

# Heart of the Íqán

Key passages chosen by Shoghi Effendi  
for inclusion in  
*Gleanings from the Writings of Bahá'u'lláh*

Bilingual Study Edition





ناظر به ایّام قبل شوید که چقدر مردم از اعلی و ادانی  
همیشه منتظر ظهورات احدیّه در هیاکل قدسیّه بوده‌اند  
به قسمی که در جمیع اوقات و اوان مترصد و منتظر  
بودند و دعاها و تضرّع‌ها می نمودند که شاید نسیم  
رحمت الهیّه به وزیدن آید و جمال موعود از سراق غیب  
به عرصه ظهور قدم گذارد. و چون ابواب عنایت مفتوح  
می گردید و غمام مکرمت مرتفع و شمس غیب از افق  
قدرت ظاهر می شد جمیع تکذیب می نمودند و از لقاء  
او که عین لقاءالله است احتراز می جستند

آخر تأمل فرمائید که سبب این افعال چه بود که به این  
قسم با طلعات جمال ذی الجلال سلوک می نمودند؟  
و هر چه که در آن ازمنه سبب اعراض و اغماض آن  
عباد بود حال هم سبب اغفال این عباد شده. و اگر  
بگوئیم حجج الهیّه کامل و تمام نبود لهذا سبب اعتراض  
عباد شد، این کفری است صراح. لأجل آنکه این به  
غایت از فیض فیاض دور است و از رحمت منبسطه  
بعید که نفسی را از میان جمیع عباد برگزیند برای  
هدایت خلق خود و به او حجّت کافیّه وافیّه عطا  
نفرماید و مع ذلک خلق را از عدم اقبال به او معذب  
فرماید. بلکه لم یزل جود سلطان وجود بر همه ممکنات  
به ظهور مظاهر نفس خود احاطه فرموده و آنی نیست  
که فیض او منقطع شود و یا آنکه امطار رحمت از  
غمام عنایت او ممنوع گردد. پس نیست این امورات

*Gleanings, Section XIII*

- 3 Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself.
- 14 Reflect, what could have been the motive for such deeds? What could have prompted such behaviour towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His

محدّثه مگر از انفس محدوده که در وادی کبر و غرور حرکت می نمایند و در صحراهای بُعد سیر می نمایند و به ظنونات خود و هر چه از علمای خود شنیده‌اند همان را تأسی می نمایند. لهذا غیر از اعراض امری ندارند و جز اغماض حاصلی نخواهند. و این معلوم است نزد هر ذی بصری که اگر این عباد در ظهور هر یک از مظاهرشمس حقیقت چشم و گوش و قلب را از آنچه دیده و شنیده و ادراک نموده پاک و مقدّس می نمودند البتّه از جمال الهی محروم نمی ماندند و از حرم قرب و وصال مطالع قدسیّه ممنوع نمی گشتند. و چون در هر زمان حجّت را به معرفت خود که از علمای خود شنیده بودند میزان می نمودند و به عقول ضعیفه آنها موافق نمی آمد لهذا از این گونه امور غیر مرضیّه از ایشان در عالم ظهور به ظهور می آمد.

تا نوبت به موسی رسید و آن حضرت به عصای امر الهیّه با ثعبان قدرت و بیضای معرفت از فاران محبّت و شوکت صمدانیّه از سینای نور به عرصه ظهور به ملکوت بقا و ظاهر شد و جمیع من فی الملک را اثمار شجره وفا دعوت نمود. و شنیده شد که فرعون و ملأ او چه اعتراض ها نمودند و چه مقدار احجار ظنونات از انفس مشرکه بر آن شجره طیّبه وارد آمد. تا به حدّی که فرعون و ملأ او همّت گماشتند که آن نار سدره ربّانیّه را از ماء تکذیب و اعراض افسرده و مخمود نمایند. و غافل از اینکه نار

grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behaviour can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

- 12 Consider Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the

حکمت الهیّه از آب عنصری افسرده نشود و سراج قدرت ربّانیّه از بادهای مخالف خاموشی نپذیرد. بلکه در این مقام ماء سبب اشتعال شود و باد علّت حفظ لو اَنْتُمْ بِالْبَصْرِ الْحَدِيدَ تَنْظُرُونَ وَفِي رِضَى اللَّهِ تَسْلُكُونَ.

مثلاً چون ایّام موسی گذشت و انوار عیسی از فجر روح عالم را احاطه نمود جمیع یهود اعتراض نمودند که آن نفس که در تورات موعود است باید مروج و مکمل شرایع تورات باشد و این جوان ناصری که خود را مسیح الله می نامد حکم طلاق و سبت را که از حکم های اعظم موسی است نسخ نموده. و دیگر آنکه علائم ظهور هنوز ظاهر نشده چنانچه یهود هنوز منتظر آن ظهورند که در تورات مذکور است.

چقدر از مظاهر قدس احدیّه و مطالع نور ازلیّه که بعد از موسی در ابداع ظاهر شده و هنوز یهود به حجابات نفسیّه شیطانیه و ظنونات افکیّه نفسانیّه محتجب بوده و هستند و منتظرند که هیکل مجعول با علامات مذکوره که خود ادراک نموده اند کی ظاهر خواهد شد. کَذَلِكَ أَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَأَخَذَ عَنْهُمْ رُوحَ الْإِيمَانِ وَعَذَّبَهُمْ بِنَارٍ كَانَتْ فِي هَاوِيَةِ الْجَحِيمِ. و این نبود مگر از عدم عرفان یهود عبارات مسطوره در تورات را که در علائم ظهور بعد نوشته شده. چون به حقیقت آن پی نبردند و به ظاهر هم چنین امور واقع نشد لهذا از جمال عیسوی محروم شدند و به لقاء الله فائز نگشتند وَكَانُوا مِنَ الْمُنْتَظَرِينَ. و لم يزل و لا يزال



lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure.

