads. We bear witness to it as we bear witness to what we have from the books of Allah, the Protector, the Sustainer."

6 By Allah, O king, if you hear the melodies of the leaves singing on the branches with various tunes by the command of your merciful Lord, you will leave the kingdom behind you and head towards the grand scene that the book of dawn witnessed on its horizon. And you will spend what you have in seeking what is with Allah, then you will find yourself in the heights of dignity, pride, greatness, and independence. So was the command in the mother of the statement written by the pen of the Merciful. There is no good in what you possess today, for tomorrow someone else will possess it. Choose for yourself what Allah has chosen for His pure ones. He will give you a great kingdom in His realm. We ask Allah to support your presence in listening to the word from which the world has been illuminated and to protect you from those who were far from the half of the closeness.

7 Glory be to You, O Allah, O my God, how many heads have been raised on the spear in Your cause and how many chests have faced the arrows for Your satisfaction, and how many hearts have been entangled for the elevation of Your Word and the spread of Your command, and how many eyes have shed tears in Your love. I ask You, O King of kings and the Most Merciful to the subjects, by Your Greatest Name, which You have made the source of

Your Beautiful Names and the manifestation of Your Exalted Attributes, to raise the veils that have come between You and Your creation and prevented them from turning towards the horizon of Your inspiration. Then attract them, O my God, with Your Supreme Word from the left of illusion and forgetfulness to the right of certainty and knowledge, so they may know what You have intended for them by Your generosity and grace, and turn to the manifestation of Your command and the source of Your signs. O my God, You are the Generous One, the Possessor of the Great Favor, do not prevent Your servants from the Greatest Sea which You have made to carry the pearls of Your knowledge and wisdom, and do not drive them away from Your door which You have opened for those in Your heavens and Your earth. O Lord, do not leave them to themselves, for they know not and flee from what is better for them than what You have created in Your earth. So look upon them, O my God, with the glances of Your kindness and Your gifts, and save them from the self and lust so that they may draw near to Your highest horizon and find the sweetness of Your remembrance and the delight of the table which You have sent down from the heaven of Your Will and the air of Your Bounty. Your grace has always encompassed the possibilities, and Your mercy has preceded the beings. There is no god but You, the All-Forgiving, the Most Merciful.

8 Glory be to You, oh my God, you know that my heart has melted in Your cause and that my blood boils in every vein due to the fire of Your love. Every drop of my blood proclaims in the language of the state: "Oh my Lord, the Exalted, let me pour forth my blood in Your path so that from it may grow whatever You have intended in Your Tablets and concealed from the eyes of Your servants, except those who have drunk the Kawthar of knowledge from the hands of Your bounty and the Salsabil of recognition from the cup of Your bestowal. You know, oh my God, that in my actions I have intended nothing but Your Cause, and in my remembrance, nothing but Your remembrance, and that my pen has moved only with the intention of Your pleasure and of manifesting that which You have commanded me with Your authority. You see me, oh my God, in confusion on Your earth. If I mention that which You have commanded me, Your creation would oppose me, and if I leave that which You have commanded me, I would deserve Your wrath and be far from the gardens of Your nearness. By Your glory, I have turned to Your pleasure and turned away from what the selves of Your servants desire, and

I have accepted what is with You and have left what removes me from Your nearness, the stations of Your glory, and the ascent of Your greatness. By Your love, I am not discouraged by anything, and in Your pleasure, I am not frightened by all the calamities of the earth. This is nothing but by Your power and strength, Your grace and favor, without my being deserving thereof. Oh my God, this is a book that I wish to send to the Sultan, and you know that I have not intended anything from him but the manifestation of his justice to your creation and the emergence of his grace to the people of Your kingdom. I have not intended for myself anything but what You have intended, and by Your power, I desire nothing but what You desire. Your presence is the ultimate aim of my hope, and Your will is the ultimate object of my expectation. So have mercy, oh my God, on this poor one who has clung to the tails of Your riches and on this humble one who calls upon You while knowing that You are the Mighty and the Great. Strengthen, oh my God, the presence of the Sultan to carry out Your limits among Your servants and to manifest Your justice among Your creatures so that he may rule over this group as he rules over those below them. Indeed, you are the Most Powerful, the Mighty, and the Wise.

9 With the permission and authorization of the Sultan of the time, this servant traveled from the capital to Iraq al-Arab and stayed there for twelve years. During that time, the situation was not presented to the Sultan's court, nor was it reported to foreign authorities. Relying on God, he continued to live in that land until one of the government officials entered Iraq and began to torment a group of poor people. Every day, he and some of the outward scholars targeted this group of servants, despite no visible opposition to the government and the people and no violation of the principles and customs of the inhabitants. This servant, out of fear that the transgressions of the culprits would lead to inadvertent harm to the international reputation of the Sultan's court, briefly informed Mirza Saeed Khan, the Minister of Foreign Affairs, so that the situation could be brought to the attention of the court and comply with whatever order is issued. Time passed and no order was issued, until an incident reached a point where it was feared that corruption would suddenly erupt and innocent blood would be shed. Several people turned to the governor of Iraq, asking for justice in the matter. If he looked fairly at the events, it would become clear that what had happened was for the best and there seemed to be no other way. The Shah himself knows and

bears witness that, in every region where a number of this sect were present, hostility, war, and conflict could be ignited by the interference of some rulers; however, this servant, since his arrival in Iraq, has prevented the spread of corruption and conflict. His actions are known to all and testimonies can confirm that the majority of this group in Iraq are from various countries, yet have not transgressed nor harmed anyone for almost fifteen years. All of them have relied on God and have been patient, putting their trust in the truth.

10 And after this servant entered this country called Edirne, some people from Iraq and others asked about the meaning of “nusrat” that has been revealed in the divine books. In response, several answers were sent, one of which is presented in this document, to be clarified in the presence of the audience that this servant has been concerned with nothing but the welfare and reform of the affair. And if some divine favors, which are bestowed upon me without deserving, are not clear and unveiled, it will be understood that it is due to the vast grace and mercy of God He has not deprived the heart of intellectual patterns. The words in the meaning of “nusrat” are as follows:

11 It has been known that the right of Allah is sacred above all else, from the world and what is in it. The purpose of helping is not to fight one soul against another, or to argue with one another. The Sultan does as he pleases, having given the kingdom of creation to the hands of the kings from both land and sea, and they are the manifestations of divine power, according to their ranks. If they enter the shadow of truth, they are counted as true; otherwise, your Lord is the most knowledgeable and aware. What Allah wants for Himself are the hearts of His servants, which are treasures of remembrance and divine love, and the repositories of knowledge and divine wisdom. The eternal desire of the Sultan has always been to purify the hearts of the servants from the temptations of the world and its contents, so that they become capable of receiving the light of the manifestations of the divine names and attributes. Therefore, the stranger should not find his way in the city of hearts, so that the unique friend may come to his place, that is, the manifestation of His names and attributes, not His essence. Help today is not and will not be the objection and argument against anyone, but rather it is beloved to open the cities of hearts, which are in the possession of the soldiers of self and desire, with the sword of explanation, wisdom, and clarification. So, every soul that wants to help should first take possession of the city of his

heart with the sword of meanings and explanations, and preserve it from the mention of God, and then turn to the cities of hearts. This is the purpose of helping. Eternal corruption has never been, and is not, the beloved of the truth, and what some of the ignorant have committed in the past has never been pleasing. It is better for you to fight for His pleasure today than to fight today. Lovers of God must appear among their servants in such a way that they guide all to the pleasure of the Almighty through their deeds. By the sun of sanctification, the friends of truth have never been and will never be concerned with the transitory land and possessions. God has always been, and will always be, concerned with the hearts of His servants, and this is a great favor that perhaps those souls, who are caught in the affairs of the earth, will be purified and become united in the remaining places. Otherwise, that true Sultan himself is, and has always been, independent of everything, neither benefiting from the love of the possible, nor suffering from their hatred. All things will appear from the possibility of the earth and will return to Him. God will be alone and unique in His holy residence, free from space, time, remembrance, statement, indication, description, praise, exaltation, and diminution, and no one knows it but He and those who have knowledge of the Book with Him. There is no god but He, the Mighty, the Bestower. The end.

12 But the goodness of deeds depends on the royal essence of the king himself, who examines justice and kindness, and does not grant requests to some inferior people without clear reasons and sufficient proof. We ask Allah to support the Sultan in what he intends, and what he intends should be the goal of all people.

13 And after that, they summoned this servant to Istanbul. We entered the city with a group of poor people, and after our arrival, we did not meet anyone at all, as we had no purpose and no aim, except to prove to everyone that this servant had no intention of corruption and never had any dealings with the corrupt. Certainly, by the one who makes everything speak, it was difficult to pay attention to some of the considerations due to the difficulty of the situation, but for the sake of preserving our souls, these things were done. My Lord knows what is in my heart, and He is witness to what I say.

14 The just ruler is the shadow of God on earth. All must take refuge in the shadow of his justice and prosper in the shadow of his favor. This position

is not exclusive or restricted to certain groups, as the shadow reflects the ruler. God Almighty has called Himself the Lord of all worlds, as He has nurtured and educated them all. So exalted is His grace which has preceded all possibilities, and His mercy which has preceded all worlds. It is clear that right or wrong, according to the claims of these groups, something that they are known for, they have taken it as truth and embraced it. Thus, they have abandoned what is with us for what is with God, and this very abandonment of life in the path of love for the Merciful is a sincere and eloquent testimony to that. Has it been observed that a wise person would give up life without proof and evidence? And if it is said that these people are insane, it is very unlikely that it would be limited to one or two individuals, but rather a large group of people from all walks of life have become intoxicated with the knowledge of Allah and have hastened to sacrifice their hearts and lives for the cause of their beloved. If these souls, who have abandoned everything for God and sacrificed their lives and possessions in His cause, are rejected, what argument and proof would be used to establish the truth of others against us in the presence of the sovereign? The late Haji Seyyed Mohammad, may God elevate his status and immerse him in the ocean of His mercy and forgiveness, although they were among the most learned scholars of their time and the most pious and ascetic of their era, and their status was so exalted that everyone's tongue spoke of their praise and were certain of their piety and asceticism, in the war with the Russians, despite their having issued a decree of jihad and having turned to the defense of the faith with clear knowledge, nevertheless, they passed over a small amount of good and turned back. Oh, if only the cover were removed and what is concealed from sight be revealed! And this group has been suffering under the wrath of the sovereign for more than twenty years, suffering in days and nights from the anger of the king, and each one of them has been scattered far and wide by the mercy of the storms. How many orphans have been left fatherless, and how many fathers have lost their sons? How many mothers have not dared to wail for their slain children out of fear? And how many worshipers who were wealthy and prosperous in the evening but were found in the depths of poverty and humiliation in the morning? There is no land that has not been stained with their blood, and no air that has not been filled with their cries. In these few years, without any relief from the clouds of divine decree, shares of misfortunes have been sent down. And despite all these tests and trials, the fire of the divine love in their hearts has been ignited in such a way that if they were to be cut into

pieces, they would not abandon the love of the world's beloved but would rather long and desire for whatever befalls them on the path of God.

15 O Sultan of the breeze of mercy, the Merciful, who has transformed these servants and led them to the threshold of unity, may the testimony of a truthful lover be in his sleeve. However, some of the outward scholars have darkened the heart of Anwar Malik al-Zaman in relation to the intimates of the sanctuary of the Merciful and the seekers of the Kaaba of Gnosis. If only the opinion of the world-ordering king was based on the fact that this servant would gather with the scholars of the age and present proofs and arguments in the presence of His Majesty Sultan Atian. This servant is present and hopeful to God that such an assembly would be prepared, so that the truth of the matter would become clear and manifest in the presence of His Majesty Sultan, and after that the affair would be in your hands, and I am ready to receive the secret of your sovereignty. So judge for me or for him, God Almighty the Merciful, in the Quran that the remaining proof is between the multitudes of the worlds, it says, "Yea, wish for death if ye are truthful." It has made the wish for death as the proof of truthfulness and is clear on the shining mirror of its pure conscience. Today, which party are those who have gone from life for the sake of the worshipers of the world, and if the books of these people which prove us against them are also inscribed on the covenant in the way of God, they are essentially among the infinite number of books, which are visible and obvious among the creatures? Now, how can one deny this people whose speech and action are consistent and affirm the souls that have not and will not pass any credit for the chosen one in the way? Some scholars who have called this servant an infidel have never met and have not seen this servant and have not been informed of the purpose, and nevertheless they said, "What they want to do and what they want?" Every claim requires proof, not merely speech and the causes of outward asceticism. The translation of a few paragraphs from the pages of the hidden Fatima scroll, blessings of God upon her, which is appropriate for this position, will be in the Persian language so that some of the hidden affairs will be revealed in the presence of the audience and the audience of these statements in the aforementioned scroll, which is known as the hidden words today, are people who are outwardly famous for knowledge and piety and inwardly obedient to their desires and passions.

16 Do not say, O hypocrites, why do you appear outwardly as shepherds, but

inwardly you have become devouring wolves of my flock? You are like the planet Mars, which appears shining and radiant outwardly but is the cause of confusion and destruction for the caravans on their journey through my city and homeland. Likewise, do not say, O you who are outwardly adorned but inwardly defiled, you are like clear, bitter water which appears to be the epitome of delicacy and purity on the outside but is rejected when tasted by the discerning tongue. The sun's reflection is found in both soil and mirrors, but from the heavens to the earth, know the difference, indeed there is an endless difference between them.

17 And it also says, "O son, countless times during the dawn of life, my guidance has manifested itself from the east of the realm beyond to your place, and I saw you unoccupied in the bed of ease. And like a spiritual lightning, it returned to the place of glory and light and did not reveal itself in positions of proximity to the holy soldiers, and I did not approve of your embarrassment."

18 And says, "O claimant of my friendship, in the early morning the breeze of my grace passed through you and found you asleep on the bed of negligence, and cried for your situation, and then returned." The end.

19 Therefore, in the court of the Sultan's justice, one should not be content with the words of the claimant, and in the distinction that separates the truth from falsehood, it says "O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." And in the noble Hadith it is narrated, "Do not believe the talebearer." Some of the scholars have doubted this issue and have not seen this servant, and those souls who have met him bear witness that this servant has not spoken except by the command of God in the Book, and by mentioning this blessed verse calling on His Excellency: "Do you punish us for nothing more than that we believed in God, and in what has been revealed to us and what was revealed before?"

20 Oh king of the time, the eyes of these displaced people are attentive and observant to the mercy of the most merciful, and of course, these calamities are followed by the greatest mercy, and these great afflictions are followed by immense relief. However, the hope is that His Majesty the Sultan will personally pay attention to these matters which will be the cause of heart's

reassurance. And this pure goodness has been mentioned, and God is sufficient as a witness.

21 Glory be to You, O Allah, my Lord. I bear witness that the heart of the Sultan has been between the fingers of Your power. If you wish, turn his heart, O Lord, towards mercy and kindness. Verily, You are the Most High, the All-Powerful, the Bestower of favors; there is no god but You, the Mighty, the Sought-After Help.

