Kitab i Badi

Baha'u'llah

Translation Notes

This English translation of the Kitab i Badi was done entirely using GPT4. As of 2023, GPT4 is state of the art machine translation, capable of producing much higher quality tranlsations than other translation services such as Google's. Despite the obscurity of the book's original language, a mixture of Persian and Arabic that was in use by 19th century Persian Baha'is, this translation produced by GPT4 is for the most part perfectly intelligible.

However, when reading this translation one should keep in mind that this translation is after all a machine-translation, and as a result some aspects of the translation violate common sense. For example, in this book refers to the "people of the Bayan", but GPT translates the proper noun "Bayan" into its English meaning, so the phrase is translated throughout the book as "people of utterance" or "people of eloquence". This is obviously not desirable, but it is something that someone well-read in the Baha'i writings can easily spot.

Kitab i Badi

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

مکتوبت، که مُشعر بر بعض روایات غیر مُحقّقه و اخبارات غَیر صادقه بود، به این عبد فانی واصل. از جهتی ابواب سرور گشود و از جهتی ابواب حزن مفتوح نمود. اما سرور چه که مشعر بر سلامتی بود، و اما حزن نظر به آن که مشاهده شد که بالاخرة انفس مشرکه تو را از شطر احدیه ممنوع نموده اند و از نفحات حب الهیه محروم داشته اند. نَسئَلُ الله بأن یَنصَرِفَکَ عَنهُم و یُقَلبَکَ إلی وجهِهِ المُنیر. و چون این عبد ملاحظه نمود که آنچه مرقوم داشته از فطرت ظاهر نشده، بلکه از کلمات کاذبه انفس مشرکه بوده، که نزد تو مذکور داشته اند،[۲] لذا خالصاً لوجهِ الله و حباً لَکَ لازم شد که جوابَ مذکور دارم، که شاید به قوه رب الارباب حجاب اعظم و سُبُحات جلال را به انامل قدرت و انقطاع شق نمائی و به مقری که مقدس از ذکر و اشاره و کلمات و عبارات است صعود نمائی، و سباحان قلزم کبریائی و طایران هواء عز ربانی را از طیور ظلمانی تمیز دهی.

out of love for you, to provide the mentioned response. Perhaps by the strength of the Lord of Lords, you will break the greatest veil and the glories of majesty with the fingers of power and detachment, ascend to the sanctified place that is beyond mention, indication, words, and expressions, and distinguish the swimmers of the great ocean and the birds of the divine sky from the birds of darkness.

2. Although it is observed that the greatest veil has completely deprived insight from the highest perspective, since you had mentioned advice in the apparent words, it became necessary for this servant to inform you of the extent to which I have been blessed with divine grace and the manifestations of the glory of the Everlasting. Perhaps you will not be deprived of the sanctuary of honor and sanctity and remain without a share of the Holy Kaaba of detachment. Although words were heard from the blessed tongue and this servant has become hopeless about most people due to their content, it is expressed solely for the sake of Allah, that perhaps you will be blessed by a breeze from the Paradise of honor and sanctity and by a fruit from the Tree of Sidrah which is neither of the East nor the West.

And those words were as follows: "Indeed, most people suckle from the breast of negligence and ignorance today[3], and the days of their weaning have not come to them, let alone their maturity. Therefore, words have no effect on them, for they do not under-