17 And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamoured that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time

جميع امم به همین جعلیات افکار نالائقه تمسک جسته  
و از عیون های لطیفه رقیقه جاریه خود را بی بهره و بی  
نصیب نمودند.

بر اولی العلم معلوم و واضح بوده که چون نار  
محبّت عیسوی حجابات حدود یهود را سوخت و  
حکم آن حضرت فی الجملة جریان بر حسب  
ظاهر یافت، روزی آن جمال غیبی به بعضی از  
اصحاب روحانی ذکر فراق فرمودند و نار اشتیاق  
افروختند و فرمودند که "من می روم و بعد می  
آیم"، و در مقام دیگر فرمودند: "من می روم و می  
آید دیگری تا بگوید آنچه من نگفته ام و تمام  
نماید آنچه را که گفته ام." و این دو عبارت فی  
الحقیقه یکی است لَوْ أَنْتُمْ فِی مَظَاهِرِ التَّوْحِيدِ بِعَیْنِ  
اللّٰهِ تَشْهَدُونَ.

و اگر به دیده بصیرت معنوی مشاهده شود فی الحقیقه  
در عهد خاتم، هم کتاب عیسی و امر او ثابت  
شد. در مقام اسم که خود حضرت فرمود:  
"منم عیسی." و آثار و اخبار و کتاب عیسی را هم  
تصدیق فرمود که مِنْ عِنْدِ اللّٰهِ بوده. در این مقام نه  
در خودشان فرقی مشهود و نه در کتابشان غیریتی  
ملحوظ زیرا که هر دو قائم به امراللّه بودند و هم  
ناطق به ذکراللّه و کتاب هر دو هم مُشعر بر اوامر  
اللّه بود. از این جهت است که خود عیسی فرمود:  
"من می روم و مراجعت می کنم." به مثل شمس که  
اگر شمس الیوم بگوید من شمس یوم قبلم صادق است و  
اگر بگوید در حدود یومی که غیر آنم صادق است. و

immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

19 To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

20 Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all

همچنین در ایام ملاحظه نمائید که اگر گفته شود که کلّ یک شیء اند صحیح و صادق است و اگر گفته شود که به حدود اسمی و رسمی غیر هم اند آن هم صادق است. چنانچه می بینی با اینکه یک شیء اند با وجود این در هر کدام اسمی دیگر و خواصّی دیگر و رسمی دیگر ملحوظ می شود که در غیر آن نمی شود. و به همین بیان و قاعده، مقامات تفصیل و فرق و اتّحاد مظاهر قدسی را ادراک فرمائید تا تلویحات کلمات آن مُبدع اسماء و صفات را در مقامات جمع و فرق عارف شوی و واقف گردی و جواب مسأله خود را در موسوم نمودن آن جمال ازلی در هر مقام خود را به اسمی و رسمی بتمامه بیابی.

چون غیب ازلی و ساذج هوّیه، شمس محمّدی را از افق علم و معانی مشرق فرمود از جمله اعتراضات علمای یهود آن بود که بعد از موسی نبی مبعوث نشود. بلی، طلعتی در کتاب مذکور است که باید ظاهر شود و ترویج ملّت و مذهب او را نماید تا شریعه شریعت مذکوره در تورات همه ارض را احاطه نماید. این است که از لسان آن ماندگان وادی بُعد و ضلالت، سلطان احدیّت می فرماید: "وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ. غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ." ترجمه آن این است که گفتند یهودان دست خدا بسته شده. بسته باد دست های خود ایشان و ملعون شدند به آنچه افترا بستند. بلکه دست های قدرت الهی همیشه باز و مهیمن است، "يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ."

the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.

147 When the Unseen, the Eternal, the divine Essence, caused the Day-star of Muhammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people, of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: “‘The hand of God,’ say the Jews, ‘is chained up.’ Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!” “The hand of God is above their hands.”

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

148 Although the commentators of the Qur'án have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavour to apprehend the purpose thereof. He saith: How false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding! Observe how in this day also, all these people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, **that all Revelation is ended, that the portals of Divine mercy are closed, that from the day-springs of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest.** Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plenteous mercies, the cessation of which no mind can contemplate, has been halted. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavour to quench with the bitter waters of their vain fancy the flame of God's burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God.



چنانچه سلطنت حضرت رسول حال در میان ناس ظاهر و هویدا است. و در اوّل، امر آن حضرت آن بود که شنیدید. چه مقدار اهل کفر و ضلال که علمای آن عصر و اصحاب ایشان باشند بر آن جوهر فطرت و ساذج طینت وارد آوردند. چه مقدار خاشاک ها و خارها که بر محلّ عبور آن حضرت ریختند. و این معلوم است که آن اشخاص به ظنون خبیثه شیطانیه خود اذیت به آن هیکل ازلی را سبب رستگاری خود می دانستند زیرا که جمیع علمای عصر به مثل عبدالله اُبیّ و ابو عامر راهب و کعب بن اشرف و نصر بن حارث، جمیع آن حضرت را تکذیب نمودند و نسبت به جنون و افترا دادند و نسبت هائی که نَعُوذُ بِاللّهِ مِنْ اَنْ یَجْرَی بِهِ الْمِدَادُ اَوْ یَتَحَرَّکَ عَلَیْهِ الْقَلَمُ اَوْ یَحْمِلَهُ الْاَلَوَاحُ. بلی، این نسبت ها بود که سبب ایدای مردم نسبت به آن حضرت شد. و این معلوم و واضح است که علمای وقت اگر کسی را ردّ و طرد نمایند و از اهل ایمان ندانند چه بر سر آن نفس می آید چنانچه بر سر این بنده آمد و دیده شد.

این است که آن حضرت فرمود: "ما اُوذِیَ نَبِیٍّ بِمِثْلِ مَا اُوذِیْتُ." و در فرقان نسبت ها که دادند و اذیت ها که به آن حضرت نمودند همه مذکور است. فَارْجِعُوا اِلَیْهِ لَعَلَّكُمْ بِمَوَاقِعِ الْاَمْرِ تَطْلَعُونَ. حتّی قسمی بر آن حضرت سخت شد که احدی با آن حضرت و اصحاب او چندی معاشرت نمی نمود و هر نفسی که خدمت آن حضرت می رسید کمال اذیت را به او وارد می نمودند.