22 In scientific conditions, it states that if someone is a jurist and protects themselves and their religion, they should not follow their desires and instead, obey their Lord's commands. Such people are rare as red sulfur. Therefore, not everyone who claims to have knowledge should be listened to. In regards to the jurists of the end times, it is said that they are the worst jurists in the shadow of the heavens, from whom corruption emerges and to whom it returns. It is also stated that when the flag of truth appears, people from both the east and west will curse it. If anyone denies these narrations, it is upon this servant to prove them as the intention is to summarize and not elaborate on the narrators. Genuine scholars who have truly tasted the cup of detachment have never criticized this servant, such as Sheikh Morteza who expressed his love for this servant during his stay in Iraq and refrained from speaking without God's permission on this matter. We ask Allah to guide us all to what He loves and is pleased with, for everyone's souls have been overlooking all matters and are now focused on harming this group. For example, if some who have sought refuge under the shadow of the Sultan's mercy and enjoyed numerous blessings were to be asked how they have served in return for the Sultan's favor or contributed to the prosperity and stability of the realm, they would have no answer except to accuse some of truth or falsehood in the name of Babism, bringing that to the Sultan's attention and subsequently indulging in killing and looting, as seen in Tabriz and Mansourieh of Egypt where they sold some people and took various ornaments. This has all happened as they found us helpless and abandoned by the significant issues to focus on our matters. Various groups and nations are enjoying protection under the Sultan's rule, and this group should be among them as well, as the elevated ambitions and noble nature of the government's officials should be observed, ensuring that all religions are protected under the Sultan's shadow and ruled justly. The implementation of God's limitations is pure justice, and everyone would be satisfied with it; in fact, these divine limitations are

the cause and reason for the preservation of God's creatures. It is far from the justice of the Sultan that due to the fault of one person, a group of people would suffer the wrath of punishment. God Almighty states that no bearer of burdens can bear the burden of others, and it is well-known that every group will always have a mix of knowledgeable and ignorant, wise and foolish, sinful and pious individuals. Consequently, wise people would never commit heinous acts, whether they are seekers of the worldly life or those who have abandoned it. If they have abandoned it, they would never attend to anything except the truth, and apart from that, the fear of God would prevent them from committing reprehensible and forbidden acts. If they seek the world, they will not engage in actions that cause people to turn away and fear those in the land. Instead, they will take actions that attract people and encourage their support. Thus, it is proven that disapproved actions are from the ignorant, and always have been and always will be. We ask Allah to protect His servants from focusing on anything other than Him and draw them closer to Him, for He is capable of all things.

23 Glory be to You, O Allah, O my God, You hear my plaint and see my condition and my distress and my trials, and know what is in my heart. If my call is truly devoted to Your countenance, then attract the hearts of Your creation to the horizon of Your knowledge, and turn the heart of the Sultan to the right of Your throne, O Most Merciful. Then grant him, O my God, the blessing that descends from the heaven of Your generosity and the clouds of Your mercy, so that he may cut off from what he has and turn toward the direction of Your gentleness. O Lord, strengthen him in the support of Your cause and the exaltation of Your word among Your creation. Then help him with the unseen and visible armies so that he may subject the cities in Your name and rule over all who are on earth with Your power and authority. O You who has the absolute dominion and is the ruler in the beginning and the return. There is no god but You, the all-powerful, the mighty, the wise.

24 They have so misrepresented matters before the royal presence that if ever any act of wrongdoing proceeds from anyone of this community, they impute it to the entire body of this community. I swear by God, besides Whom there is no other God, that this servant has deemed such actions to be unlawful and has never considered them as permissible, let alone what has been explicitly prohibited in the Book of God, who has prohibited the people from drinking wine and whose prohibition has been explicitly stated and recorded in the

Book of God and whose prohibition has been acknowledged and accepted by the wise men of the time, who have forbidden the people from this abominable act; yet, some are still committing it. Now, the punishment for this act is only incumbent upon those heedless souls, and those manifestations of exaltation and sanctity, to whom all existence bears witness, attest to their sanctity. Verily, these servants of God do as He pleases and judge as He wills, and they do not regard the manifestations of divine unity in the realms of the earthly kingdoms as impossible, and if a soul deems it impossible, what difference is there between him and those who have regarded the hand of God as tied up? If they regard the Almighty as having free will, they must accept all that comes from the source of His command as the embodiment of that will, and no one can escape from it, and there is no refuge from it except in God. And the matter which requires proof and evidence is not dependent on the whims and ignorance of the people; the prophets, who are the pearls of the ocean of divine unity and the dawning place of divine revelation, have been subjected to the whims and opposition of the people, as He says, "And they exert all their efforts so that they can take hold of their messenger and argue with falsehood to refute him with the truth." And He also says, "No messenger has come to them but that they mocked him." Consider [what happened] during the appearance of the Seal of the Prophets and the King of the Holy Ones, the soul of the worlds, when the sun of truth dawned on the horizon of Hijaz, how much injustice was inflicted on that manifestation of glory and majesty by the errant people. The heedless servants considered his affliction as the greatest of deeds and a means of attaining the exalted truth. The learned men of that time turned away from that supreme sun in its early days, along with the Jews and the Christians; and all the souls, both lowly and noble, tried to extinguish the light of that shining horizon. All their names are recorded in the books; among them were Wahb ibn Rahib, Ka'b ibn Ashraf, Abdullah Abyy, and others like them, until the matter reached the point where they plotted to shed the holy blood of that personage in a council of consultation, as God said, "And when those who disbelieve plot against you to kill you or to take you out, they plot, and God plots well." And likewise He says, "And the turning away of them is grievous unto thee, if thou canst find a hole into the earth or a ladder to the sky, that thou mayst bring unto them a sign. And if God willed, He could have gathered them together in the way, so be not thou of the ignorant." By God, the hearts of the true believers burn with the contents of these two blessed verses, and they do

not regard such matters as having been mentioned in the past. They do not consider what the cause of the people's aversion was during the appearance of the divine lights and before the Seal of the Prophets was revealed. In the case of Jesus the son of Mary, after his appearance, the scholars unanimously attributed the belief of the simple believers to disbelief and tyranny, until finally, with the permission of Hannan, the greatest scholar of that time, and likewise Caiaphas, the greatest of the judges, they committed against him deeds which the pen is ashamed to mention. The earth became so strait for him that God ascended him to the heavens, and if I were to narrate the details of all the prophets, it would result in fatigue and weariness, and especially with the assistance of the scholars of the Torah, who do not believe in any prophet independent of the laws established by Moses. Some of the children of David will reappear and he will promote the laws of the Torah so that they will prevail among the people of the East and the West. Also, the people of the Gospel deem it impossible for a new cause to arise from the East following the will of God, and they base their arguments on this verse of the gospel that reads, "Verily, heaven and earth shall pass away, but the word of the Son of Man shall not pass away forever." And they claim that whatever Jesus the son of Mary had commanded and ordered will not change; in one place in the gospel says, "I will go and come, and in the gospel of John gives glad tidings of the Comforter who will come after me, and in the gospel of Luke some signs are mentioned, but because some of the scholars of that religion have interpreted every statement according to their own desires, they have become veiled from the truth. Would that, O King, I had permission to send to your presence that which would satisfy the eyes, comfort the souls, and every just person would know that He has the knowledge of the book. Some people, when they are defeated by their opponents, cling to the rope of the abrogation of the books, and now, if it were not for the opposition of the ignorant and the disregard of the learned, I would have said something which the hearts would have enjoyed and which would have flown to the air which hears of His existence,"there is no god but He." But now, on account of the lack of time, the tongue is forbidden to speak and the seals of the explanations are closed until God opens them by His power; verily, He is the Mighty and the Powerful One.

25 Glory be to you, O Allah, my God, I ask You by Your name, by which You have subdued all that is in the heavens and the earth, to protect the

lamp of Your command within the glass of Your power and Your kindness, so that the winds of denial may not pass over it from the direction of those who are heedless of the secrets of Your chosen name. Then increase its light with the oil of Your wisdom, for You are the One who has power over all that is in Your earth and heaven. O Lord, I ask You by the Supreme Word, by which all those in the earth and the heavens are terrified, except those who hold fast to the strong rope, not to leave me among Your creation, but to raise me up to You, admit me into the shadows of Your mercy, give me the drink of the pure wine of Your care, so that I may dwell in the hidden places of Your glory and the domes of Your kindness. Indeed, You are the One who has power over what You will, and You are the Dominant, the Sustainer.

26 Oh Sultan, the lights of justice have dimmed and the fire of injustice has spread throughout the land. My people have been taken captive from the lowest to the highest. This is not the first time our sanctity has been violated in the name of Allah. Every one should reflect and remember what has happened to the family of the Messenger. The people have taken them captive and brought them to the lush city of Damascus, among them was the leader of the worshipers and the supporter of the righteous, the heart of the desiring. When they were asked, "Are you the Outlaws?" They replied, "No, by Allah! We are the servants who believe in Allah and His signs. The light of faith brightened because of us and through our mention the darkness that came between the earth and the heavens cleared. When asked, "Did you make unlawful what Allah has made lawful or did you make lawful what Allah has made unlawful?" They replied, "We were the first to follow the commandments of Allah, and we are the origin of this matter. We are the ones who first embraced every good and we are the sign of Allah's eternity and His memory among nations." When asked, "Did you abandon the Quran?" They replied, "In us, the Merciful has revealed it, and we are the breath of the Praise between all creation. We are the path that branches from the greatest ocean through which Allah brings life to the land and revives it after its death. From us, His signs were spread, through us His clear proofs appeared, and through us His effects became manifested. We carry the meanings and secrets of His words." When asked about their crime, they replied, "Our love for Allah and our detachment from anything other than Him. We did not mention the words of the Prophet, peace be upon him, but only revealed a drop from the ocean of life that was deposited in his words, from which the

seekers may be revived and guided to what befell the trusted ones of Allah from the evil people.

27 O King, I saw for the sake of God what the eye did not see and the ear did not hear. Acquaintances have disapproved of me and the ways have become narrow for me. The stream of safety has dried up and the stream of comfort has become yellow. How many calamities have descended and how many are yet to come? I walk forward towards the One who is Almighty and the Giver, and behind me flows a stream of loving care. My tears have started flowing until my resting place has become soaked. By God, my sorrow is not for myself, but for my head that longs for arrows in the love of its Master. I have not passed by a tree without my heart addressing it, wishing that my name would be cut and my body crucified on you in the way of my Lord. But what I see people doing in their intoxication, they blindly follow and do not realize that they have raised their desires and cast aside their God as if they have taken the matter of God as a joke, play, and entertainment while thinking that they are doing good and in the fortress of safety they believe themselves to be protected. The matter is not as they think; tomorrow they will see what they deny today. The people of authority and wealth will drive us out of this land, which has been named Edirne, to the city of Akká. Among the things they say about it, it is the most desolate and hideous of all the cities of the world, with the worst climate and the foulest water. It is as if it is the abode of the government of the one who governs by false pretense, from which nothing is heard but the sound of his regurgitation. They want to imprison the youth there, close the doors of ease upon our faces, and prevent us from having a worldly life with the remainder of our days. By God, even if they subject me to hardship and destroy me with adversity, and make my bed from the deaf rock and my companion the beasts of the wilderness, I will not grieve and will be patient, like the people of determination and resolve, with the power of God, the One who is Eternal and the Creator of nations. I will give thanks to God for all circumstances and we hope that with this imprisonment, He will free us from the chains and the shackles, and make the faces purely devoted to His Blessed Face. He is the one who responds to those who call upon Him and is near to those who address Him. We ask Him to make this great affliction an armor for the pillar of His command, shielding it from sharp swords and penetrating spears. The trials have not ceased to be for the sake of God, for the sake of His servant, and for the sake

of the remembrance of Him. This has been the case in the past centuries and previous ages. People will soon know what they do not understand today when their steeds stumble, their resting places are overturned, their swords are blunted, and their feet slip. I do not know how long they will continue to ride the mounts of desire and wander in the wilderness of negligence and deviation. Will any glory remain in glory or any disgrace in disgrace, or will any who rely on the supreme cushion remain, and reach the utmost limit of glory? By the Lord of Mercy, all that is in it shall perish, and the Face of your Lord, the Almighty, the Munificent, shall remain. What sort of armor is it that has not been struck by the arrow of destiny, and what kind of land has not been exposed to the hand of fate, and what fortress has kept the Angel of Death from reaching it when it comes, and what bed has not been broken, and what well has not dried up? If people knew what was behind the seal of the sweet mercy of their Lord, the All-Knowing, they would throw away their blame and be content with the youth. But now they have veiled me with a veil of darkness that they have woven with the hands of suspicions and illusions. Soon the white hand will tear apart the pocket of this dark night and God will open a shining door for His City where people will enter in droves and say what those before them have said, so that the final ends will appear as they had started.

28 We ask Allah to extend His shade so that the monotheists may hasten towards Him and the sincere ones may seek refuge in it, and to grant His servants blessings from the garden of His care and from the horizon of His kindness, and to support him in what He loves and is pleased with, and to enable him to achieve what brings him closer to the rays of His beautiful names, so that he may lower his gaze from what he sees of injustice and look upon his subjects with the eye of kindness, and protect them from extravagance. We ask Him, the Most High, to bring everyone together on the shore of the greatest sea, in which every drop calls out that He is the bringer of good news to the worlds and the giver of life to the worlds. Praise be to Allah, the Master of the Day of Judgment. We ask Him, the Most High, to make you a supporter of His cause and a witness to His justice, to judge among the servants as you judge among your relatives, and to choose for them what you choose for yourself. Indeed, He is the Most Capable, the Supreme, the Sovereign, the Sustainer.

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

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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.

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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.

¹(Qur'an, 29:1-2)

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 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.

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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 Expres-

sion - 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

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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,

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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.

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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,

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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.

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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

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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

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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

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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, Shimr, 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

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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

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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

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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,

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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.

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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.

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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.

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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

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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

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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

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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

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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.

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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

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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

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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

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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

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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

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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

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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

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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

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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!"

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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

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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

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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

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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

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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

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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,

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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

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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

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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

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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.

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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,

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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

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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.

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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

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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

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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 Rahmānīyah 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.

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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,

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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

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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

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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

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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

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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.

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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

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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"

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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

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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.

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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,

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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,

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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

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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

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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

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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 treasures 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

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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

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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

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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

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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.

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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

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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

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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.

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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

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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 creation of 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,

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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

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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 Shaykhis 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

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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

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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

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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

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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.

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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 treasuries 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:

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“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

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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

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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

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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?

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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,

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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

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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.

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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 worshiping 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

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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.

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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

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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 (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

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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,

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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

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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 by 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

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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

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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!

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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

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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

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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

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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 treasuries 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

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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

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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

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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.