اگرچه مشاهده می شود که حجاب اکبر بصرت را از منظر اکبر به کلی محروم نموده، ولکن چون بر حسب ظاهر کلمات نصحیه ذکر نموده بودی، لذا بر این عبد لازم شد که به آنچه از طمطام یم عنایت الهی و ظهورات تجلی عز صمدانی فائز شده ام به همآن مقدار تو را اخبار نمایم، که شاید از حرم عز تقدیس محروم نگردی و از کعبه قدس تجرید بی نصیب نمانی. اگرچه کلماتی از لسان مبارک استماع شد و از مضمون آن این عبد از اکثری از ناس مأیوس شده، ولکن خالصاً لوجه الله اظهار می شود، که لعل به نسیمی از رضوان عز تقدیس فائز شوی و به ثمره از اثمار سدره لا شرقیه و لا غربیه مرزوق گردی. و آن کلمات این است که فرمودند: إنَ النَاسَ أکثَرَهُم یَسترَضعُونَ الیومَ من ثَدیِ الغَفلَةِ والجَهل[۳] و ما جَائَتهُم أیَامُ فطَامهِم، فَکَیفَ بُلُوغهِم. لذا لا تُؤثِرُ فیهم الکَلَمَةُ، لانَهُم لا یفقَهُونَ وَ لایَشعرُونَ وَ إنِک فَاشهَدَ هؤلاءِ العوام کَأغنَامٍ یُذهبُهُم صَبیٌ من الصبیانَ کیف یشاء. کَذلکَ نُزِلَ مِن قبلُ ولکنَ النَاسَ هُم لا یعرِفُونَ

stand 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."

و چون در مکتوبت مطالب عدیده ذکر شده بود، لذا بر این عبد لازم شد که هر یک از مطالب تو را مرقوم نماید و بعد جواب مذکور دارد، که لعل در این ای‌ام، که ظلمت جمیع ارض را احاطه نموده، بعضی از قاصدین و طالبین به انوار شمس هدایت مهتدی شوند و از کوثرِ حیوان بی نصیب نمانند. و إنّه لَیهدی من یشاء و إنّه علی کل شیءٍ قدیرٌ.

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.

این است اول مطلب تو که مرقوم داشته: امید از خداوند متعال چنان است که ملاقات نصیب گرداند، که شاید رفع تعی‌نات ظلمانی‌ه و حجبات وهمی‌ه گردد، و معلوم شود سابحین در بحر احدی‌ه و طایرین در فضای رفعت از ساکنین در بئر ظلمت و واقفین در بیدای حیرت.

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.

این که خواسته بودی که ملاقات حاصل شود و از آن ملاقات رفع حجبات گردد، هر ملاقاتی علت کشف حجاب نبوده و نخواهد بود. در اکثری ملاقات بر حجاب بیفزاید، چنانچه نفسی، که منبع غل[۴]و معدن فساد بوده، آمده و تو حجبات او را خرق ننموده، که سهل است بر حجبات تو افزوده. اگر تو قادر بر خرق حجاب بودی البت‌ه حجبات مانعه از نفس محجوبه را کشف می نمودی. ولکن انشاء الله از فضل

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.

الهی امیدواریم که ملاقاتی به رَوح و ریحان دست دهد و جمیع در انجمن قدس مجتمع شویم و از اشارات لفظی‌ه مقدس شده به عوالم نامتناهی معانی پی بریم. چه که این ای‌ام ای‌ام کشف و شهود است، نه ای‌ام تحقیق ظنون و موهِوم. از خدا وصِل و لقا را طالبیم. وإن‌ه لنعمَ المولی و نِعمَ المجیب. معلوم است که این کلمات از خَودت نبوده از وسوسه انفس بعیده مرقوم داشته.

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.

ذات نایافته از هستی بخش کِی تواندکه شود هستی بخش

امثال آن نفوس پژمرده محرومه یمین را ازشمال تمیز نداده اند، چگونه خود را هادی و منجی فرض گرفته اند؟ نفحات انفس الهی‌ه از فوحات انفس مشرکه بسی واضح و معلوم است. نه هر که به صورت انسان از انسان محسوب، و نه هر که به دو کلمه ناطق از اهل بیان مذکور. انفس محدوده از عالمِ احدی‌ه محروم بوده و خواهند بود، و ابصرِ مرموده از مشاهده انوار آفتاب معانی بی نصیب.