114 Behold how the sovereignty of Muhammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as ‘Abdu’lláh-i-Ubayy, Abú-‘Ámír, the hermit, Ka’b-ibn-i-Ashraf, and Nadr-ibn-i-Hárith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

115 For this reason did Muhammad cry out: “No Prophet of God hath suffered such harm as I have suffered.” And in the Qur’án are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies.

و حال امروز مشاهده نما که چقدر از سلاطین به اسم آن حضرت تعظیم می نمایند و چقدر از بلاد و اهل آن که در ظلّ او ساکن اند و به نسبت به آن حضرت افتخار دارند، چنانچه بر منابر و گلدسته ها این اسم مبارک را به کمال تعظیم و تکریم ذکر می نمایند. و سلاطینی هم که در ظلّ آن حضرت داخل نشده اند و قمیص کفر را تجدید ننموده اند ایشان هم به بزرگی و عظمت آن شمس عنایت مقررّ و معترف اند. این است سلطنت ظاهره که مشاهده می کنی. و این لابدّ است از برای جمیع انبیاء که یا در حیات و یا بعد از عروج ایشان به موطن حقیقی ظاهر و ثابت می شود

و این معلوم است که تغییرات و تبدیلات که در هر ظهور واقع می شود همان غمامی است تیره که حائل می شود بصر عرفان عباد را از معرفت آن شمس الهی که از مشرق هوّیه اشراق فرموده. زیرا که سال ها عباد بر تقلید آباء و اجداد باقی هستند و به آداب و طریقی که در آن شریعت مقررّ شده تربیت یافته اند، یک مرتبه بشنوند و یا ملاحظه نمایند شخصی که در میان ایشان بوده و در جمیع حدودات بشریّه با ایشان یکسان است و مع ذلک جمیع آن حدودات شرعیّه که در قرن های متواتره به آن تربیت یافته اند و مخالف و منکر آن را کافر و فاسق و فاجر دانسته اند همه را از میان بردارد، البتّه این امور حجاب و غمام است از برای آنهایی که

117 Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none the less confess and acknowledge the greatness and overpowering majesty of that Day-star of loving kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above.

81 It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked,—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are

قلوبشان از سلسبیل انقطاع نچشیده و از کوثر معرفت  
نیاشامیده. و به مجرد استماع این امور چنان محتجب از  
ادراک آن شمس می مانند که دیگر بی سؤال و جواب  
حکم بر کفرش می کنند و فتوی بر قتلش می دهند  
چنانچه دیده اند و شنیده اند از قرون اولی و این زمان نیز  
ملاحظه شد.

پس باید جهدی نمود تا به اعانت غیبی از این حجابات  
ظلمانی و غمام امتحانات ربّانی از مشاهده آن جمال  
نورانی ممنوع نشویم و او را به نفس او بشناسیم

as “clouds” that veil the eyes of those whose inner being hath not tasted the Salsabíl of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

- 82     It behooveth us, therefore, to make the utmost endeavour, that, by God’s invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self.

و بر اولی العلم و افئده منیره واضح است که غیب  
هوئیّه و ذات احدیّه مقدّس از بروز و ظهور و صعود و  
نزول و دخول و خروج بوده و متعالی است از وصف  
هر واصفی و ادراک هر مُدرکی. لم یزل در ذات خود  
غیب بوده و هست و لایزال به کینونت خود مستور از  
ابصار و انظار خواهد بود. " لا تُدرِکُ الْأَبْصَارُ وَ هُوَ  
يُدرِکُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ "

و چون ابواب عرفان ذات ازل بر وجه ممکنات مسدود  
شد لهذا به اقتضای رحمت واسعه " سَبَقَتْ رَحْمَتُهُ كُلَّ  
شَیْءٍ " و وَسِعَتْ رَحْمَتِي كُلَّ شَیْءٍ " جواهر قدس  
نورانی را از عوالم روحانی به هیاکل عزّ انسانی در  
میان خلق ظاهر فرمود تا حکایت نمایند از آن ذات  
ازلیّه و ساذج قدمیّه. و این مرایای قدسیّه و مطالع  
هوئیّه بتمامهم از آن شمس وجود و جوهر مقصود  
حکایت می نمایند، مثلاً علم ایشان از علم او و  
قدرت ایشان از قدرت او و سلطنت ایشان از سلطنت  
او و جمال ایشان از جمال او و ظهور ایشان از ظهور  
او. و ایشانند مخازن علوم ربّانی و مواقع حکمت  
صمدانی و مظاهر فیض نا متناهی و مطالع شمس  
لایزالی

104 To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. **He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men.** “No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”

106 The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: “His grace hath transcended all things; My grace hath encompassed them all” hath caused those luminous **Gems of Holiness** to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. **Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade.**

و این هیاکل قدسیّه مرایای اوّلیّه ازلیّه هستند که  
حکایت نموده‌اند از غیب الغیوب و از کلّ اسماء و  
صفات او از علم و قدرت و سلطنت و عظمت و  
رحمت و حکمت و عزّت و جود و کرم.

و جمیع این صفات از ظهور این جواهر احدیّه ظاهر  
و هویدا است. و این صفات مختصّ به بعضی، دون  
بعضی نبوده و نیست. بلکه جمیع انبیای مقربین و  
اصفیای مقدّسین به این صفات موصوف و به این  
اسماء موسوم اند. نهایت بعضی در بعضی مراتب اشدّ  
ظهوراً و اعظم نوراً ظاهر می شوند. چنانچه می  
فرماید: " تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ. " پس  
معلوم و محقّق شد که محلّ ظهور و بروز جمیع این  
صفات عالیه و اسمای غیر متناهیّه انبیاء و اولیای او  
هستند، خواه بعضی از این صفات در آن هیاکل نوریّه  
بر حسب ظاهر، ظاهر شود و خواه نشود. نه این  
است که اگر صفتی بر حسب ظاهر از آن ارواح مجرّده  
ظاهر نشود نفی آن صفت از آن محالّ صفات الهیّه  
ومعادن اسماء ربویّه شود. لهذا بر همه این وجودات  
منیره و طلعات بدیعه حکم جمیع صفات الله از سلطنت  
و عظمت و امثال آن جاری است اگر چه بر حسب  
ظاهر به سلطنت ظاهره و غیر آن ظاهر نشوند.