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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

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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-

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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

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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

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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 men-

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tioned 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

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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

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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

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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

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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

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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

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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 spring-time, 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

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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

End Here

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

The Kitab-i-Badi (The Book to Badi)

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

End Here

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.

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Lawh-i-Raam

1 A book sent down by the Sovereign of the Kingdom to those who believe in Allah, the Singular, the All-Aware. Your name has been present among the oppressed, your remembrance unlike anything else among all things, and nothing in the heavens and the earth can prevent it. O Muhammad, remember when Muhammad, the Messenger of Allah, came, he was shunned by the worshippers, and every heedless doubter objected to him. He appeared and revealed what was concealed in knowledge and sent down from the sky of grace verses that no armies of the past or future could withstand. Say, O people, fear Allah and do not follow those who denied the proof of Allah and His argument and committed what every learned and perceptive scholar and every knowledgeable expert lamented. We ask Allah, Blessed and Exalted, to protect you and support you with the armies of the unseen and the witnessed. Indeed, He is the Omnipotent over whatever He wishes by His majestic and unique saying. Let not the sayings of those who disbelieve in the Day of Judgement grieve you. When you are victorious with my Tablet and hear my call, say: My God, my God, to You be the praise for enlightening my heart with the light of Your knowledge and sending down to me what never ceases with the continuity of Your beautiful names and high attributes. Indeed, You are the Bountiful, the Generous, the Glorious Radiance from this horizon, and the Shining Light from this noble place. Upon you and those who did not break My covenant and did not deny My proof, which encompassed existence from the earliest to the latest, fear Allah, O assembly of the earth, and do not think in what we mentioned in the Tablet by the name of Ar-Rām which people drink from, and which takes away their minds, changes their nature, replaces their light, and disturbs their clarity. Rather, we mean by this Ar-Rām, that which increases the love of Allah, His chosen ones, and His allies, and kindles in the hearts the fire of Allah and His love, then His glory and majesty. For it is from Ar-Rām, that if anyone drinks a drop of it, it would draw him to the court of sanctity and nearness and bring him

Lawh-i-Raam

to the meeting with Allah, the King, the Mighty, the Beautiful. And indeed, it is Ar-Rām, by which the signs of limitation are erased from the hearts of the lovers and the signs of unity and abstraction are affirmed, and they are entered into the pavilion of the Beloved in the presence of Allah, the King, the Dominant, the Forgiving, the Generous. And what we intended from this Ar-Rām is the abundance of Allah, His outpouring, and the Salsabil of Allah and His Tasneem, and the wine of Allah and His care, as has been revealed in this Furqan, if you are among the knowledgeable. He said, and His saying is the truth: 'A wine of pleasure for the drinkers' and what He meant by this wine is only what we have mentioned to you, O assembly of the convinced. Beware of replacing the wine of Allah with the wine of yourselves, for it confounds the mind and turns the face away from the face of Allah, the Mighty, the Unique, the Impenetrable, and you do not draw near to Him with it, for it has been forbidden to you by Allah, the Most High, the Great.

Part XXII.

Writings of the Bab

Ahsan al-Qasas (The Best of Stories)

Introduction

This is the Book of the Supreme Heaven, entitled the Best of Stories, an explanation of the Sura of Joseph.

“Aḥsan al-Qaṣaṣ” “Qayyūm al-Asmā”’ from the blessed works of His Holiness the Most High (His Holiness the Báb).

The Surah of Sovereignty (Surah 1)

In the name of God, the Most Merciful, the Most Compassionate

Praise be to God Who has sent down the Book upon His servant with truth, that it may be a light for the worlds, blazing and bright. This is indeed the path of 'Ali, established in truth before your Lord, already ordained in the Mother of the Book, straight and true. And indeed, in the Mother of the Book, with Us, it is for 'Ali, and upon the greatest truth, it was with the Merciful, wisely ordained. And it is the truth from God, and upon the pure religion, it was inscribed in the Mother of the Book, around the Mount, recorded. Indeed, this is the truth, the path of God in the heavens and the earth. So whoever wishes may take a path to God in truth. Indeed, this is the firm religion, and sufficient is God, and those with Him, knowledgeable of the Book, as witness. Indeed, this is the truth, upon the greatest word from God, the Ancient, sent around the fire. This is indeed the secret in the heavens and the earth, and upon the wondrous matter by the hands of God, the High, it was truly written in the Mother of the Book. God has decreed to bring forth that Book in the interpretation of the Best of Stories, from Muhammad, son of Hasan, son of 'Ali, son of Muhammad, son of 'Ali, son of

Musa, son of Ja'far, from Muhammad, son of 'Ali, son of Husayn, son of 'Ali, son of Abi Talib, upon His servant, to be God's proof from the Reminder upon the worlds, compellingly. I bear witness to God as He bears witness to Himself, that He is the truth, there is no god but He, and the angels, guardians around the Reminder with justice, there is no god but He, and He is God, knowledgeable of everything. The pure religion is this Reminder, whole. So whoever desires Islam, let him submit his affair, for God will write him in the book of the righteous, submitted. And upon the pure religion, it was with truth, praiseworthy. And whoever disbelieves in Islam, God will not accept from him any of his deeds on the Day of Judgment, not even a little, on the truth, by the truth, nothing. And it is right upon God to burn him with the fire of God, the wondrous, by the decree of the Book, from the decree of the Gate, destined. God, there is no god but He, and He is God, watchful over the believers. God, there is no god but He, and He is God, a witness over the believers. God, there is no god but He, and He is God, knowledgeable of the believers. God, there is no god but He, and He is God, encompassing the worlds. And God will not accept from anyone any deed unless he comes to the Gate, prostrating through the Gate. The Ancient God, praiseworthy around the Gate. God has authorized you upon truth, so prostrate and draw near, for in a drop of water, the fire was, God the truth was, prostrated upon the earth in truth, witnessed. O assembly of kings and sons of kings, turn away from the kingdom of God, all of you, upon the truth, beautifully. O king of the Muslims, then support after the Book, our greatest Reminder, in truth, for God has decreed for you and those barefoot around you, in valuation, upon the path, standing in truth, questioned. O king, by the truth of God, if you oppose with the Reminder, God will judge you among kings with fire on the Day of Judgment, and today you will not find, apart from God, the High, on the truth, by the truth, any helper. O king, purify the sacred earth from the people who reject the Book before the day the Reminder comes suddenly by the permission of God, the High, upon the strong matter, severely. And God has written upon you to submit the Reminder and its command, and to make the lands subservient in truth by His permission, for you are in this world, upon the kingdom, merciful, and in the hereafter, among the people of the garden of pleasure around the holy, you were dwelling. O king, let not the kingdom deceive you, for every soul will taste death, it was by the truth, upon the truth, written from the judgment of God, and be content with the judgment of God, the truth, for the kingdom

The Surah of Sovereignty (Surah 1)

in the Mother of the Book, concerning the Reminder by the hands of God, was truly recorded. And support God with yourselves and your swords in the shadow of this greatest Reminder for this pure religion, strong in truth, upon the truth. O minister of the king, ease off from God, there is no god but He, the just truth, and remove yourself from the kingdom, for we shall inherit the earth and those upon it, by the permission of God, the Wise, and indeed, it was with truth upon you and upon the kingdom, witnessed. And we have guaranteed for yourselves, by the permission of God, to obey the Reminder with pure truth, that for you in valuation, in the garden of Eden, is a great kingdom upon the truth. And your kingdom is vain, and God has made the enjoyment of this world for the disbelievers, and with God.

Your sovereignty, Hasan of the lineage, has indeed been in truth upon truth from ancient times, and indeed, for us in the garden of eternity, is a lofty kingdom. We grant it to whomsoever we will of our servants, those who were in this cause with God and for His signs, supporters in truth. O assembly of kings, convey our signs to the Turks and the land of India swiftly in truth upon truth, and beyond its lands, from the east of the earth to its west, strongly in truth upon truth. O servants of the Merciful, indeed, God has not created you and has not provided for you except for a matter that was with God in the Mother of the Book, great in truth upon truth. And follow what God has revealed to us of the decrees of the Gate in that Book, submitting to God and His command, pleased upon the truth. And know that if you support God, He will support you on the Day of Judgment with the greatest reminder, on the path, a noble support. By God, if you do well, you do well for yourselves; and if you disbelieve in God and His intentions, we are, by God, beyond creation and sovereignty, rich in truth. O people of the earth, whoever obeys the remembrance of God and this Book, has indeed obeyed God and His allies in truth, and indeed, in the hereafter, he is among the people of the Garden of Pleasure with God, written. And indeed, we have set the mountains moving on the earth and the stars upon the throne, around the fire, in the water's pole, from the presence of the reminder with God, the truth. And none of you will forsake another, and He is the Dominant over His servants, and He is God, knowledgeable of everything.

The Surah of Scholars (Surah 2)

Surah of Joseph Verse 1: "Alif, Lām, Rā. These are the verses of the clear Book."

In the name of God, the Most Merciful, the Most Compassionate,

Alif Lam Ra. These are the verses of the clear Book, Alif Lam Mim. That Book, from God, the Truth, concerning the Reminder, was revealed in truth around the fire. Indeed, we have made the verses in that Book clear, a reminder and good news for the servants of the Merciful, for those who are with God and His signs, faithful in truth, who do not compel their parents and deter them with truth from deviance at the edge of the Book's knowledge as a mandate. Just, who was with truth harsh upon the kingdom, those who fear their Lord, for a day that was in truth harshly written in the Mother of the Book, we fear from the Merciful on a grim day, a name inscribed in the Mother of the Book, a day when no soul controls anything for another soul, and the command then is for God, the Most High, and God was over everything a Witness.

Indeed, we have made the verses an argument for Our word over you. Can you produce a chapter like it? Bring your proof if you are truthful with God, seeing. By God, if humans and jinn united to produce the like of a sura from this Book, they could not, even if they supported each other. O assembly of scholars, fear God in your opinions from this day, for the Reminder among you from Us has been a ruling and witnessing truth. And disregard what you take from other than the Book of God, the Truth, for you stand accountable upon the Straight Path in valuation. And God has made suspicion in all the tablets a clear sin. And perhaps God will pardon you for what you have earned for yourselves before this day, for He is Forgiving, Merciful to the repentant.

And God has forbidden you from ruling on anything other than the pure knowledge from this Book, without truth and exertion. And indeed, We have sent down to you this Book witnessed in truth, so you may learn from what God has decreed in our favor, far from falsehood. And you have in the valuation on the Straight Path a position accountable in truth, truly. God asks His servants about what they do in the religion of God without true

The Surah of Scholars (Surah 2)

judgment in that Book, concealed. Soon, God will show you the signs of the Reminder suddenly on Earth in truth, imminent.

O assembly from the People of the Book, fear God and do not be deceived by your knowledge, and follow the Book from the Reminder in truth, by God, the truth, no soul that follows it but follows all the scriptures sent down from the heavens from God, the Truth, and God is aware of what you do. And no soul that denies the Book but denies the Oneness of the Merciful and disbelieves in the prophets and the scriptures sent from the heavens in truth, and their abode was the fire by truth, and God decreed the judgment in the Mother of the Book, executed in truth. And if God willed, He could have guided all people, and God has made our signs clear to the worlds. And the Reminder is the truth from God in truth, and God was over everything Powerful.

And when people disbelieved in our signs, they were ungrateful to God, the Most High, and those who disbelieved will know their place in a valley of the confined, which God named in the Mother of the Book as Hell. And indeed, we by truth make you taste the heat of Hell and your replacement from the toxic fire, decreed in the Book. This is indeed the truth from God as a recompense for your stubbornness with our signs and the remembrance of God, the Most High. This is the recompense like what you were in misery with God and with our signs, and the command of your Lord, the Merciful, is truth, and the promise of God was indeed enacted in truth. Praise be to God who revealed the light from Himself upon our servant to be a straight path in the worlds in truth, and indeed, We reveal to you what God has revealed to us; you were indeed high in the Mother of the Book with God. And what is in the heavens and the earth is by truth, and God forgives whom He wills and punishes whom He wills, and He is God, Powerful over everything. Fear the day you will return to God, and there is no judgment but His; there every soul is recompensed for what it has earned, and indeed, We do not wrong a thing.

Those who believe in the Reminder sent down to him from his Lord and the believers, each believes in God and His signs and do not differentiate between any of His signs, and the Muslims say by truth, "Our Lord, we have heard the call of God's Reminder and obeyed, so forgive us, for You are the truth, and to You is the return by truth, O believers ! We indeed do not burden

you except with what you can bear, and the kingship was God's alone, God wants to lighten your punishment and send His mercy upon you, and no soul has earned anything except we have written it by the judgment of the Book, preserved. Say, 'Our Lord, God, our truth, there is no deity but He, so forgive us with Your mercy and have mercy on us, for You are our Patron, and write for us the return to You in truth by truth, God, there is no deity but He, created the letter Alif strong on the command, God, there is no deity but He, has decreed the letter Lam for His judgment on the judgment of the Book, God, there is no deity but He, has made the letter Ra for the expansion of His command as He wills in the Mother of the Book around the fire, decreed in truth."

The Surah of Faith (Surah 3)

Surah of Joseph Verse 2: Indeed, We have sent it down as an Arabic Qur'ān that you might understand.

We sent it down as an Arabic Qur'an so that you may understand. Ta-Ha. God has indeed sent down the Qur'an to His servant so that he may teach people that God has power over all things. He who sent down the Criterion in Arabic, without any crookedness, upon His servant, purely and truly as a revelation to show you His signs and the interpretation of the narratives along the right and straight path. Indeed, this is the path of 'Ali in the heavens and on earth, uniquely true from God, the Most High. He is God, there is no deity but He, He has sent down to you this Book with the greatest Reminder, affirming the messengers and what God has revealed in the scriptures; there can be no alteration to the words of God, the Truth, and it is the truth in the Mother of the Book, inscribed around the fire.

This Book, if it had been from other than God, the Truth, they would have found in it much discrepancy. And glorified is God, our Lord, nothing is hidden from Him on the earth or in the heaven, and we have recorded everything in this Book by God's permission, hidden and truly inscribed from God. And those who disbelieve in the exalted door of God, we have prepared for them a painful punishment by the true judgment of God, and He is God, mighty and wise. Indeed, we have sent down to Our servant this Book from

The Surah of Faith (Surah 3)

God in truth, and made the verses therein precise and unambiguous, and none knows their interpretation except God and those of Our servants whom we choose, the devoted ones.

So ask the Reminder for its interpretation, for he has been, by God's grace, knowledgeable of its verses by the decree of the Book. Our Lord, we praise You after You have guided us, and grant us mercy from You, as You were capable and giving by truth. Indeed, those who disbelieve in the greatest Reminder of God, their wealth and their children will not avail them against God in the least, and they have no power apart from God; those are the companions of the fire, by the just decree of God, abiding therein forever and ever. God has indeed supported with His help whomever He wills among His servants, and we have indeed made the love of women, sons, and wealth appear desirable to you, all of which are barriers to death. And God has indeed made good provision for those who support the remembrance of God, the Most High, with their hands, their tongues, and their wealth, God the Self-Sufficient, and He is God, mighty and praiseworthy.