7. It is astonishing that you have considered the essence of illusion as the breath of certainty and mentioned

عجب است از تو که جوهر[۵]وهم را نفس یقین دانسته و نفس موهوم را معلوم ذکر نموده. إن‌هُم خُلِقُوا مِن الوه‌مِ و بُدِئُوا

منه و رَجَعُوا إلیه. و الیوم طایران هوای قرب الٰهی و سباحان قلزم رحمت رحمانی چون شمس مشرق و مضیئند. و والله اگر نفوس محتجبه ابصر خود را از رمد نفس و هوی مطهر سازند فی الحین به اشراق نیر آفاق فائز شوند. ولکن چه ذکر نمایم که امر بسیار بر تو مشتبه شده. و هذا لم یکُن من عندک بل من الذی لم یَکُن له ذکرٌ عند الله و کانَ محروماً عن نفحاتِ أیامَ الله المهیمنِ القیوم.

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.

قولُکَ بلی، اگرچه حالتم بر حسب ظاهر خوب و در کمال صحت در گذر است، ولی از بس فسرده ام. یکی از محرومی فیض خدمت احباب، و دیگر آن که هر قدر جان می کَنیم و کوشش می نمائیم و از شهر به شهر و وادی به وادی می دویم، بلکه نوعی شود خیال آسوده شود، نمی شود و نمی گذارند.

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."

عجب است از تو، و این عبد خادم بسیار متحیر شده از این عبارات که مرقوم داشته که شهر به شهر می دویم که خیال آسوده شود و نمی شود. چه که از این کلمه همچه مفهوم شد که، نَعُوذُ بالله، ملتفت نشده که شهر به شهر گشتن سبب آسودگی خیال نبوده و نخواهد شد. کاش تو در همان محل توقف می نمودی[۶] ویک نَفَس خالصی لله برمی آوردی. و البته آن نفس به مکمن رحمن حاضر می شد، چه که اگر مقصود از حرکت تو عرفان حق بوده باید به این مدینه

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

بیائی، مُطَهَراً عن کُلِ الإشارات و الدلالات. و بعد ملاقات نموده خود به بصر خود تمیز دهی و حق را از دونش بشناسی، نه به قول نفسی، که عند الله مردود بوده، به شأنی محتجب شوی که خود را از جمالِ مقصود بالمرة محروم داری. و السالک لن یبلُغَ إلی وطنِ الأمنِ و الآمان إلا بِکف الصَفرِ عما فی الإمکان.

breath would indeed have reached the presence of the Merciful.

If your purpose in moving was to attain the recognition of the Truth, you should have come to this city, purified from all signs and indications. After encountering the Truth, you should discern it with your own sight and recognize it apart from any lower knowledge, not by the words of someone who is rejected in the sight of God. In this way, you would not deprive yourself entirely of the beauty of the desired goal. The seeker will not reach the homeland of security and peace unless they let go of everything within the realm of possibility.

قوله: رفته بود که قدری آسایش حاصل نمائیم و از شر فتنه ایمن باشیم، فراغتی حاصل شود، وساوس شیاطین به هوای نفس شری برانگیخته، خَلل در اعتقادات انداخته، فتنه نوئی بر پا نموده. الفِتنَةُ نائمَةٌ، لَعَنَ الله مَن أیقَظَها.

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."

تکادُ أن تنفطرِ السماءُ من هذا القول و تَنشَقُ الأرضُ و تندَکُ الجبالُ و تَنقطعَ البحارُ عن الأمواجِ و الأشجارُ من الأثمارِ. فوالله تَکاد أنَ تنعدمَ أرکانُ الوجودِ من الغیبِ و الشهود. و بما خرج من فمکَ إصفَرت وجوهُ المقربین. و لَو یکون ذو درایَةٍ لَیُوقِنُ بأن وجهَ نقطةِ الأولی حینئذٍ إصفر من لَطَماتِ هذه الکلمات. و إذاً ینوح فی رفیق الأعلی و ینوح معه مَلائکة المقربین.[۷]

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 lamen-

tation 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.