109 **These Tabernacles of holiness, these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles.** By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.

110 These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, **all the Prophets of God, His well-favoured, His holy, and chosen Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light.** Even as He hath revealed: “Some of the Apostles We have caused to excel the others.”

It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. **That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God’s attributes and the Treasuries of His holy names did not actually possess it.** Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty.

حاملان امانت احدیه که در عوالم ملکیه به حکم  
 جدید و امر بدیع ظاهر می شوند چون این اطیّار عرش  
 باقی از سماء مشیت الهی نازل می گردند و جمیع بر امر  
 مبرم ربّانی قیام می فرمایند لهذا حکم یک نفس و یک  
 ذات را دارند، چه جمیع از کأس محبت الهی شاربند و از  
 اثمار شجره توحید مرزوق. و این مظاهر حق را دو  
 مقام مقرر است. یکی مقام صرف تجرید و جوهر  
 تفرید. و در این مقام اگر کل را به یک اسم و رسم  
 موسوم و موصوف نمائی بآسی نیست، چنانچه می  
 فرماید: "لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ." زیرا که جمیع  
 مردم را به توحید الهی دعوت می فرمایند و به کوثر  
 فیض و فضل نامتناهی بشارت می دهند و کل به خلع  
 نبوت فائزند و به رداء مکرم مفتخر. این است که  
 نقطه فرقان می فرماید: "أَمَّا النَّبِيُّونَ فَأَنَا." و همچنین  
 می فرماید: منم آدم اوّل و نوح و موسی و عیسی. و  
 همین مضمون را طلعت علوی هم فرموده اند. و امثال  
 این بیانات که مشعر بر توحید آن مواقع تجرید است از  
 مجاری بیانات ازلیّه و مخازن لئالی علمیه ظاهر شده و  
 در کتب مذکور گشته. و این طلعات مواقع حکم و  
 مطالع امرند، و امر مقدّس از حجابات کثرت و  
 عوارضات تعدّد است. این است که می فرماید: "وَمَا  
 أَمْرُنَا إِلَّا وَاحِدَةٌ." و چون امر واحد شد البتّه مظاهر

161 The Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. **Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person.** For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: “No distinction do We make between any of His Messengers!” For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honoured with the mantle of glory. Thus hath Muhammad, the Point of the Qur’án, revealed: “I am all the Prophets.” Likewise, He saith: “I am the first Adam, Noah, Moses, and Jesus.” Similar statements have been made by ‘Alí. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God’s immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the day-springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: “Our Cause is but one.” Inasmuch as the Cause is one

امر هم واحدند. و همچنین ائمه دین و سراج های  
یقین فرمودند: " اَوَّلُنَا مُحَمَّدٌ وَاٰخِرُنَا مُحَمَّدٌ وَاَوْسَطُنَا  
مُحَمَّدٌ. "

باری، معلوم و محقق آن جناب بوده که جمیع انبیاء  
هیاکل امرالله هستند که در قمائص مختلفه ظاهر  
شدند. و اگر به نظر لطیف ملاحظه فرمائی همه را در  
یک رضوان ساکن بینی و در یک هوا طائر و بر یک  
بساط جالس و بر یک کلام ناطق و بر یک امر آمر.  
این است اتحاد آن جواهر وجود و شمس غیر محدود و  
معدود. پس اگر یکی از این مظاهر قدسیّه بفرماید:  
من رجوع کلّ انبیاء هستم، صادق است. و همچنین  
ثابت است در هر ظهور بعد، صدق رجوع ظهور قبل.  
و مقام دیگر مقام تفصیل و عالم خلق و رتبه حدودات  
بشریه است. در این مقام هر کدام را هیکلی معین و  
امری مقرر و ظهوری مقدر و حدودی مخصوص است  
چنانچه هر کدام به اسمی موسوم و به وصفی موصوف  
و به امری بدیع و شرعی جدید مأمورند. چنانچه می  
فرماید: " تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ  
كَلَّمَ اللّٰهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَاَتَيْنَا عِيسٰى ابْنَ مَرْيَمَ  
الْبَيِّنَاتِ وَاَيَّدْنَاهُ بِرُوحِ الْقُدُسِ. "

and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muhammadan Faith, those lamps of certitude, have said: “Muhammad is our first, Muhammad our last, Muhammad our all.”

162 It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them **all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith.** Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendour. Wherefore, should one of these Manifestations of Holiness proclaim saying: “I am the return of all the Prophets,” He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established.

191 The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite Mission, and is entrusted with a particular Revelation. Even as He saith: “Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.”

نظر به اختلاف این مراتب و مقامات است که بیانات و کلمات مختلفه از آن ینایع علوم سبحانی ظاهر می شود و إِلَّا فی الحقیقه نزد عارفین معضلات مسائل الهیّه، جمیع در حکم یک کلمه مذکور است. چون اکثرناس اطلاع بر مقامات مذکوره نیافته‌اند این است که درکلمات مختلفه آن هیاکل متحدّه مضطرب و متزلزل می شوند.

باری، معلوم بوده و خواهد بود که جمیع این اختلافات کلمات از اختلافات مقامات است. این است که در مقام توحید و علوّ تجرید، اطلاق ربوبیّت و الوهیّت و احدیّت صرفه و هوّیه بخته بر آن جواهر وجود شده و می شود زیرا که جمیع بر عرش ظهوراللّه ساکن اند و بر کرسیّ بطون اللّه واقف. یعنی ظهوراللّه به ظهورشان ظاهر و جمال اللّه از جمالشان باهر. چنانچه نعمات ربوبیه از این هیاکل احدیه ظاهر شد.