When the People of the Book argue with you about something, say, "I have no knowledge except what my Lord has taught me; indeed, I have submitted my face to God, the creator of the heavens and the earth." And whoever is arrogant in worshiping Him by turning away from My remembrance, it is right for God to burn him with the greater fire, justly deserved by truth upon truth. And you desire nothing except what God wills for you; indeed, He has been knowledgeable and wise. And the polytheists among you say, "The fire will not touch us except for a few days"; when we gather them on the Day of Judgment around the fire, they will testify against themselves that the punishment of their Lord had been inscribed in the Mother of the Book from the Door of old. And sovereignty belongs to God; He grants sovereignty to whom He wills and withdraws it from whom He wills, and He is God, powerful over all things. And we indeed humiliate the disbelievers as they wish and honor the believers as they wish, and God has indeed placed the good in your hands by truth, and God has placed your hands in the Mother of the Book, raised right. And indeed, in the creation of the night and day and their intermingling, and the bringing forth of the living from the dead and the dead from the living, are signs for the greater remembrance of God. Thus, it has been inscribed in the preserved tablet with God, the Most High.

O servants of the Merciful, do not take disbelievers as allies instead of the believers who preceded you. And whoever meets God with disbelief in the Book and this Reminder, then from God he will have nothing, and the Truth Himself has warned you, and to God, the Truth, is the return of all worlds if you fear your Lord, the Merciful, about what your hands have earned from the work of Satan, then hasten to forgiveness from your Lord before the day you find your deeds present before you. And God knows what is in the heavens and on the earth by truth, and He is God, rich over all worlds. O servants of God, the Merciful Himself warns you not to say about God except the truth, and He knows what you conceal in yourselves and what you declare, and He has indeed been kind and merciful to His servants on the truth by truth. O people, if you believe in God alone, then follow me in the greater remembrance of your Lord so that God may forgive your sins, and God has indeed been forgiving and merciful to the believers. And we indeed choose the messengers by Our word and favor their descendants with the great remembrance of God, some over others by the decree of the Book, hidden. And we indeed have given you the judgment of the doors by the permission of God, the All-Hearing, and He is God, a witness over all things. And we indeed sent Our spirit to Mary and accepted the vow of the wife of Imran, dedicated by God, the Most High, and He is God, knowledgeable of His believing servants. And we indeed gave the prophet Zechariah the good news with Our name, John, affirming the word of God, the greatest; this is from God, and we make him by that a master and a keeper in the Mother of the Book. The creation of the worlds is like Our command; when we want to say to it, "Be," it becomes, in the Book of the praised God, existing around the fire. And God has taught you the knowledge of the Book from the Criterion, the Gospel, the Torah, the Psalms, and what is beyond them from the scriptures, and you have indeed been at your Lord's door at the point from the concealed 'Ba,' stopped. And we indeed have inspired you with news of the unseen and sent down to you this Book in truth, and we have forbidden you the impurities and made lawful for you the good things so that people may believe in your remembrance, hoping for the honor of God's ancient religion by truth. And God was knowledgeable of all things. And those who think that they can harm you with something from knowledge have indeed fallen from the sky to a dead, uprooted earth, and God was a witness over all things. And God has made your being touched by our beings, and your existence a trinity of the light of God's ancient essence, our Lord,

The Surah of the City (Surah 4)

and He is God, powerful over all things. And the polytheists plotted against themselves in your remembrance and will not harm except themselves, and God has indeed fulfilled His promise, and I am purifying you and causing you to die and raising you to God, the Truth, and you will judge by God's permission on the Day of Judgment in what people differ in the remembrance of God, the Most High, and God was a witness over all things. Some from the city said, "We are the supporters of God"; when the Reminder came to them suddenly, then they turned away from our support, and God is my Lord and your Lord, the Truth, so worship Him, and this is the straight path by your Lord, so soon God will judge between people by truth, then they will not find in themselves any distress from God's pure judgment, and the matter was decreed in the Mother of the Book. And when the matter reaches intensity, argue by God's permission with the polytheists, and say, "Come, let us call upon our Lord, who is no deity but He, by ourselves and yourselves, and God is indeed the Truth, a witness over us, and He is God, knowledgeable of all things. By your Lord, if you confront the disbelievers, and God is indeed the Truth, a witness over us, and He is God, knowledgeable of all things. By your Lord, if you confront the disbelievers, people look to the edge of the sky, and we have sent down upon them by God's permission a lightning bolt of firestone, and if not for your prayer, the earth and some upon it would have been burned, and God was powerful over all things. Say, O People of the Book, believe in a word from God, equal between me and you, that you worship none but Him, and do not associate anything in His worship, and do not take from among you some as lords apart from God; He is one God, like whom there is nothing, and He is God, a witness over all things.

The Surah of the City (Surah 4)

The Surah of Joseph Verse 3: We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'ān although you were, before it, among the unaware.

In the name of God, the Most Merciful, the Most Compassionate

We relate to you the best of stories through what We have revealed to you of this Qur'an, though you were unaware of it before. Truly, We have clarified

the stories for those who desire us at the door, loving and responding. And indeed, We have sent down the Book in truth upon truth so that people might be in accordance with the Name of the Remembrance written in the Book.

We have indeed sent down the Book to every nation in their language, and We have indeed sent down this Book in the language of the Remembrance truly and wonderfully. It is indeed the truth from God and in the Mother of the Book, decreed among the most eloquent of Arabs. It is the most eloquent among the most articulate, and it is the greatest talisman in truth, and it was in the Mother of the Book marked as a talisman.

We have indeed made you a sun over the worlds and a luminous moon, a chaste herald, and a strong pillar over the worlds, that perhaps the people would be guardians of God's signs in truth upon truth. But the people were not pleased with the true signs of God, and the people were strangely against God and His decrees.

O servants of God, did not our servant show you the true promise concerning what God intended for you in the proper religion? And indeed, God has made the signs our signs, and concerning the matter of the Remembrance, the decree of the Book was written in the Mother of the Book. This is one of them for anyone who has a covenant from the Merciful around their neck, truly and rightly, and has entered into that gate by the permission of God, the Praiseworthy, pure and cleansed.

O people of the city, you are the polytheists against your Lord if you believed in Muhammad, the Messenger of God, and the seal of the prophets, and his book the Criterion, which falsehood cannot approach. Indeed, We have sent down to Our servant this book by His permission, just like it, if you do not believe in it, then your faith in Muhammad and the book before was indeed a lie witnessed by God. And if you disbelieve in it, then your disbelief in Muhammad and his book was certainly known to yourselves truly and certainly.

O people of the city and those around it from the Bedouins, what is wrong with you, how did you disbelieve in Muhammad openly and wrongly after his death? Did not God and His prophet take from you a covenant regarding the guardianship of His successor in many places on the earth truly and

The Surah of the City (Surah 4)

abundantly? If you believed in God, who there is no deity except He, then what is wrong with you, how do you judge for yourselves with other than what God revealed in His true book preserved?

By your Lord, if you do not believe in our remembrance and this book, then be certain that your abode is the fire wherein you will dwell forever, and you will have no helper from God the Most High on the day of judgment. Indeed, some souls among you have died in disbelief before, and you did not believe in Muhammad nor those around him after his ascension except you disbelieved in his successor. What is wrong with you, do you not contemplate the Qur'an as a true revelation? God indeed promises you Paradise and Satan invites you to your religion which leads you to Hell.

So whoever among you wishes may believe and whoever wishes may disbelieve, and indeed God is free of need from all the worlds. And indeed, the power is with God, the Almighty of old. O people of the city, fear God on a day when you will not be able to do anything for yourselves, and indeed the decree from us was written in truth upon truth. What is wrong with you, how did you disbelieve in God, your creator, who there is no deity except He, who created you and provided for you from His bounty, and indeed He has always been a witness over you.

Will you not then contemplate the Qur'an as a revelation? Will they not then contemplate the Criterion as an interpretation? Fear God from whom we take on the truth severely, if you were in what you were and do not return to the high remembrance of God truly and soon. Then God will show you in the reckoning a fire that has encompassed yourselves; there you will find no helper apart from God the Most High. Have you believed in something other than the true God, and God has always been a witness over all things.

Have you believed in something other than the true God? God has always been a witness over all things. Have you believed in two souls other than the true God, while God encompasses all things? O delight of the eye, strike upon the people of the city a decisive blow. God has decreed for one of them two elevated gardens around the door, each with trees. One garden is watered from two basins, and the other drinks from two cups. Both are by God's permission, surrounded by fire and stopped at two waters. There are also two rivers in the land of the two Wests, with whales in one of the bays.

Then he asked his companion among the first two, "Which of you will take charge in the other two?" And in those two hours standing, a month on the disbelief with certainty for the souls themselves and the two souls thereafter, by the true God, then connect with the truth. Which of the two souls in the two parties was praiseworthy around the fire? Indeed, the truth was recognized in the Sacred Mosque, seeing the state in the greater truth. Have you disbelieved in the one who created you from dust, then from a sperm-drop, then fashioned you into a man? O people of polytheism, why have you made your hardship with the door another door? The true God has indeed set your seat by the fire. The book rules, settled and released.

The Surah of Joseph (Surah 5)

Surah of Joseph Verse 4: [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

In the name of God, the Most Merciful, the Most Compassionate

When Joseph said to his father, "O my father, indeed I have seen eleven stars, the sun, and the moon; I saw them prostrating to me." Indeed, We showed him in the vision that exalted station. And indeed, We recount to you from the news of the unseen from the Book of God, the Preserver, witnessed. And indeed, with what We have found from our sincere followers, God has clothed it as our beauty, a shining shadow. And again, no, what God intended in the belly of the Book is nothing without us, truly beautiful. And the Merciful has specifically mentioned Joseph, the essence of the Messenger, in the fruit of the virgin Hussein, son of Ali, son of Abi Talib, witnessed. God showed him above the throne with the sensations of the heart, that the sun, the moon, and the stars were indeed prostrating to him, God the Truth, witnessed.

When Hussein said to his father one day, "Indeed, I have seen eleven stars, and the sun and the moon, I saw them encompassing me in truth, prostrating to the ancient God." God, who there is no deity but He, speaks the most truthful speech in truth, wonderfully. Perhaps the people were patient with the signs of their Lord in truth. Praise be to God who has interpreted Hussein's vision in truth on the land of the heart, around the truth, witnessed.

The Surah of Joseph (Surah 5)

And God has decreed his testimony by the testimony of monotheism by himself about himself in truth, accepted because God has witnessed him by Himself with the testimony of monotheism from himself on the truth, witnessed.

And indeed, the Wise has informed about the secret of his vision in what has been revealed in the Criterion to His beloved, hidden. Indeed, the Qur'an of dawn was witnessed. And indeed, the stars of the throne prostrated in the Book of God for the killing of Hussein in truth upon truth, and their number was in the Mother of the Book, eleven. He is God who has placed monotheism in the realities of things, from His rays, in truth, willingly and unwillingly. And He is the one who has created the letters by Himself in truth as an example. And He is the one who has determined the letters of identity for His narrative in the greatest truth, eleven. And He is the one who has made the Imams the word of monotheism in the written line. And He is the one who has decreed the prostration of the sun, the moon, and the stars in the Mother of the Book by the decree of the Book, written. God, who there is no deity but He, and indeed your patron the truth is the most truthful of speakers in narrative.

And God intended by the sun Fatimah, and by the moon Muhammad, and by the stars the Imams of truth in the Mother of the Book, known. They are the ones who weep for Joseph by the permission of God, the truth, prostrating and standing. And the people weep like the shade of shelter for Hussein by the permission of God, the truth, prostrating equally. And whoever prostrates other than the Merciful or associates anything with God in worship, it is rightful upon God to admit him into the fire, abiding therein forever. Indeed, this is the true recompense from your Lord for what you were stubborn against our Lord's signs. God, who there is no deity but He, the truth, and God was the Lord of the worlds, worshipped in truth.

And indeed, the innovations of the signs, the hours, the souls, and the horizons are signs for the first of understanding among you, who were witnesses by the high remembrance of God. Fear God and do not say in the greatest remembrance of God anything other than God, for indeed, We have taken His covenant from every prophet and his nation by His remembrance, and We did not send the messengers except with that valuable covenant. And We do not rule by truth anything except after His covenant in that greatest

Ahsan al-Qasas (The Best of Stories)

gate. Thus, God will unveil the cover from your sights at the appointed time; there you will be intensely looking at the high remembrance of God.

And the polytheists said, "Indeed, we have wronged ourselves after what God Himself warned us in His Book, and you were that day stopped in the hub of the fire." There, you cannot escape, and when you ask for water from the owner, he will surely make you taste the water in the best part of the fire, hotter upon hot, and water from the best of the bitter tree. When you drink a drop of it, your limbs will be severed from your bodies, and you will wish for death, but God has not decreed that for you as recompense for your association with God in this world. And indeed, God was encompassing over everything.

And those who fulfill the covenant of God and do not purchase anything from the signs with anything false, those are on guidance from the high remembrance of God, and those are truly the companions of the garden in the Book of God, and indeed, the decree was written in the Mother of the Book. Those who believe in God and His signs in truth sincerely, God will reward them on the Day of Resurrection with double the reward and a good return in truth elevated. Indeed, this is the true recompense from your Lord, a plentiful reward. And indeed, this is the paradise God has decreed as recompense for your deeds, for what you have done in the religion of God, praiseworthy in truth. Do you think that other than our remembrance this is the truth from God, and it was not from God on the truth, or do you say upon God the lie? How often do you disbelieve in the praiseworthy God openly?

The Surah of Testimony (Surah 6)

From the Surah of Joseph Verse 5: He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

In the name of God, the Most Merciful, the Most Compassionate

He said, "O my sons, do not recount your visions to your brothers, lest they plot against you. Indeed, Satan is a clear enemy to man." Remember the

The Surah of Testimony (Surah 6)

mercy of your Lord, His servant Ali, and indeed, We have revealed the Book to Our servant so that people may bear witness to the remembrance of God the Most High in this matter. And God did not intend anything from the servants on this day except by His true judgment as a revelation. If you love God, then follow Him; God will love you, and indeed the reward for remembering God the Great has been inscribed in His book by the hands of truth.

Whoever does an atom's weight of good will see its full reward on the Day of Judgment, truthfully and abundantly given. And whoever does an atom's weight of evil shall taste the fire named by the ancient God as bitter by the permission of God. And Ali said, "O my sons, do not tell of what God has shown you of your affairs to your brothers, out of mercy and patience for themselves." God the Most High is just, and He is God, mighty and praiseworthy. If you inform them of your affair in any part of what God has decreed for you, they will plot against you to kill themselves in the love of God, excluding your true self as a witness.