هیچ ملاحظه نموده که چه نوشته؟ مقصود از این بیان چه و مقصود که؟ ولکن از سجی‌ه اهل الله نبوده که فوق شأن خود تکلم نمایند. مَن لَم یعرِف حدَهُ و شأنَهُ لمَ یعرف ربهُ باری این عبَاد، که به ایادی تربیت الهی‌ه تربیت شده اند و در ظل سدره ادب ساکنند، دوست نداشته وندارند که این کلمات را به مثل تو جواب ذکر نمایند. فَوَضنا الأمورَ إلی الله و إن‌ه لَنِعمَ الوکیل.

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.

بشنو ندای عبد ناصح را! فضل اعظم را غضب مدان و صلح اکبر را فتنه مشمر و رحمت کلی‌ه الهی‌ه را قهر مبین. ماء عذب فُرات را از ملح اُجاج بصر ظاهره تمیز ندَهد، بلکه محتاجَ به ذائقه بوده و خواهد بود. و ذائقه هم اگر به امراض وارده تغییر نماید، آنهم از ادراک عاجز خوَاهد بود. از خدا می طلبیم ذائقه قدسی‌ه لطیفه عنایت فرماید که کوثر بیان الهی را از ملح اجاج نفسانی تمیز دهیم. و الأمرُ بیَدِهِ إن‌ه علی کل شیءٍ حکیمٌ و علی کل شیءٍ قدیرٌ.

14. If you seek tranquility, listen to this truthful statement: Purify yourself from the comfort of the ego

اگر آسایش می خواهی این بیان حق را بشنو که فرموده: از آلایش نفس و هوی پاک شو تا به آسایش لایفنی فائز شوی!

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.

این آسایش در ظل حق بودِه، نه در دونش، چه که جز ظلّش الیوم بَرهُوت عند الله محسوب. إنشاء الله امیدواریم که صِدر را[۸] از کلمات و اشارات مشرکین ممرّد نموده تا محل تجلّی سلطان احدیّه شود، و بالمرة از قیل و قال و جنگ و جدال بیاساید.

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.

مذکور نموده بودی که از شر فتنه ایمن باشیم، همچه مفهوم می شود که تو ظهورات حقیّه که در عالم شده، از آدم تا خاتم، جمیع را فتنه دانسته، و اعتقاد نموده که تکلّم نمودن به کلمه حق فتنه است. ولکن زین فتنه تا آن فتنه فرقی است بسیار، و لا یعقلها إلا أولوا الأبصار. فتنه حق فتنه ای است که صد هزار شریعه امن و امان از او جاری است. فوالله اگر ذی شمّی یافت شود، از این فتنه نفحات احدیّه استشمام نماید.

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?" (Qur'an, 29:1-2). 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

و دیگر می فرماید قوله جلّ کبریائه: (الم. أَحَسِبَ النَاسُ أن یُترَکُوا أن یَقُولُوا آمنا و هُم لایُفَتَنُونَ**).** اگر آنچه از حق ظاهر می شود آن را فتنه انگاشته صد هزار جان فدای چنین فتنه، که انفس مشرکه فرعونیّه را از مظاهر احدیّه تمیز داده و تفصیل فرموده. این عبد از خدا می طلبم که بصر حدید به جمیع ناس عنایت فرماید، و نفس زکیّه مرحمت نماید، و اُذُن واعیه مبذول دارد، تا کلمات مشرکه را از کلمات الهیّه فرق گذارند.

explains them in detail. I beseech God to grant all people the vision of clarity, to bestow mercy upon pure souls, and to provide attentive ears, so they may differentiate between the words of the idolaters and the divine words.

17. I can never be content with you writing such words. It was mentioned that the whispers of devils stirred the evil desires of the soul and disrupted beliefs. O my brother, do not call the divine breezes of the Lord of the worlds the whispers of devils! By God, everything weeps, and every particle curses the one who commanded you to write what appeared from your pen. However, he does not feel it within himself because God has placed a veil of fire over his heart. He speaks without understanding and utters what even the manifestations of negation would not say. Thus, he is in great loss. The existence itself seems to melt away from this word, but the one who inspires you is behind a thick veil.