و در مقام ثانی که مقام تمیز و تفصیل و تحدید و اشارات و دلالات ملکیه است عبودیّت صرفه و فقر بحت و فنای باتّ از ایشان ظاهر است. چنانچه می فرماید: "إِنِّی عَبْدُ اللّٰهِ وَ مَا أَنَا إِلَّا بَشَرٌ مِّثْلُکُمْ."

اگر شنیده شود از مظاهر جامعۀ: "إِنِّی أَنَا اللّٰهُ"، حقّ است و ریبی در آن نیست. چنانچه به کرات

- 192 It is because of this difference in their station and mission that the words and utterances flowing from these Wellsprings of divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.
- 193 It hath ever been evident that all these divergences of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of divine Revelation, and are established upon the seat of divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the divine Being.
- 194 Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards,—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: “I am the servant of God. I am but a man like you.”
- 196 Were any of the all-embracing Manifestations of God to declare: “I am God!” He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes



مبرهن شد که به ظهور و صفات و اسمای ایشان  
 ظهورالله و اسم الله و صفة الله در ارض ظاهر. این  
 است که می فرماید: "وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ  
 رَمَى. " و همچنین " إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
 اللَّهَ. " و اگر نغمه انبی رسول الله برآرند، این نیز  
 صحیح است و شکی در آن نه. چنانچه می فرماید:  
 "مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ. "  
 و در این مقام همه مرسل اند از نزد آن سلطان  
 حقیقی و کینونت ازلی. و اگر جمیع ندای انا خاتم  
 النبیین بر آرند آن هم حق است و شبهه را راهی نه و  
 سبیلی نه زیرا که جمیع حکم یک ذات و یک نفس و  
 یک روح و یک جسد و یک امر دارند و همه مظهر  
 بدئیت و ختمیت و اولیت و آخریت و ظاهریت و  
 باطنیت آن روح الارواح حقیقی و سازج السّواذج ازلی  
 اند. و همچنین اگر بفرمایند: "نَحْنُ عِبَادُ اللَّهِ"، این نیز  
 ثابت و ظاهر است. چنانچه به ظاهر در منتهی رتبه  
 عبودیت ظاهر شده اند، احدی را یارای آن نه که به آن  
 نحو از عبودیت در امکان ظاهر شود. این است که از  
 آن جواهر وجود در مقام استغراق در بحار قدس  
 صمدی و ارتقاء به معارج معانی سلطان حقیقی، اذکار  
 ربوبیه و الوهیّه ظاهر شد. اگر درست ملاحظه شود  
 در همین رتبه منتهای نیستی و فنا در خود مشاهده  
 نموده اند در مقابل هستی مطلق و بقای صرف، که گویا



and names, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: “Those shafts were God’s, not Thine!” And also He saith: “In truth, they who plighted fealty unto thee, really plighted that fealty unto God.” And were any of them to voice the utterance: “I am the Messenger of God,” He also speaketh the truth, the indubitable truth. Even as He saith: “Muhammad is not the father of any man among you, but He is the Messenger of God.” Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: “I am the Seal of the Prophets,” they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the “Beginning” and the “End,” the “First” and the “Last,” the “Seen” and “Hidden”—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: “We are the servants of God,” this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself.

Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy.

خود را معدوم صرف دانسته‌اند و ذکر خود را در آن  
ساحت شرک شمرده‌اند. زیرا که مطلق ذکر در این مقام  
دلیل هستی و وجود است و این نزد واصلان بس  
خطا، چه جای آنکه ذکر غیر شود و قلب و لسان و  
دل و جان به غیر ذکر جانان مشغول گردد و یا چشم،  
غیر جمال او ملاحظه نماید و یا گوش، غیر نغمه او  
شنود و یا رجل در غیر سبیل او مشی نماید.

باری، نظر به این مقام، ذکر ربوبیه و امثال ذلک از  
ایشان ظاهر شده و در مقام رسالت اظهار رسالت  
فرمودند و همچنین در هر مقام به اقتضای آن ذکری  
فرمودند و همه را نسبت به خود داده‌اند از عالم امر الی  
عالم خلق و از عوالم ربوبیه الی عوالم ملکیه. این است  
که آنچه بفرمایند و هرچه ذکر نمایند از الوهیت و  
ربوبیت و نبوت و رسالت و ولایت و امامت و  
عبودیت، همه حقّ است و شبهه ای در آن نیست.  
پس باید تفکّر در این بیانات که استدلال شده نمود  
تا دیگر از اختلافات اقوال مظاهر غیبیه و مطالع  
قدسیّه احدی را اضطراب و تزلزل دست ندهد.

For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

198 By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of Holiness may cease to agitate the soul and perplex the mind.

آنچه در آسمان ها و زمین است محالّ بروز صفات و اسمای الهی هستند چنانچه در هر ذره آثار تجلّی آن شمس حقیقی ظاهر و هویدا است که گویا بدون ظهور آن تجلّی در عالم ملکی هیچ شیء به خلعت هستی مفتخر نیاید و به وجود مشرّف نشود. چه آفتاب های معارف که در ذره مستور شده و چه بحرهای حکمت که در قطره پنهان گشته. خاصّه انسان که از بین موجودات به این خلّع تخصیص یافته و به این شرافت ممتاز گشته. چنانچه جمیع صفات و اسمای الهی از مظاهر انسانی به نحو اکمل و اشرف ظاهر و هویدا است وکلّ این اسماء و صفات راجع به اوست. این است که فرموده :

"الْإِنْسَانُ سِرٌّ وَ أَنَا سِرٌّ." و آیات متواتره که مدلّ و مشعر بر این مطلب رقیق لطیف است در جمیع کتب سماویّه و صحف الهیّه مسطور و مذکور است. چنانچه می فرماید:

"سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ." و در مقام دیگر می فرماید: "وَ فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ." و در مقام دیگر می فرماید: "لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ." چنانچه سلطان بقا، روح من فی سرادق العماء فداه می فرماید: "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ."