And God willed, as He pleased, that your face should be bloodied on the ground, truly and deeply stained. And God willed, as He pleased, to see your hair dyed with your blood and your self on the ground, slain unjustly by the truth. And your body on the ground, naked, and God willed, as He pleased, to see your daughters and your women in the hands of the disbelievers, unjustly captives. And God willed, as He pleased, to see the faces of your followers before you, reddened with the dye of themselves and their bodies on the ground, wounded and unjustly cast down.

So do not reveal anything of what God has decreed in your essence from the secret of the hidden testimony to yourself, even a little of the word. If you inform them of your secret affair in truth, even a little, there they will sacrifice themselves for the love of God, longing for God. And God was, with His servants, truly and truly compassionate. God, who there is no deity but He, speaks the most truthful speech, wonderfully. Perhaps people were with the signs of their Lord, the Merciful, on the right path, in the ways of the door, praisefully grateful.

And indeed, the brothers of Joseph knew from the secret of his affair a letter on the secret, profoundly secret, and thus the traditions of the prophets and the martyrs have proceeded to be killed in His cause, and God was over

everything truly a witness. And the devil's disbelief proceeded after killing Joseph, and that matter was with the Merciful and His chosen ones and in all the tablets, truly and truly cursed. And after his disbelief, he intended greatly on the Greatest Word unjustly, but God will soon remove his concern and cast him into the sea of darkness, where some layers are above others, plotting.

And those who wronged us will know that they do not precede us in the knowledge of the Book, not even a letter, and we were encompassing over all worlds with God the Most High, truly and truly. And God has counted you in the Mother of the Book among the five hidden ones, secretly secret. And God has taught you knowledge that those before you could not encompass. And indeed, we have taught you the knowledge of innovations from the Merciful, innovatively, and what God did not will was not by anything, and it was not in the knowledge of your Lord by anything.

And God has spoken truly and truly, "Did you not pledge to you, O servants of God, in our true covenant on the truth, a heavy covenant, do not say about God the truth except the greatest truth, affirming and peacefully?" And indeed, we have taken from you in the sight of God a firm covenant, out of love for our followers from the Wonderful, on the truth, and the command was from God the Most High, great. And God intended for you in this book a command on the greatest truth, imposed, and people were in negligence and discord in this greatest gate from our great command, unjustly, and He is God, High, Great.

God is independent of you, and He is God, encompassing everything. Has not the remembrance of God reached you, O servants of God, repeatedly from our great command? O people of the earth, fear God in that cultivated leaf from the single tree, for indeed, by the truth, it is a right as He is God and His allies on the right, truly, and God was over everything a witness. And God has decreed among the servants that you worship none but Him around the gate, and this is the pure religion on the path of equity, beneficently.

The Surah of the Visit (Surah 7)

The Surah of Joseph Verse 6: And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

In the name of God, the Most Merciful, the Most Compassionate

Thus, your Lord chooses you and teaches you the interpretation of narratives and completes His favor upon you and upon the family of Jacob, as He completed it upon your forefathers, Abraham and Isaac. Indeed, your Lord is all-knowing, wise. God has revealed the Criterion to our mention, that it may be a bearer of good news to all the worlds along the equator and a warner. Indeed, We have completed Our favor upon the inhabitants of the heavens and the earth with the bounty of the remembrance truly and justly as a grace.

And God has placed the greatest of blessings on this day of yours, the remembrance of God the Most High, and God was a witness over everything. Thus, We have chosen you truly and taught you from the interpretation of the Book, what is not befitting anyone but you. You have been foremost in response to God the Most High, truly and rightfully mentioned. And God has chosen Hussein from His servants and made him truly and justly an Imam and a martyr. And he preceded his brothers in the knowledge of the Merciful, a convincing letter on the secret, what was in the hidden line of the secret of concealment.

And God has completed His favor on Hussein and his successors by making their favor like His own favor over all the worlds. He is the one who accepts from his visitor by visiting the truth for himself and has called the martyrs to His throne in truth, there is no deity but He, without likeness, truly. And God has not decreed for His secret on a letter of the letters interpretatively. He is the one who promised the visitors to meet Himself, and God's promise was truly enacted.

He is the one who decreed the square in the paths of the visit in the visit truly and justly, and the matter was decreed in the Mother of the Book around the

fire. He is the one who chose for Joseph a letter from the secret and for his parents before a letter from the line around the secret, concealed. He is the one who was and nothing was with Him, truly and rightfully mentioned. He is the existing one, who always was and will be in His rank, nothing exists truly and justly.

He is the one who has taught you from the interpretation of the narratives as you wished by what We wished, truly and justly from the truth, wonderfully. He is the one who has raised the geometry from that gate, honoring the gate, and God was over everything powerful. So follow what God has revealed to you in the matter of the remembrance openly with the greatest truth and in the greatest secret, for We do not wish for your souls but the gardens of Eden around the pleasure, existing truly.

We show you the truth; We do not want from you any reward for the greatest gate and on the truth, gratefully, except patience and helplessness. God the Most High, and He is God, mighty and praiseworthy. And the lands have been filled from the bounty of your Lord, the Merciful, generously. And We have extended to you as We began you, and we only confirm it in the Book of God, your denial of Our signs from the remembrance often. Why do you not remember for yourselves a reminder from God the truth a little?

How do you disbelieve in God, and you were dead not knowing anything from the knowledge of the Book, truly and justly? And He is the one who created you, then provided for you, then will cause you to die, then will revive you if He wills. Your possession and the greatest word from God, do you not fear from a day when a patron will not benefit a patron anything, and the kingdom on that day is truly for the Merciful, for the family of God, and for their followers, as was written in the Mother of the Book.

On the day when the Spirit and the angels stand around the remembrance by the permission of God the truth, arrayed in a row, no one will enter Paradise except he who has a strong covenant from God on his neck. And those who disbelieved, who spoke the wrongful word unjustly, will not enter Paradise except those who were Jews or Christians. By God, those are their wishful thinking of polytheism, and the judgment was known in the Mother of the Book. Thus, they will face from the Merciful a command in truth, truly witnessed.

The Surah of the Secret of Oneness (Surah 8)

Those will not be able to and will not be able to benefit themselves apart from the remembrance, neither harm nor benefit, except by the permission of the Merciful who spoke truly in His Book from our servant, a letter on the truth, repentantly. Do people think that we were distant from the creation? No, on the day we unveil the leg above their legs, that people may see the Merciful and His remembrance in the land of gathering soon. They will say, "Would that we had taken a path with the door. Would that we had not taken any men besides the door unjustly, alas! The remembrance has come to us from before us and from behind us and from our left, and we were veiled from it."

The Surah of the Secret of Oneness (Surah 8)

In the name of God, the Most Merciful, the Most Compassionate

Indeed, in Joseph and his brothers, there were signs for those who ask.

Praise be to God who has exalted His signs in His noble book, and He is God, watchful over everything. Indeed, We have clarified the signs in that book for the people of understanding, those who have been solitary around the door. And God has exalted Joseph by our name, and God has made him a guardian in the book, stationed around the fire. And God has made Joseph and his brothers the word of monotheism and the Merciful has measured them with twelve letters. This word was in the Mother of the Book at your Lord, inscribed around the line, inscribed.

And God has specially attributed to Joseph the letter 'Ha' as a reward for his standing by the Merciful on the known day, truly and justly on earth, solitary. And God has made monotheism for those who inquire at our door and for those standing in the depths of uniqueness by our permission, those who have been upright around the door. God, who there is no deity but He, the truth, and He is God, worshiped in truth upon truth.

Fear, O servants of God, the day you were around the fire by the permission of God the Most High, questioned. Not a word do you utter but with it is an angel from us, by the remembrance, watchful. And our servant was never hidden on the day from the sincere servants of God. And God has created

for you the Day of Resurrection as an appointed time of justice. The Day of Decision placed the balance by the permission of God before us, justly and upon the correct path, balanced.

Soon He will inform you on this day about what you have been doing in the religion of God, openly and secretly. O servants of God, have we not entrusted to you in our word, truly and clearly, a covenant not to say in our servant any of the letters deceitfully? So exalted is He who there is no deity but He, and He is God, encompassing the worlds. God did not intend from your creation but the prostration of the Merciful intended in this door's path.

He is the one who created the believers from water that was in the Mother of the Book, fresh, and He is the one who made the realities of the disbelievers from salty water that was in the root of Hell, bitter. And God has made the realities of the believers, the signs of our servant, elevated for those who want God and His allies from before the door, sincerely chosen. And we have made our word on earth a witness by the believers. And we have raised him to the station of holiness, visible. And we have brought him close to us and made him firm in truth.

God has stationed him on the straight path in pure truth, commanded. And God has fixed him on the balance from the judgment of the Book, decreed by the Book, a lesson for those who are insightful at God the Most High, in truth. And a reminder for those who are around the fire by the wise fire, patient. And God intended by the name of Joseph our high word, which was witnessed around the fire. He is the one who sends upon you His signs by the permission of God, fearful in truth, truly monastic.

A reminder for whoever wishes to remember or fears the Merciful in the just judgment, which was truly decreed. And He is the one who has taught you in His signs the origins of the hereafter, perhaps people were content with God and His signs in truth. By the Lord of the heavens and the earth, it is indeed the truth from us. And we have taken our covenant with the permission of God from all the worlds, for rarely do people say if God had sent to us a human in his absence, we would have followed him, and we would have been guided by his judgment to the truth, guiding.

The Surah of the Witness (Surah 9)

Fear, O servants of God, the day the judgment of the book was decreed in the Mother of the Book. Did you not think in the remembrance of God the Greatest and our word a false thought? By your true Lord, you do not know a letter of His knowledge, what God has taught in the Mother of the Book, truly and justly from ancient times. So remember the remembrance of your Lord, the Merciful, at both ends of the day and in part of the night, as God has commanded you in His book before, and the judgment of God was decreed in the Mother of the Book.

The Surah of the Witness (Surah 9)

In the name of God, the Most Merciful, the Most Compassionate

When they said to Joseph and his brother, "Our father loves you more than us, and we are a strong group. Truly, our father is in clear error."

God has revealed the Book from Him, clarifying everything, a mercy and a good news for Our servants who have knowledge of the high remembrance of God, insightful of the Book. When they said the letters, "There is no god but God," and that Joseph is more beloved to our father than us by what preceded of God's knowledge, a letter hidden in the secret, veiled in the secret, absent in the line, elevated in the secret of the hidden, beyond what is in our hands and the hands of all worlds.

And indeed, We are a faction in what God intended concerning the matter of Joseph, the Prophet Muhammad the Arab, written around the line. And God has favored our father with His own grace and measured the hidden secret of His affair by what is in the hands of the worlds with clear revelation. The Merciful is established on the throne, and He is God, was over everything capable. And God has created things by His power truly and justly, and He is the one who invented the heavens and the earth and what is between them by His command, creatively around the fire, to teach people that the matter of God was in the Mother of the Book, existing around the fire truly and justly.

And He is God, was by His power watchful over everything, and He is God, was encompassing everything. And He is God, intended in the hidden of the

secret on the secret of the line at the point of the door, interpretatively. And He is the one who made the selection from the door for the knowers truly and justly witnessed. O servants of the Merciful, shake towards this date palm trunk by the permission of your true Lord, God, who placed it in the Mother of the Book truly and justly from the truth, high. And He is the one who drops from it to your souls, moist on the truth truly, harvested.

For indeed, We have marked His remembrance by the Merciful in a day that was in the Mother of the Book anciently, and you in that day were not forgotten in the book, nor around the fire forgotten. And do not say how does one speak about God who was in the age on the truth truly, twenty-five. Listen, for by the Lord of the heavens and the earth, I am a servant of God, clear signs have come to me from the remainder of God, the Awaited Imam before you, this is my book, it was with God in the Mother of the Book, written truly on the truth.

And God has made me blessed wherever I was and commanded me with prayer and patience as long as I am alive among you on the earth. And those who invoke from God some of the narratives concerning the door on the door unjustly a little, do they think they can produce a book like this from God, the truth, witnessed on the truth? The truth truly says, "There is no god but God alone, He has no partner, and there is nothing like Him, and He is God, was by the truth on the truth anciently. If the humans and the jinn were to gather to produce a book like this truly, they would not be able, even if they were from the people of the earth and like them helped by some.

By your true Lord, they would not be able with a fraction of its letter, nor on its interpretations of some of the secret, at all. And God has sent it down by His power from Him, and people cannot match a letter of it by analogy at all, without comparison. These are the news of the unseen inspired to you, you were by God, the Praiseworthy, around the fire, and soon your Lord will come to you on the Day of Judgment, the judgment of truth raised from Him. Enter whom you wish into the mercy of God and turn away from the wrongdoers around Hell and let them in the fire on the truth, prostrate.

Do you believe in some of the book and disbelieve in some? Has God permitted this for you, or do you invent lies about God from where you were by the knowledge of Satan unjustly on the wrong by the truth, deceived? And indeed, We have sent down the remembrance, and God and His angels were

The Surah of Blindness (Surah 10)

over you by the truth, watchful. Fear, O servants of God, and be sincere in the religion of God, witnesses on the truth. Those who fear their Lord in the unseen and were by the Merciful and His allies around the door, chosen truly, so soon God will teach them their judgments of what they need for themselves openly from the truth to the truth soon.

And God has revealed to me if you love God, then follow me in this religion by the truth on the truth from the truth to the creation, uprightly. And your Lord, God, said by the truth, "I am merciful on my believing servants from the people of the door truly on the truth." And exalted is God above what the wrongdoers say in the signs of the door, greatly high. Say, "The command of God has come, so do not hasten it, for the command of God was on the truth by the truth near, and the promise of God was truly enacted."

The Surah of Blindness (Surah 10)

In the name of God, the Most Merciful, the Most Compassionate

"Kill Joseph or cast him to the earth; it will free your father's face for you, and you shall be a righteous people thereafter."

Mention the Greatest Remembrance in the remembrance of our Lord the Most High, praiseworthy. So exalted is He who has revealed the Book as He wished, with what He wished, and He is God, was over everything capable. And I was not except as We willed, and God was a witness over everything.

Indeed, We have favored Joseph and his brothers with signs from the secret of that great door, making it clear. If they said, "Conceal the sign of Joseph which God has placed among you to be upon the truth on earth, able men," or "Cast him to the land of uniqueness so your father's face may be freed for you, and you may thereafter be a people on the kingdom, pure with the hidden secret." He is the one who has revealed among you a soul from your souls, and indeed, We have made him a human on the truth, noble.

And indeed, We have made the heavens and the earth signs for Our servant, and God was a witness over everything. Soon God will show you in the seat of truth His signs on the truth, truly great from Us. And indeed, We have sent down the signs in the scriptures, and God was knowledgeable of His

signs and the remembrance truly and justly. And indeed, We have shown you signs of God in the horizons and within yourselves so that you may testify that He is the truth, and God has made the way for those who are by their Lord at the door, questioned on the truth.