107 Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: “Man is My mystery, and I am his mystery.” Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: “We will surely show them Our signs in the world and within themselves.” Again He saith: “And also in your own selves: will ye not then behold the signs of God?” <sup>74</sup> And yet again He revealeth: “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves.” In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: “He hath known God who hath known himself.”

باری، از این بیانات معلوم شد که جمیع اشیاء حاکی  
از اسماء و صفات الهیّه هستند. هر کدام به قدر  
استعداد خود مدّل و مشعرند بر معرفت الهیّه به قسمی  
که احاطه کرده است ظهورات صفاتیّه و اسمائیّه همه  
غیب و شهود را. این است که می فرماید: "أَيُّكُونُ  
لِغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهَرُ  
لَكَ عَمِيَّتٌ عَيْنٌ لَا تَرَاكَ." و باز سلطان بقا می  
فرماید: "مَا رَأَيْتُ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُ اللَّهَ فِيهِ أَوْ قَبْلَهُ أَوْ  
بَعْدَهُ. و در روایت کُمیل "نورٌ أَشْرَقَ مِنْ صُبْحِ الْأَزَلِ  
فَيَلْوَحُ عَلَى هَيْكَلِ التَّوْحِيدِ آثَارُهُ." و انسان که اشرف  
واکمل مخلوقات است أَشَدُّ دَلَالَةً وَأَعْظَمُ حِكَايَةً است  
از سائر معلومات و اکمل انسان و افضل و الطف او  
مظاهر شمس حقیقتند. بلکه ما سوای ایشان موجودند  
به اراده ایشان و متحرّکند به افاضه ایشان.

109 From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things, visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise, hath the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the Morn of eternity, and lo! its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of their Will, and move and have their being through the outpourings of their grace.

و از جمله ادله بر اثبات این امر آنکه در هر عهد و عصر که غیب هوّیه در هیکل بشریّه ظاهر می شد بعضی از مردمی که معروف نبودند و علاقه به دنیا و جهتی نداشته‌اند به ضیاء شمس نبوّت مستضیّ و به انوار قمر هدایت مهتدی می شدند و به لقاءالله فائز می گشتند. لهذا این بود که علمای عصر و اغنیای عهد استهزاء می نمودند. چنانچه از لسان آن گمراهان می فرماید: "فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا و مَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي الرَّأْيِ و مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ." اعتراض می نمودند و به آن مظاهر قدسیّه می گفتند که متابعت شما نکرده مگر ارادل ما که اعتنائی به شأن آنها نیست و مقصودشان این بوده که علماء و اغنیاء و معارف قوم به شما ایمان نیاوردند و به این دلیل و امثال آن، استدلال بر بطلان من له الحقّ می نمودند.

و اما در این ظهور اظهر و سلطنت عظمی جمعی از علمای راشدین و فضیّای کاملین و فقهای بالغین از کأس قرب و وصال مرزوق شدند و به عنایت عظمی فائز گشتند و از کون و امکان در سبیل جانان گذشتند.



246 Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of divine guidance, and would attain unto the divine Presence. For this reason, the divines of the age and those possessed of wealth, would scorn and scoff at these people. Even as He hath revealed concerning them that erred: “Then said the chiefs of His people who believed not, ‘We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars.’” They caviled at those holy Manifestations, and protested saying: “None hath followed you except the abject amongst us, those who are worthy of no attention.” Their aim was to show that no one amongst the learned, the wealthy, and the renowned believed in them. By this and similar proofs they sought to demonstrate the falsity of Him that speaketh naught but the truth.

247 In this most resplendent Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honour of His most excellent favour. They have renounced, for the sake of the Beloved, the world and all that is therein.

همه اینها مهتدی و مقرّ و مدعن گشتند برای آن شمس  
ظهور به قسمی که اکثری از مال و عیال گذشتند و به  
رضای ذی الجلال پیوستند. و از سر جان برای جانان  
برخاستند و انفاق نمودند به جمیع آنچه مرزوق گشته  
بودند. به قسمی که سینه هاشان محلّ تیرهای مخالفین  
گشت و سرهاشان زینت سنان مشرکین. چنانچه ارضی  
نماند مگر آنکه از دم این ارواح مجرّده آشامید و سیفی  
نماند مگر آنکه به گردن هاشان ممسوح گشت. و دلیل بر  
صدق قولشان فعلشان بس. آیا شهادت این نفوس  
قدسیّه که به این طریق جان در راه دوست دادند که همه  
عالم از ایثار دل و جانشان متحیر گشتند کفایت نمی کند  
برای این عبادی که هستند، و انکار بعضی عباد که دین  
را به درهمی دادند و بقا را به فنا تبدیل نمودند و کوثر قرب  
را به چشمه های شور معاوضه کردند و بجز اخذ اموال  
ناس مرادی نجویند؟ چنانچه مشاهده می شود که کلّ به  
زخارف دنیا مشغول شده اند و از ربّ اعلی دور مانده.

حال انصاف دهید که شهادت اینها مقبول و مسموع  
است که قولشان و فعلشان موافق و ظاهرشان و باطنشان  
مطابق به نحوی که تَاهَتْ الْعُقُولُ فِي أَعْمَالِهِمْ وَ تَحَيَّرَتْ  
النُّفُوسُ فِي أَصْطِبَارِهِمْ وَ بِمَا حَمَلَتْ أَجْسَادُهُمْ وَ یا شهادت  
این معرضین که بجز هوای نفس نفسی بر نیارند و از قفس  
ظنونات باطله نجاتی نیافته اند؟ و در یوم سر از فراش  
برندارند مگر چون خفّاش ظلمانی در طلب دنیای فانیه

249 All these were guided by the light of that Sun of divine Revelation, confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marvelled at the manner of their sacrifice, suffice the people of this day? Is it not sufficient witness against the faithlessness of those who for a trifle betrayed their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the divine Presence for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.

250 Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behaviour conforms with their inner life? The mind is bewildered at their deeds, and the soul marvelleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labour to advance the aims of their sordid life. Immersed in

کوشند و در لیل راحت نشوند مگر در تدبیرات امورات  
دانیه کوشند. به تدبیر نفسانی مشغول گشته و از تقدیر  
الهی غافل شده‌اند. روز به جان در تلاش معاشند و شب  
در تزیین اسباب فراش. آیا در هیچ شرع و ملّتی جایز  
است که به اعراض این نفوس محدوده متمسّک شوند و از  
اقبال و تصدیق نفوسی که از جان و مال و اسم و رسم  
و ننگ و نام در رضای حقّ گذشته‌اند اغفال نمایند؟

به چه عشق و حبّ و محبّت و ذوق که جان رایگان در  
سبیل سبحان انفاق نمودند چنانچه بر همه واضح و مبرهن  
است. با وجود این چگونه این امر را سهل شمرند؟ آیا در  
هیچ عصر چنین امر خطیری ظاهر شده و آیا اگر این  
اصحاب مجاهد فی الله نباشند دیگر که مجاهد خواهد  
بود؟ و آیا اینها طالب عزّت و مکنت و ثروت بودند؟ و  
آیا مقصودی جز رضای حقّ داشتند؟ و اگر این همه  
اصحاب با این آثار عجیبه و افعال غریبه باطل باشند  
دیگر که سزاوار است که دعوی حقّ نماید؟ قسم به خدا  
که همین فعلشان برای جمیع من علی الارض حجّت کافی  
و دلیل وافی است لو کان الناس فی اسرار الامر  
یَتَفَكَّرُونَ. "وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ."

حال ملاحظه فرمائید با این شهدای صادق که نصّ  
کتاب شاهد بر صدق قول ایشان است، چنانچه دیده  
اید که همه جان و مال و زن و فرزند و کلّ ما یملک را  
انفاق نموده‌اند و به اعلیٰ غرف رضوان عروج فرمودند،

their selfish schemes, they are oblivious of the divine Decree. In the day-time they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls, and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life, and substance, their fame and renown, their reputation and honour?

251 With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious! To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these companions be not the true strivers after God, who else could be called by this name? Have these companions been seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good-pleasure of God? If these companions, with all their marvellous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine Revelation. “And they who act unjustly shall soon know what lot awaiteth them!”

252 Consider these martyrs of unquestionable sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted

شهادت این طلعات عالیه و انفس منقطعه بر تصدیق  
این امر عالی متعالی مقبول نیست و شهادت این گروه  
که برای ذهب از مذهب گذشته‌اند و برای جلوس بر  
صدر از اوّل ما صدر احتراز جسته‌اند بر بطلان این  
نور لائح جائز و مقبول است؟ با اینکه جمیع مردم  
ایشان را شناخته‌اند و این قدر ادراک نموده‌اند که از  
ذره‌ای از اعتبار ظاهری ملکی در سبیل دین الهی نمی  
گذرند تا چه رسد به جان و مال و غیره.

beings to the truth of this pre-eminent and glorious Revelation and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.

ای برادر من، شخص مجاهد که اراده نمود قدم طلب و سلوک در سبیل معرفت سلطان قَدَم گذارد باید در بدایت امر قلب را که محلّ ظهور و بروز تجلّی اسرار غیبی الهی است از جمیع عبارات تیره علوم اکتسابی و اشارات مظاهر شیطانی پاک و منزّه فرماید و صدر را که سریر ورود و جلوس محبّت محبوب ازلی است لطیف و نظیف نماید. و همچنین دل را از علاقه آب و گل یعنی از جمیع نقوش شبیحّه و صور ظلّیه مقدّس گرداند به قسمی که آثار حبّ و بغض در قلب نماند که مبادا آن حبّ او را به جهتی بی دلیل میل دهد و یا بغض او را از جهتی منع نماید. چنانچه الیوم اکثری به این دو وجه، از وجه باقی و حضرت معانی باز مانده‌اند و بی شبان در صحراهای ضلالت و نسیان می چرند. و باید در کلّ حین توکّل به حقّ نماید و از خلق اعراض کند و از عالم تراب منقطع شود و بگسلد و به ربّ الارباب در بندد. و نفس خود را بر احدی ترجیح ندهد و افتخار و استکبار را از لوح قلب بشوید و به صبر و اصطبار دل بندد و صمت را شعار خود نماید و از تکلم بی فائده احتراز کند. چه زبان ناری است افسرده و کثرت بیان سمّی است هلاک کننده. نار ظاهری اجساد را محترق نماید و نار لسان ارواح و افئده را بگدازد. اثر آن نار به ساعتی فانی شود و اثر این نار به قرنی باقی ماند.



213 O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.

و غیبت را ضلالت شمرد و به آن عرصه هرگز قدم  
نگذارد، زیرا غیبت سراج منیر قلب را خاموش نماید و  
حیات دل را بمیراند. به قلیل قانع باشد و از طلب  
کثیر فارغ. مصاحبت منقطعین را غنیمت شمارد و  
عزلت از متمسکین و متکبرین را نعمت شمرد. در  
اسحار به اذکار مشغول شود و به تمام همت و اقتدار  
در طلب آن نگار کوشد. غفلت را به نار حبّ و  
ذکر بسوزاند و از ما سوی الله چون برق درگذرد. و  
بر بی نصیبان نصیب بخشد و از محرومان عطا و  
احسان دریغ ندارد. رعایت حیوان را منظور نماید تا  
چه رسد به انسان و اهل بیان. و از جانان جان دریغ  
ندارد و از شماتت خلق از حقّ احتراز بجوید. و آنچه  
برای خود نمی پسندد برای غیر نپسندد و نگوید آنچه  
را وفا نکند. و از خاطیان در کمال استیلاء درگذرد  
و طلب مغفرت نماید. و بر عاصیان قلم عفو درکشد  
و به حقارت ننگرد زیرا حسن خاتمه مجهول است. ای  
بسا عاصی که در حین موت به جوهر ایمان موفّق شود  
و خمر بقا چشد و به ملأ اعلی شتابد و بسا مطیع و  
مؤمن که در وقت ارتقای روح تقلیب شود و به اسفل  
درکات نیران مقرّ یابد. باری، مقصود از جمیع این  
بیانات متقنه و اشارات محکمه آن است که سالک و  
طالب باید جز خدا را فنا داند و غیر معبود را معدوم  
شمرد.