And God has revealed this book to His servant to be a witness over the worlds by Our permission, truly and justly. And indeed, We have accounted in that book all that God has sent down to the prophets and the truthful in all the tablets, truly and justly together. And We have left from Our judgment in you what you have left from the Book of God, a letter on the covered secret, hidden. And people have lied about what they preceded us in obedience to the Merciful, somewhat, and God was a witness over everything on the truth.

Soon our servant will appear to you in a blindness of light for those who await the remembrance of God truly, morning and evening. Those are the ones whom God has made insightful in His pure religion and straight on the straight path. And from the people are those who say, "We believe in God," and mention the Greatest, and God was insightful over His servants on the truth. They have disbelieved with their tongues after their souls were assured, and God knew them in their souls that they are disbelievers in God the Most High, newly.

Soon the fire and its stones will encompass them in the valley of Hell by the permission of God the Most High, soon. This was for you a recompense from God for what you were hypocrites in the religion of God, the just, and God was a witness to what you do. O people, has not the news of those before you come to you, and I warned you of the punishment of the Merciful truly and severely? Did not God promise you a paradise as wide as the heavens and the earth prepared for Our servants who were believers in the high remembrance of God and were pious in truth on the truth?

For you in it is what your souls desire by Our permission, truly and justly, a fresh bounty. So exalted is He who there is no deity but He, the Lord, and there is nothing like Him, and God was worshiped in truth on the truth. For indeed, We have warned you by the permission of God of a remembrance that you were deprived of without right. O people, aspire to the remembrance of God the truth, asking about the door, and to God the truth on the truth, devotedly.

The Surah of The Line (Surah 11)

For by the Lord of the heavens, God has indeed decreed your provision in this sky, truly and justly, descended and divided. What is wrong with you that you do not come out of your desires after the truth has come to you from God the Most High, great? He is the one who has decreed the sun as a light and the moon as a luminary that you may seek from His bounty the expanse of the goods of life, praiseworthy on the truth truly. And God has decreed the abode of the Hereafter for those who want God and His servant on the paths of the upright line around the fire, defined.

Know, O servants of God, that your Lord, God the truth, has delivered His argument to you for what you were with God and His signs on the truth, watchful. And only the believers are those who want in themselves nothing less than the Merciful and His remembrance on the truth, beloved. And indeed, the great secret has come to you and your openly from God for the great matter, wonderfully. Soon God will teach you of His command what no one before Him could encompass on the truth truly, expertly.

He is the one who has sent down from the sky blessed water on the earth, purifying. And He is the one who has created from water humans, then made them kinship and patient on the truth truly.

The Surah of The Line (Surah 11)

In the name of God, the Most Merciful, the Most Compassionate

One of them said, "Do not kill Joseph but throw him into the depths of the well so that some travelers might pick him up if you are to do something."

Praise be to God who created the heavens and the earth truly and justly, layer upon layer, to show people that their Lord, the Merciful, is indeed the truth and that He was over everything capable. And He is the one who created you from dust, then from a sperm drop, then from a clot, then a lump of flesh, then He brought you forth as another creation. So blessed is God, the best of creators, wise.

And He is the one who keeps you in the darkness of the womb and brings you out of your mothers' bellies while you know little of the book, only a fraction. Return to your Creator and kill yourselves in the way of the true

God, humbly; God the Most High, and He is God, was mighty, praiseworthy. And He is the one who has sent down these verses to you from Him truly, as good news for all believers. He is God, worshipped; there is no deity but God truly, and He is God, was knowledgeable about everything.

And He is the one who gives you glad tidings by the name of His servant truly and justly, and he was indeed in the Mother of the Book by God, high and wise. And He is the one for whom God did not make the secret of His name known before, truly and justly named. And He is God, gave him peace on the day of his birth, the day of his mission, and the day he is gathered on the earth of the heart among those around the fire, uniquely and justly. That is the secret of secrets from the Wonderous one who there is no deity but He, the Most High, and God was over everything capable.

And God has managed the matter in the door by His power, and the judgment in the Mother of the Book around the fire was decreed. And indeed, we have made you a great sign by the permission of the true God, and God was a witness over everything. And you are of the great prophets truly, you were witnessed around the fire. And indeed, we have prevented you from mentioning the door by the permission of your true Lord God, from what you were unrightly, improperly sighing. The day we fold the sky with our hands, the matter was decreed truly, and the oven fled by the permission of the true God, and God was over everything capable.

There, you will recognize from our command what you were far from unrightly. On that day, the believers will rejoice soon by the permission of God the Most High. Soon the believers from the people of the door will rejoice with what their Lord has brought them from the spirit, and the spirit in the Mother of the Book around the water was fragrant. And God has made for you this day on the land of the path on the bridge of fire, a meeting time. When one of Joseph's brothers, and he is Hasan ibn Ali in the Mother of the Book, was great by the fire, by the ancient fire, he said, "Do not kill Joseph but throw him in the depths of the well of uniqueness around the fire, hidden."

God intended from the well a blindness of the hidden in the air of the hidden secret on the secret in the Mother of the Book around the line, inscribed. People do not know what Joseph's brothers have done, God in the right of Joseph the Most High was a witness. And God has decreed for Joseph a

The Surah of the Consultation (Surah 12)

journey from the door to the door by the judgment of the Book around the fire, hidden. And God has made the visitors of Hussein a journey to the secure sanctuary by the permission of God the Most High, and He is God, was mighty, wise.

Indeed, those who travel from the door to God in the depth of uniqueness truly and justly around the door, solitary, those have found Hussein on the hidden edge truly, witnessed in the depths of the well. Those are the travelers in the Mother of the Book by the mention of the secret around the fire, inscribed truly and justly. And God has created Joseph and his brothers in the worlds of holiness from the drop of creation from that water, existing. When we found from Joseph a love towards the greater remembrance, we clothed him by the permission of God with the garments of prophecy by those who were his share in the Mother of the Book around the fire, decreed.

And we were not far from the truth about the worlds, and we recount to the servants the matter which people were deceitfully far from the truth about. God intended in your day today the greater word, this speaker about God truly at 25, wonderfully. While people did not believe in God and His signs truly, we preserved him in the depths of the well around the fire, hidden. And God has decreed that some travelers among you, who were in the Mother of the Book truly and justly in response at the door around the water, praiseworthy earlier, might pick him up. That was a judgment from God truly and justly, and the judgment in the Mother of the Book was decreed. And God has made you Muslims in His religion if you were with God and His signs truly and justly at that door, patiently.

The Surah of the Consultation (Surah 12)

In the name of God, the Most Merciful, the Most Compassionate

“They said, ‘O our father, why do you not trust us with Joseph when indeed we are to him sincere advisors?’

As the mention of the Most High God, which has been spoken in the Mother of the Book around the fire, witnessed. God has revealed to me that I am God; there is no deity but I. I have decreed the merit of the remembrance as

My own over all the worlds. And indeed, We have destined for the believers, by the permission of God, gardens among gardens in the land of divine pleasure around the sanctified House. And indeed, We have made Hell for the disbelievers from the judgment of the Book, encompassing by the judgment of the Book. By your true Lord, we have transformed the bodies of the disbelievers into other than their own in the coffin at the bottom of the fire, by the permission of the ancient God, a transformation as recompense for what they earned by their hands and they were ungrateful towards God and His signs before the door.

Do you believe in yourselves apart from the soul of the Most High God, truly and justly nothing? And God has made clear His signs for the people of the earth and the heavens truly and completely from the door entirely. And none believe in God and His signs truly except the early believers from the people of the door, a few. And most people have been polytheists with their true Lord, decreed by the Book by the permission of the Merciful. And none believe in God and His remembrance purely truly except a few from the first. And indeed, We have made you a support for the servants and a barrier for the lands, truly and justly, by the permission of the ancient God, intensely. By the true God, only those among the believing men and women who have the covenant of God and our covenant on the pure religion will follow you, purely on the truth. God, who there is no deity but He, entrusted to God your heart, for He is the truth, and God was over everything capable. And He is the truth, there is no deity but He, the Possessor of the great resurrection, intensely.

And God has offered our guardianship to the heavens, the earth, and the mountains, they refused to bear it and feared from it, but man bore it; this great mention of God was high, and thus it has been in the Book of God, the Preserver, under the name of the Encompassing, wronged, and in the hands of the people, among those who do not recognize it from the judgment of the Book, ignorant. And God has revealed His secret between the lines at the point of the fire, and it is only mentioned by those who came to the remembrance before the door, desiring towards the praised God, and God was over everything a witness. And He is the one who innovated your true self, appearing for our greatness on the judgment of the Book, decreed. And indeed, we have made you in the Mother of the Book by God the Most High, wise. And God has made you an example of Our likenesses truly without how

The Surah of the Consultation (Surah 12)

from indication and definition, and God was over everything capable. And God has kept the secret of His servant in the pole of the fire from this Book, for what God has decreed in the knowledge of the unseen from His hidden secret on the line around the concealment, inscribed. Thus the Merciful will benefit you greatly in keeping our matter truly and justly as a reward.

When Joseph's brothers said to their father in the sight of the Greatest, 'Why do you not teach us the knowledge of Joseph, and we are witnesses of God, the Sustainer?' And God was over everything a witness. And God has made us upon Hussein with the secret of uniqueness hidden around the fire, witnessed. And God informed about that sign, the judgment of the Most High and His sons on the judgment of the concealed uniqueness in the blindness of the identity hidden in the secret of the throne of eternity shining from the light of eternity, on the judgment of the Eternal around the water, inscribed. Thus the people disbelieved in God after Hussein stood on the land of Karbala, conveying about the station of love for himself, uniquely apart from the ancient God, and God was over everything knowledgeable. Thus the people turned away from God and from the reward of the two paradises on the disbelief of Satan, cursed, and they followed his partnership, the kingdom of Satan, displayed apart from the true God, and He is God, was mighty, praiseworthy. God, who there is no deity but He, truthful in the statement on the tongue of the door truly and justly, appreciated. Thus those who fought Hussein on the land of the Euphrates will be punished with the severest punishment and the harshest torment truly and justly, greatly. What is wrong with you, O troops of Satan, has not the truth come to you on its horse on the day of Ashura after it has conveyed to you the greatest command of God from Himself truly in the truth intensely? Did he not seek water for himself truly and for his youngest child, the infant, humbly on the earth at the source of the great command, weakly? O people of polytheism, is there not among you a soul that fears God for itself and conveys water to the water at the last breath truly and justly, God the true, a little drop? God knows the heart of Hussein and his heat from the great thirst and his patience in the God, the One, the ancient, and God was over him a witness truly. By the true God, we found his heart on that day hotter than a piece of iron heated in the ancient fire, and God did not witness for Himself except as He witnessed for Himself. So await the taking of God the Most High truly and justly on the land of Hell intensely. God killed a people who killed him

at the height of pain to the extent of injustice. What is for these polytheists and ourselves, so soon you will see them in the land of the gathering, the power of the Greatest God in us truly. And we have judged upon them with the greatest fire truly, forever and eternally. And the truth by the truth said, 'I will indeed fill Hell with them as a recompense for what they earned, God the true, and we will not judge by lifting the eternal punishment on them truly, by the true God, from something to the smallest part of the flake of flake.'

The Surah of Paradise (Surah 13)

In the name of God, the Most Merciful, the Most Compassionate

"Send him with us tomorrow to frolic and play, and we will surely watch over him."

Blessed is He who there is no deity except Him, the one with the command in His hand, and He is God, was over everything capable. And indeed, We have decreed for every age, truly and justly, a challenge, and with every hardship, there is ease, truly and justly, so that people may know that the gate of God is the truth, and He is God, was a witness with the believers. And He is the one who has made the sun and the moon by a calculation from the fire, and We have ordained for them in the book of decree, in the stations of the measure, truly and justly, in the pole of the fire, an adjustment. The sun is not to overtake the moon in its course, nor the moon to overtake the sun in its light, and for each, a term is prescribed on the permission, and nothing exists except that its decree is in the Mother of the Book from that gate, inscribed.

And He is the one who has sent down from the cloud of His power these verses from an olive tree that was neither of the east nor of the west, neither earthly nor heavenly, upon those lines in the line of the equator, on the paths of equality, by the permission of the Merciful, around the gate, a revelation. O servants of the Merciful, if you believe in the true God, do not doubt the matter of the remembrance, for God, your protector, the truth, was over everything capable. And indeed, we have made clear the signs in that book truly for those of vision from the people of the gate, who were in the book

The Surah of Paradise (Surah 13)

of God, the Mighty, around the fire, entrusted. Those who believe in their Lord on the true value, and they are on the high path in this valuation, straight. They are those who do not set up another god with God and fulfill the covenant of the true God on the line of justice, praiseworthy. Those are the people of Paradise, by the permission of God, dwelling therein eternally, seeing only spirit upon spirit from the mention of the Most High God, and He is God, was mighty, great.

They are those who dwell on the red terraces around the gate, stationed, seeing in it neither sun nor air except that they meet the angels with the mention of the Most High God, on the name of the Living God, witnessed. This is the day God promised to entertain His servants, and they say from our side upon them, "Peace, peace." O servants of the Merciful, did we not make the earth flat for you truly, and We have decreed the sky above you at the center of the throne, preserved? And indeed, we have created you by the permission of the ancient God, with import, truly in phases. Why do you not hope for the great God respectfully? Did we not make the sea raging for you? Did we not make the earth subservient that you may extract from it what you plant for yourselves from the bounty of the gate, the true God, appreciated? Why do you not believe in the mention of the Most High God truly and justly, a little? Why do you not hope for the great God respectfully? How do you deny, untruly, the signs of the praised God, derisively, untruly? Soon the fire will encompass you at the bottom of the coffin by the permission of God the Most High, and He is God, was anciently knowledgeable.

And indeed, God has prepared for the polytheists among you on the line of justice, a perpetual punishment truly and justly, painful. And when they said, Joseph's brothers to their father truly, "Send our brother with us tomorrow on a secret from your hidden secret around the line, hidden." And indeed, we intended to be with Joseph tomorrow truly and justly, with the truth around the fire, witnessed. And it is the day that God had decreed wherein we said to the greatest word on the squared secret truly and justly, the ancient God who there is no deity except Him, and God was over everything a witness. And when they said, "O our father, send him with us tomorrow truly so he may settle at the point of ice from the cold mountain around the point of connection with something from the point of fire from the mountain of justice around the water of bounty truly and justly," and indeed, we were for him, by the praised God, truly preservers. And our followers will ask about

us about the appearance of our matter on this greatest gate truly and justly, not from a letter from the knowledge of the book much, and indeed, they say, "Send him with us tomorrow to frolic and play, and indeed, we were on the truth truly in his matter on the great gate by God, the Preserver, preserved. God the Greatest from their patience at the gate to the gate at a point from the gate, God the Most High, a little, and indeed, we know what no one besides us knows, and the soul of the gate, and God was over everything on the truth knowledgeable. Do you not think about the creation of the heavens and yourselves thoughtfully on the truth truly with the truth lightly? Indeed, God did not create the heavens and the earth and what is between them truly and justly in vain, aimlessly. He is God, the truth, who there is no deity except Him, intended from you that you worship only Him in the way of this gate purely for Him on the truth truly, and God was rich concerning the worlds. God, worshipped, there is no deity except Him alone, no partner to Him, indeed, He is the truth. By the truth, the god of all the worlds, if there were any beside Him on the truth, god, they would need untruly something with the truth, a third."