214 That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire.

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

و این شرایط از صفات عالین و سحیّه روحانیّین  
است که در شرایط مجاهدین و مشی سالکین در  
مناهج علم الیقین ذکر یافت. و بعد از تحقّق این  
مقامات برای سالک فارغ و طالب صادق، لفظ مجاهد  
درباره او صادق می آید. و چون به عمل "و الذین  
جَاهِدُوا فِینَا " مؤیّد شد البتّه به بشارت " لَنَهْدِيَنَّهُمْ  
سُبُلَنَا " مستبشر خواهد شد.

و چون سراج طلب و مجاهده و ذوق و شوق و عشق و  
وله و جذب و حبّ در قلب روشن شد و نسیم محبّت  
از شطر احدیّه وزید ظلمت ضلالت شکّ و ریب زائل  
شود و انوار علم و یقین همه ارکان وجود را احاطه  
نماید. در آن حین بشیر معنوی به بشارت روحانی از  
مدینه الهی چون صبح صادق طالع شود و قلب و نفس  
و روح را به صور معرفت از نوم غفلت بیدار نماید. و  
عنایات و تأییدات روح القدس صمدانی حیات تازه  
جدید مبذول دارد به قسمی که خود را صاحب چشم  
جدید و گوش بدیع و قلب و فؤاد تازه می بیند و  
رجوع به آیات واضحہ آفاقیه و خفیّات مستوره انفسیّه  
می نماید و به عین الله بدیعه در هر ذرّه بابی مفتوح  
مشاهده نماید برای وصول به مراتب عین الیقین و حقّ  
الیقین و نور الیقین، و در جمیع اشیاء اسرار تجلّی  
وحدانیّه و آثار ظهور صمدانیّه ملاحظه کند.

215 These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the Path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: “Whoso maketh efforts for Us,” he shall enjoy the blessing conferred by the words: “In Our ways shall We assuredly guide him.”

216 Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker’s heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

قسم به خدا که اگر سالک سبیل هدی و طالب  
معارج تقی به این مقام بلند اعلی واصل گردد رائج  
حق را از فرسنگ های بعیده استنشاق نماید و صبح  
نورانی هدایت را از مشرق کلّ شیء ادراک کند و هر  
ذره و هرشیء او را دلالت بر محبوب و مطلوب نماید  
و چنان ممیز شود که حق را از باطل، چون شمس از  
ظلّ، فرق گذارد. مثلاً اگر نسیم حق از مشرق ابداع  
وزد و او در مغرب اختراع باشد البتّه استشمام کند.  
و همچنین جمیع آثار حق را از کلمات بدیعه و اعمال  
منیعه و افعال لمیعه، از افعال و اعمال و آثار ما سوی  
امتیاز دهد چنانچه اهل لؤلؤ، لؤلؤ را از حجر و  
انسان، ربیع را از خریف و حرارت را از برودت. و  
دماغ جان چون از زکام کون و امکان پاک شد البتّه  
رائحه جانان را از منازل بعیده بیابد و از اثر آن رائج  
به مصر ایقان حضرت منّان وارد شود و بدایع  
حکمت حضرت سبّحانی را در آن شهر روحانی  
مشاهده کند و جمیع علوم مکنونه را از اطوار ورقه  
شجره آن مدینه استماع نماید و از تراب آن مدینه  
تسبیح و تقدیس ربّ الارباب به گوش ظاهر و باطن  
شنود و اسرار رجوع و ایاب را به چشم سرّ ملاحظه  
فرماید. چه ذکر نمایم از آثار و علامات و ظهورات  
و تجلّیات که به امر سلطان اسماء و صفات در آن

217 I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savours of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, words and ways of men, even as the jeweller who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree—which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of “return” and “revival.”



مدینه مقدر شده. بی آب رفع عطش نماید و بی نار  
حرارت محبة الله بيفزايد. در هر گیاهی حکمت بالغه  
معنوی مستور است و بر شاخسار هر گل هزار بلبل  
ناطقه در جذب و شور. از لاله های بدیعش سر  
نار موسوی ظاهر و از نفحات قدسیه اش نفحه روح  
القدس عیسوی باهر. بی ذهب غنا بخشد و بی فنا  
بقا عطا فرماید. در هر ورقش نعیمی مکنون و در  
هر غرفه اش صد هزار حکمت مخزون.

و مجاهدین فی الله بعد از انقطاع از ما سوی چنان به  
آن مدینه انس گیرند که آنی از آن منفک نشوند.  
دلائل قطعیّه را از سنبل آن محفل شنوند و براهین  
واضحہ را از جمال گل و نوای بلبل اخذ نمایند. و این  
مدینه در رأس هزار سنه او آزید او اقلّ تجدد شود و  
تزئین یابد.

آن مدینه کتب الهیه است در هر عہدی. مثلاً در  
عہد موسی تورات بود و در زمن عیسی انجیل و در  
عہد محمد رسول الله فرقان و در این عصر بیان و  
در عہد مَنْ يَبْعَثُهُ اللهُ کتاب او که رجوع کلّ کتب به آن  
است و مهیمن است بر جمیع کتب.



How unspeakably glorious are the signs, the tokens, the revelations, and splendours which He Who is the King of names and attributes hath destined for that City! The attainment of this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

218 They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

219 That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'án; in this day the Bayán; and in the dispensation of Him Whom God will make manifest His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.