The Surah of the Holy (Surah 14)

In the name of God, the Most Merciful, the Most Compassionate

"He said, 'Indeed, it saddens me that you take him away, and I fear that a wolf may eat him while you are heedless of him.'"

Remember God in the greatest word, standing around the fire, witnessed. So listen to what is revealed to you from your Lord; indeed, He is the Truth, there is no deity except Him, and God was over everything capable. God has sent down the book, in it is the clarification of everything, and a mercy and good news for our first followers who were with the remembrance of the Most High God in that gate, hidden around the fire. Soon, God, your true patron, will show you His throne on the Day of Recompense on the line of the equator, and you will indeed witness that His power was equal over all worlds. There, people will recognize the true matter of God regarding the gate truly and justly, powerfully around the fire, great. And on that day,

The Surah of the Holy (Surah 14)

you will surely testify to yourselves in servitude, and you will not find for yourselves a bit of flake from some things truly and justly, an aid.

And what you wish, if you wished, but God has willed as He wished with what you wished in the remembrance of God, the Wonderful, truly and justly, from the point of fire, a revelation. And indeed, we have made the stories of the book by the permission of God from the self of power, who was in the Mother of the Book, knowledgeable. And God was over everything capable. And indeed, the command has come to you from God truly blessed. Do you conceal the truth and act with falsehood? What is wrong with you, do not you believe in God, the Praised, your Creator, and indeed, He was over what His servants did on the truth, truly great, a witness. Soon the Merciful will taste you in the valuation from a fire that was from the fire of Hell, blazing, a recompense for what you disbelieve in the signs of the book from God the true, what was revealed to our servant, and you were from it untruly, gasping and ungrateful.

O servants of God, has not the foretelling of the first come to you, and the judgment from God has been known to you on the truth, truly repeatedly, and He who is like nothing else and He is God, was mighty, wise. Did we not guide you to the ways of those before you, and you do not find in yourselves for our language on the truth, truly, a change? The way of God which has passed before you, so by your Lord, people will not find a change to the way of God, the Mighty. And indeed, we grant favor to whom we will by the remembrance of God, the true, who was in the response with the remembrance of the Most High God in the Mother of the Book, on the truth truly around the gate, mentioned. And indeed, we have elevated him from the holy place, a location on the truth truly, witnessed, to be a sign by the truth for those before you and after you by the permission of the ancient God, truly great, great. And He is the witness over you by our permission, so soon will God show you the greater remembrance in the valuation of what you earn for yourselves from your secrets and openly, by the permission of God on what the book counted truly and justly, preserved.

Be patient in God, for God was over the worlds, knowledgeable. Be patient, O remembrance of God, patiently on the truth in the truth, beautifully. And indeed, we have made you over the people by the permission of God the Most High, an overseer and a reckoner. So soon will God inform them on the

distant earth by the permission of God the Praised, truly and justly, near. So by your Lord, we are closer to you than yourselves to yourselves. What is wrong with you, do not you see by the remembrance of God, the Impregnable, in the truth, seeing? The day He reveals the shin by the shin, people will call us by the mention around the gate, humbly for the truth truly, intensely. And that day is truly at your Lord's; say then whoever wills takes me to God, his Lord, the Rich, truly and justly on that truth, a path.

So soon will the Merciful call you to prostrate to Himself, and you will not be able to. So from among you, whoever trusts God on the truth as a guardian, there the guardianship is God's truth, and you had no helper apart from the Merciful on the truth truly. So soon will God show you His signs in the robes of the sun by the decree of the book on the paths of the gate truly and justly, near. The thunder glorifies His praise, and the angels from His fear, and He is God, was over everything encompassing. And there is nothing but glorifies with His praise, and you do not know from the knowledge of the book from some letters on the truth truly, anything. God, who there is no deity except Him, has revealed to me that He is the truth from God, and God has not decreed for our words in anything of the book on the point of the gate, a change. And He is God, the truth, was over everything a witness. And indeed, we have made the signs in that book by the permission of God the Praised, securely on the truth truly, irrevocably. And we do not reveal in it a letter of similarity for what God has decreed for the believers in this book around the gate, witnessed. And indeed, it saddens me that you go with him after what God has revealed on the truth truly in that book from Him, elevated. And I fear that a wolf may eat him, and you are untruly from the assumption of the devil, far. And if not for the fear in his matter from what God knows in your hearts untruly, the matter would have been like the sun at the point.

The Surah of the Will (Surah 15)

In the name of God, the Most Merciful, the Most Compassionate.

They said, "If a wolf devours him while we are a group, then we would be losers indeed."

The Surah of the Will (Surah 15)

Taha. He is God; there is no god but He. There is nothing like unto Him. To Him belongs creation and command, and He has knowledge of all things. By the Lord of heaven and earth, this book is from God, the Truth. God suffices as a witness over His servant, in truth and with truth. God is the Self-Sufficient, and you are the needy ones before the Most Merciful. What God has decreed in this gate has been ordained.

So follow what God has sent down to you in His book, the true and pure truth, openly and strongly. Fear God concerning this gate with truth, and be the best helpers in the way of the gate of the Most High, the Praised One. God has decreed your matter in His book, in the secret of the book with truth, in the cycle of water. So pardon the people and forgive much. God is a witness to what you do. God loves those believers in this gate whose attributes are in the book of God, the Most High, with truth, in the cycle of fire, written. He is the One who has decreed your sustenance in the sky, apportioned if you desire God and the Hereafter.

By your Lord, the Most Merciful, God has not made for you besides the Most High a servant with knowledge of the book, the truth, from the truth, in the secret of the letter B, the All-Knowing. He is the One who has decreed your affairs in His mighty book, in the ways of equality, in the cycle of the gate, organized, so that you may seek His bounty and be grateful morning and evening, with truth, following the judgment of the book much. He is the One who has shown His signs to His servants with the permission of God in the glorious book, with truth, the Praised One, in the ways of equality, uniquely, so that you may learn from the pure mention of God and what you need in the way of His love, with truth, asking and being thankful.

God has intended in this book all goodness, in the name of the gate, in the secret of fire, decreed in the mother of the book. He is the One who has made our hearts the abode of His command and our breasts the vessels of His secrets by His power. God is capable of all things. He is the One who has confirmed our actions in His praiseworthy book to the discerning believers, in a decisive verse of the Quran. "And you did not throw when you threw, but God threw," with truth, capable of all things. Those who commit sins falsely after the truth has come to them from God, the Most High, powerfully, we will burn them in the Hereafter in a great fire as a recompense for their evil deed, justly with its like. I am not unjust to the servants, with truth, even a

tiny bit. Those who do righteous deeds in our remembrance, God will give them of His bounty, with truth, manifold and many times. God is capable of all things.

O people of the Criterion, if you are in truth among the people of the Quran and this remembrance is the truth, the same book, then return to it by the permission of God, your true Master. God has made the return on the Day of Resurrection witnessed. God has decreed what He has ordained, and the matter in the mother of the book concerning fire has been fulfilled. When the brothers of Joseph said to their father, "If a wolf devours him, we are surely losers," on the earth around the fire, they were mentioned in truth. We have revealed to you what God has placed in the depths of this verse, with truth, so that people may believe in God and His signs, with truth, powerfully.

When they said, "The letters 'There is no god but God' are on the day of the beginning on the land of the heart around the fire, famous." "If a wolf devours him, we are surely a group for him," and God is powerful over all things. We have not made it in truth in the secret of Joseph on the land of the Euphrates around the fire, envied. We do not want you to be other than His caller on the earth, with truth, a witness. What do you think of us concerning the truth with God, the Truth? Loss. We have made, by the permission of God, our signs upon the worlds, with truth, around the fire, a guardian. God has permitted them in revelation and interpretation as they will, by what they will, with truth, praised. We have protected them from indication and from what you were away from in untruth, forsaken. God has borne witness, and God suffices as a witness with our signs, with truth. By God, the Truth, they only will what God wills, their Lord, in their secret and their openness, with truth. God is a witness over all things.

Know, servants of the Most Merciful, that we have made clear our signs in this book, with truth, in the cycle of the gate, so that people may be praiseworthy by God, the Praised One. Perhaps people may be thankful to God, the Most High. Say, "Call upon God and His name, the Most Merciful, in the way of the gate, for God has the best names, from the gate, veiled around the fire."

The Surah of the Throne (Surah 16)

In the name of God, the Most Merciful, the Most Compassionate.

When they went away with him and decided to put him in the depths of the well, We inspired him, "You will surely inform them of this affair of theirs while they do not perceive."

Truly, God has sent down the Book, wherein is an explanation of all things, a mercy and good tidings for all the worlds. Praise be to God, who sent down the Book in truth upon our word, so that people might be mentioned in this gate around the fire in the Mother of the Book.

This is Our Book, speaking the truth against you. Yet most people do not believe in God and His signs concerning this gate with truth. God is a witness over all things. O servants of the Most Merciful, We have given you glad tidings by God's permission in the Greater Reminder from the ancient command, with truth upon truth, in this gate, a weighty matter. What God wants from you this day is obedience to God, the Truth, to His command, with truth, the upright truth from God, the Ancient, a reward.

Whoever obeys God in Our command, with truth, out of love for the Greater Reminder of God, and compliance with it, will meet God above the throne, pleased and well-pleasing. But whoever denies Our command rebelliously, in untruth, will taste from the Merciful a tree of boiling water emerging from the root of Sijjin, justly, a Zaqqum. He will have no covenant from God in Our hands, truly and purely. Whoever desires God's covenant fulfills Our covenant in this Reminder of Ours, openly and strongly, with truth.

Fear, O servants of God, the day when the command comes to you from God, the Truth, suddenly and closely, with truth upon truth. On that day, people will possess nothing of Our kingdom except by God's permission, the Truth, through Our servant. God is knowledgeable of all things. Except those who have Our Book around their necks in truth, who were responsive to the Reminder before, with truth and righteousness. The Reminder has fulfilled its covenant with those who came with truth to the righteous covenant.

Fear, O servants of God, the severe seizure of your Lord, the Most Merciful, in truth. God has prepared shackles and chains and fruits with a bitter taste

and a great torment for those who disbelieve in the Book and Our Reminder weakly, and who believe in it only mockingly, falsely and vainly. These are the polytheists before God. They have no judgment from God except the fire of God, the Most High, severe.

Shall I inform you, O servants of God, of Our seizure upon the people on the Day of Decision, with truth upon truth, severe? Whoever turns away from God's Reminder, adorned falsely, and in untruth, deceitfully, by the Lord of heaven and earth, We will make them taste on the Day of Resurrection by the judgment of the Book, with truth, the fire of the fire from the tree of fire at the bottom of the coffin, as decreed in the Mother of the Book.

When the brothers of Joseph went with him to the land of oneness, secretly, around the inscribed line, they placed the letters of oneness, the letter H, in the depths of the well, secretly from the heart, around the fire, veiled. We inspired him, "You will surely inform them of this affair of theirs." God will show them this letter in the place of secrecy around the gate, witnessed. The letters of oneness do not feel anything except God's feeling in the place of the heart, in truth from their Lord. God is a witness over them, with truth.

God has veiled that word with a veil of the secret around the throne, hidden. Those who desire God and His signs in the ways of the gate, with the letter H, these are in truth around the fire, witnessed. God created Joseph and his brothers from the blessed tree of oneness, and people do not know their secrets, what is with God, the Truth, in the Mother of the Book, written around the fire. Do they not know that they do not act except by God's permission, their true Lord? God is truly worshiped after denial and affirmation. The Most Merciful will not ask you on the Day of Resurrection about what they do for themselves; He will ask you about what you do in your secrets and your openness. God is knowledgeable of what you do.

God, there is no god but He, is the truest in speech, unique. God has ordained the share of people in the secret of all signs, except in weakness against the truth. God, the Truth, is truly submissive. God has made His own friends praiseworthy in their deeds, with truth upon truth. God is capable of all things.

Look, O servants of God, We have placed, by God's permission, Our servant in the depths of the well, around the fire, veiled with truth. God has placed

The Surah of the Gate (Surah 17)

in this gate a secret upon a secret, hidden. You will soon know what you were ignorant of before, with truth upon truth, in the garment of the sun, by God's permission, the Most High.

O believers, whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it. God has made him wise with truth upon truth. God has made the Reminder encompassing over people, knowledgeable. God is capable of all things.

The Surah of the Gate (Surah 17)

In the name of God, the Most Merciful, the Most Compassionate.

They came to their father in the evening, weeping.

Truly, this is the Book in which there is no doubt, a guidance from God, the Truth, for all the worlds. We have made it a guidance for Our servants, those who are in this gate, upon the gate, in truth and with truth, around water, witnessed. We have joined you with souls from Our own soul, who are pure in truth and with truth, around fire.

When the truth comes to you, follow it. God has made it in the Book from Us, in truth and with truth, accounted. We have made it with the knowledge of the Book by God's permission, the Most High, from the point of fire, knowledgeable. We have confirmed it from God, who is without peer. God is capable of all things.

O servants of God, if you ask Him for something and He does not respond to you in truth, do not grieve, for it is by God's command from Us, in truth and with truth, serene and praiseworthy. We have shown you the matter in your dream in truth, and if you had revealed it to them, they would have disputed over the matter. God, your Lord, the Truth, knows what is in the breasts. We do not change the condition of a people until they change what is within themselves.

Taste the torment of the blazing fire for what you turned away from this gate. Your Lord is strong and knowing over His servants. We will destroy the wrongdoers with the justice of the people of Pharaoh, with severe torment

and great punishment. Do not grieve over those who deny in your presence and rely on God, your Lord. He is the All-Hearing, All-Knowing, in truth. God is capable of all things.

O people of the earth, whatever you spend in the way of God, the Truth, you will find it in the hands of the Preserver, safeguarded in this gate. O people of the earth, believe in the light that God has sent down with me, purely and truly, and do not follow the footsteps of Satan, for he commands you to associate partners with God, your Lord. God does not forgive associating partners with Him, but He forgives whatever is less than that for whom He wills. God is knowledgeable of all things.

God has decreed for the believing emigrants the forgiveness of the Reminder and the greatest pleasure, according to the judgment of the Book, in the judgment of the Book around the gate, decreed. We have decreed that some kin have greater rights over others, as God has decreed in the Mother of the Book, in the secret of the gate, inscribed. O believers, God has not sent down a sign in the Book, nor in the horizons, nor in the souls, except that people may know, in truth, that the Reminder is the truth from God. God is knowledgeable of all things.

O people of the earth, by your Lord, who is without peer, God has left nothing for Himself after the Reminder and this Book as a proof. Be patient with the truth of God, the Praised One, in this gate. Now, with the truth, the perishing ones perish clearly, and the believers live clearly. God is capable of all things.

O people of the Throne, hear My call from around the fire. I am God; there is no god but Me. Worship Me and establish prayer for the greatest Reminder, purely, without people. Your Lord is God, the Truth, the True One. Those you call upon besides Him are the companions of the fire, justly. The Reminder is the true path, the straight line, around the fire, upright.

O people of the earth, fear God and do not let Satan deceive you from the truth. The Reminder is the truth, with truth. You and those you call upon besides Him are the people of the fire, in the Mother of the Book, written. O people of the earth, have you not considered the creation of the heavens and the earth? If there were two gates from the Reminder, they would have

The Surah of the Gate (Surah 17)

been corrupted. God has managed the kingdom by His gate, the truth. God is knowledgeable of all things.

O believers, fear the Day of Truth. We have gathered you around the fire and will question you about what you have done with the Reminder. In truth, We will make the polytheists taste the heat of the fire with the greatest torment. We will give the patient ones the best reward in the land of saffron, by the judgment of the Book, from the judgment of the gate, a resting place. We have sent it down to the people with truth. People have no choice but to submit and accept. The Reminder clarifies the truth from God, the Most High, uniquely.

The Reminder is from God to give you glad tidings of His promise and to warn you of His vengeance. It is hidden in the Mother of the Book, in the secret of the Book, around the point of fire, preserved. The Reminder is before you, behind you, on your right and left, by God's permission, with truth, so that people may be mentioned in the wonderful signs of this Book, around the gate, in truth. This has been a station for you on the path, clearly known. Fear God, O possessors of intellect, in the secret of God, hidden in the line of this Book, as God has decreed around the fire, veiled.

God has not asked you for any reward in this Book for the Reminder, nor for truth upon truth, except affection for near kin, inscribed around the gate in the Mother of the Book. We have intended to make the believers witnesses on earth, by God's permission, the Most High. God is capable of all things. God has made the Reminder better for you than yourselves, for yourselves, to recite God's signs to you, to purify you, and to bring you out of darkness into light. God is a witness over all things.

This is from the news of the unseen, which We reveal to him, so that people may be mentioned in the wonderful Reminder, with truth, in this gate, around the fire, witnessed. Glory be to the One who is without peer. God has given His servant what He has not given anyone from the gates, with truth upon truth. You have been given knowledge from the greatest Reminder, with truth upon truth, only a little from the letters around the water.

O people of the earth, do not follow the greatest Reminder in what the Ummiya did with Hussain, unjustly, in the sacred land. By God, the Truth, it is the truth, and God is a witness over it. The believers came to Us in

the evening after the Book to weep for the greatest gate. Tell them to settle in the abyss of oneness. God is knowledgeable of what you do. Tell the believers not to follow Satan, for he has been a clear enemy to the believers in the Book of God.

The Surah of the Path (Surah 18)

In the name of God, the Most Merciful, the Most Compassionate.

They said, "O our father, we went racing with one another and left Joseph with our belongings, and a wolf devoured him. But you would not believe us even if we were truthful."

Kaf Ha Ya Ain Sad. Praise be to God, who created the heavens and the earth in truth. Their judgment is decreed from the point of the letter B in the center of the fire around the gate.

We have sent down this book upon you in truth as a clarification, and we have made your sign by God's permission in this book, determined by the judgment of the book, decreed in truth and with truth. Even if all people gathered, they could not produce a letter like it, even if some of them supported others. God, there is no god but He, the living, the worshipped, the ancient. He is knowledgeable of all things, and they encompass nothing of the knowledge of the book except what the Reminder wills. God is capable of all things.

God has created for you a path, this gate, extended, and has ordained for you a mountain, raised in truth and with truth. God has intended to bring you out of darkness into the book, witnessed in truth, so you may seek His bounty from what you were in, away from untruth, forsaken. Seek forgiveness from God, your Master, there is no god but He, the Truth. You will find God oft-returning, merciful at the gate.

He is the one who sent down from the sky upon you, in truth, water from the gate, abundantly. He brought forth for you from your land gardens of joy and colors by His power. He is capable of all things. So you may know that your Lord, the Most Merciful, is knowledgeable of all things. There is no hidden thing in the heavens and the earth except that We have made it

The Surah of the Path (Surah 18)

in this book, around the gate, concealed. God will inform you on the Day of Resurrection from the tongue of the Reminder about what you used to do in your secrets and openly. He is encompassing of all things in truth and with truth.

God has made for us a book, preserved in truth and with truth. God erases what He wills and confirms what He wills, and He has made the Reminder in the Mother of the Book, around the fire, concealed. Those who act in the guardianship of the people of God, the Truth, will witness their deeds from the Reminder, mentioned. Those who earn sin in the path of the tyrant, God has not decreed for their deeds any weight on the Day of Resurrection. God has prepared for them at the bottom of the coffin a great fire. He will show them their deeds as regrets upon themselves, scattered dust on the earth, like a mirage in a desert. The thirsty one thinks it to be water, but when he comes to it, he finds nothing. They will find their deeds in Hell, fire upon fire, iron. This is the recompense for what they used to deny our signs in truth with untruth.

O servants of God, know that the proof of God has been in the Mother of the Book in that gate, eloquently. God has not made the command of the Reminder but Our command, raised in truth and with truth. O people of knowledge, fear God in the Reminder, and God will teach you from the tongue of the Reminder the interpretation of the book, in truth and with truth, uniquely. God has sent down the signs in that book so that people may witness our signs in that gate.

We have sent down the command upon Our servant, in what has been in the Mother of the Book, in truth and with truth, altogether. He has been the servant of God, in truth, on the upright path with justice, around the fire, straight. O people, the command has come to you from the Most Merciful, in truth and with truth, around the fire, uniquely. God has not willed on this day, except His servant, the beloved, in truth and with truth.

Fear God from a day that has been new in the Mother of the Book. God has informed the believers of the judgment of the brothers of Joseph after returning from the land of oneness, what they did to Joseph in truth. God is knowledgeable of all things. When they returned in truth, they said, "O our father, we went racing on the land of blindness and left Joseph with the belongings of oneness from our Lord, who is without peer. The watchers

devoured him with an indication in the abyss of innovation. They were mentioned in the Mother of the Book as the wolf.”

They said the letters “There is no god but God” upon the land of blindness. “You would not believe us in prostration even if we witnessed in truth and with truth, praiseworthy.” This judgment is the truth from God, our Master, as God decreed the prostration of the stars to Hussain upon the dust, judged by the gate around the fire. We have been truthful in our testimony to the secret of oneness from Hussain, in truth and with truth. God suffices as a witness over ourselves in truth and with truth. God knows what is in the heavens and the earth. He is the Most Merciful, upon the Throne, in truth, over all worlds equally.

The Surah of Sinai (Surah 19)

In the name of God, the Most Merciful, the Most Compassionate.

They brought his shirt with false blood. He said, “No, your souls have enticed you to something. Patience is most fitting, and God is the one sought for help against what you describe.”

Alif Lam Mim Ra. Hear the call of your Lord on Mount Sinai: there is no god but He, and I am the Exalted. What God has decreed in the Mother of the Book has been concealed in truth. God has sent down the greatest truth in His word so that people may know that God has preserved fire in the point of ice.

We have made the Reminder from Us, raised in truth and with truth. We have made it powerful with God, and exalted in truth. Fear God, O servants of God. We have favored Our servant above many of those whom We have created, so that you may know that God does what He wills and rules as He pleases, witnessed in truth and with truth.

We bestowed favor upon you in your youth by the command of the Exalted God, when the decree in the Mother of the Book was ordained. We have sent down to you in your maturity this book, a book witnessed in truth and with truth. God has ensured your true matter with Us, and the promise in the Mother of the Book has been fulfilled. We have given you a book in

The Surah of Sinai (Surah 19)

truth and with truth, witnessed in secret. We are the speakers behind you, in truth and with truth, by God's permission, the Exalted, the Powerful.

Convey to the servants Our command, which God has intended for you, in truth and with truth, praiseworthy. Know, O servants of the Most Merciful, if you are in this gate, in truth, fearing God, that God has favored you above the worlds with Our command. Follow what has been revealed to Our servant in this book of the world's judgments, all in truth and with truth. God does not want from you today anything but His remembrance, firmly in truth.

Did not the Most Merciful promise you His signs at this gate as a reminder? Did We not say to you that We have a just measure in every successor, in truth and with truth? Why do you not believe in Our signs if you are sincerely with God, the Exalted, the Strong? God has willed in this book Our secret command, in truth and with truth, so that people may enter the houses of God through their doors, in truth and with truth, humbly and submissively.

God has intended from the men of the house, Our first followers, who were the keepers of the gate in truth, to establish them on the heights around the gate, in truth and with truth, recognizing each by their marks, by God's permission, the Exalted, the Pure, as noble steeds. O evil servants, why do you not believe in this gate of God, the Exalted, the Strong, openly? Did We not create you and mention you in the Mother of the Book, around the gate, remembered? Did We not extend you and guide you in the powerful way of truth? Did We not provide you abundantly from the bounty of the Exalted God? God has made the command of Our servant in truth and with truth, near and singular.

So await the victory of God for yourselves. When Our command comes, it will come suddenly, greatly and mightily. This day is the truth from your Lord. On that day, you will possess nothing of the knowledge of the book, not even a letter, in truth, severed. The sovereignty that day is the truth for the Most Merciful. You will not be able to speak, nor whisper in truth. This is the straight path in the Mother of the Book, in truth and with truth. God has decreed this path around the fire, purely and straight.

They say, "When is it?" Say, "It is with God, perhaps God's command is near." When the brothers of Joseph came with God's shirt to their father,

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with thin, reddish blood, witnessed around the fire, God informed them that Joseph's blood was written as God's fire in the Mother of the Book. God has made the unity of the gates in that greatest gate false blood, thin, as written in the Mother of the Book.

We say, "No, your souls have enticed you with God's command. Patience and reliance on God is most fitting for what God has decreed on the Day of Remembrance, witnessed." God is the one sought for help concerning the matter of Joseph and the gate. God is capable of all things.

The Surah of Light (Surah 20)

In the name of God, the Most Merciful, the Most Compassionate.

And there came a caravan, and they sent their water-drawer, and he let down his bucket. He said, "Good news! This is a boy!" And they concealed him as merchandise, but God is knowledgeable of what they do.

Alif Lam Mim. Listen to what is revealed to you from your Lord. Indeed, you are in the sacred valley, at the point of fire in the heart of ice, around the truth. God has decreed what He has ordained, and the beginning has been witnessed at the point of conclusion. God, there is no god but He, and He is encompassing of all things.

We bestow sovereignty on whom We will among Our servants by God's permission, the Truth, without cause. God's word does not change in truth and with truth. God has made us powerful with the mighty name. When Our command comes in truth suddenly, the hearts will boil over in truth and with truth at that gate, in a great rush. On that day, the believers will rejoice at meeting Us, in truth and with truth, with joy and happiness.

The hands of the Jews and the Christians have become bound in what they say against Us, falsely and deceitfully. God has made Our hands extended, spending on whom We will among Our servants, in truth and with truth, from that gate abundantly. We withhold from whom We will among Our servants, justly and with praise. No one has the right to speak about Us falsely and deceitfully.

The Surah of Light (Surah 20)

Know, O servants of God, that the light has come to you from the Exalted God, brightly, so that you may seek His bounty from what He has decreed in His dominion, in truth and with truth. Do not stray far from your journeys from what God has decreed in your journeys to that gate, in truth and with truth, closely. God is the All-Knowing, and you do not know anything of the knowledge of the book in that gate. We teach those who enter that gate, in truth and with truth, whom We will among Our servants, those who were written as pure in the Mother of the Book.

We have decreed for the wrongdoers the fire of Hell, in the wondrous command of the Exalted God, decreed. O servants of the Most Merciful, God has made among you a reminder and a bearer of good news like yourselves. If you love God, follow him; God will love you. God's promise is true in the Mother of the Book, fulfilled. We have sent down this book from God, blessed upon Our servant, so that you may believe in it and support him. On the day when God calls to you on the land of the heart, praised.

By God, the Truth, if you disbelieve after the Reminder has come to you with strong proof from your Lord, We will make you taste on the Day of Resurrection from the greatest torment in the depths of Hell, greatly. Know, O servants of God, that God has favored us over you with His own favor, and we have favored Our servant over you with Our favor upon you. If you are patient with His signs in truth, We have ordained for you in your book from before, the ordinances of the greatest name of God, in truth and with truth, greatly. Spend in the way of God from what God and His Messenger love, in secret and openly, so that you may be gathered on the Day of Resurrection among the lines of the believers.

Whoever turns away from Our Reminder, God will not accept any of his deeds. Satan has partnered with him in his command in truth, and he is rejected at that gate by God. We have placed protection in the hearts of those who believe in Our signs and glorify their Creator morning and evening from that exalted gate. God is Mighty and Praised. Fear God, O servants of the Most Merciful, and do much good.

O servants of the Most Merciful, take your adornment at every mosque. This is God's command to you at that gate, in truth and with truth, as decreed in the Mother of the Book. We have sent the caravan of love by God's permission to this love. The vision of the heart let down its bucket. He

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said, "Good news! This is the truth. This is a boy unlike any the eyes have seen."

O people of blindness, conceal him as merchandise, altered from unity, so that you may be mentioned by the Exalted God around the fire. We have intended from this boy the greatest word. This is an Arab boy on the land of the heart, pure. God has preserved him in the depths of the well around the fire on the mountain of cold, in truth and for truth.

O believers, fear God and do not sell him for a counted price, away from the pure abyss of oneness. God is seeing of what you do. Know, O servants of God, in truth and with truth, that you should view him not with the eyes of your hearts. You have purchased him for a paltry price, counted dirhams. What God decrees for you in the book, the Reminder knows. You have not been brought forth by the secret of the heart. You come to Us with his shirt stained with false blood, and We say, "No, your souls have enticed you." Patience is most fitting, and God is the one sought for help against what you describe falsely against Our servant.

If you recognize him by God's sight within you, you have been guided like those before you. You bring me his shirt stained with false blood, a phantom, thin and red. But God has accepted this Reminder from you in favor, for you cannot do without it in truth and with truth. Keep God's secret within you. God has made for you a station on the path, standing. Do not give wisdom to the foolish, for they have believed in the Exalted God and His secret and are in the abyss of weakness, weak.

O servants of the Most Merciful, fear God concerning Our trusts in you and guard them as you guard yourselves, beautifully in truth and with truth. If you cannot guard them, return them to the truth and cast them behind the crimson sea in the world of blindness. Conceal them in the axis of splendor on Mount Sinai, in truth. You will find all your deeds with God at this gate in a sealed book, hidden and preserved. God, the Truth, has created you by His command. Do you find today, besides the Exalted God, any helper?

Surah 21