هرگز راضی نمی شوم که تو چنین کلمات مرقوم نمائی. ذکر شده بود که وساوس شیاطین به هوای نفس شری برانگیخته[۹]خَلَل در اعتقادات انداخته. ای برادر من، نفحات قدسی‌ه رب العالمین را وساوس شیاطین ذکر منما! فوالله یَبکی کلُّ شیءٍ، و الذی أمرک بما ظهر مِن قلمِکَ یَلعَنُهُ کلُّ الذرات، ولکن هو لا یستشعر فی نفسهِ لأن الله ضَرَبَ علی قلبِهِ غَشَاوَةَ النارِ. یقولَ ما لا یَفقَهُ و تکلم بما لا تکلم بهِ مظاهرُ النفی کلُّها، و إذاً هو فی خُسرانٍ عظیمٍ. تکاد الوجود أن یذوبَ من هذه الکلمة، ولکن مُلقیک فی حجابٍ غلیظٍ.

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

و اما خلل در اعتقادات که مذکور داشته، بدان که در اعتقادات احدی از ظهورالله و امره خلل نرسیده، بلکه محکم و ثابت و راسخ تر شده. مگر آن نفوسی که در ظهور قبل کینوناتشان از سجین بوده و بر حسب ظاهر به تصدیق آن ظهور از علیین محسوب شده اند. و چون امتحان کبری ظاهر آن نفوس راجع به اصل خود شده، و نفوس قدسی‌ه منیره به وطن اصلی‌ه خود، که اقرار و اعتراف به نفس ظهور است، واصل شده اند. طوبی للواصلینا

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.

آن اعتقاداتی که منوط به عبادت عِجل شده اصفیاء الله و احبائُهُ از آن مقدسَ و منزه و مبرا. و هر نفسی که، العیاذ بالله، در این ظهور نیِر معانی محتجب ماند، عقیده نداشته و نخواهد داشت[۰۱]تا خلل به هم رسد. آیا نشنیده نغمه ورقای الهی را که می فرماید: اگر نفسی به دوام ملک و ملکوت به قیام و قعود و سجود حق را ذاکر شود و عبادت نماید، و در حینِ ظهور اقل مِن آن توقف نماید، لَیَحبِطُ أعمَالُهُ، و به قدرِ همان توقف در نار بودهَ و خواهد بود، تا چه رسد به اعراض و استکبار. نسئل الله بأن یَعصمَنا مِن وِساوِسِ الشیاطین الذین کفروا بَالله جهرةً و یَحسِبُون أنهم مِن العارفین.

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,

لا فورب العالمین، فتنه نو ذکر نموده بودی، امر جدیدی بر پا نشده و ظاهر نگشته. این عباد از اول یومی، که به عرفان الله فائز شده ایم، نظر به این ظهور قدس صمدانی داشته ایم، و مادون این ظهور کلی ه الهی ه را در ساحتش مفقود می شمردیم. چنانچه بعضی مذکور می داشتند که لأجل مصلحت ایشان اشاره به غیر می فرمایَند، و بعد که معلوم شد آنچه ذکر شد حق بود و ما بعده إلا الضلال. عجب است از تو که چنین ذکر نموده. اگر مقصود از فتنه فساد جدید بوده، والله الذی لا إله إلا هو، که همان

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.

نفسی، که این کلمات را به تو القا نموده، او بر پا کرده، چنانچه مشهود است چهل سنه با هم جمع بوده اند، و خود تو موقنی به آنچه ذکر شده. و در این سفر[۱۱] که آن مشرک در حزب الله وارد شد عامل شد آنچه را که نمرود و شداد عامل نشده. مع ذلک ندانستیم که سبب چه شده که به اغوای او از بصر و سمع و فؤاد خود گذشته و آنچه او گفته مسلم داشته. نسئل الله بأن یوفقک علی أمره و یَرزقَک عرفانَ مظهرِ نفسِهِ و یُطَهِرَکَ عنِ إشاراتِ المُعرِضین.

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 in-

آنچه از حق ظاهر رحمت است از برای موحدین و نقمت است از برای مشرکین. نسئلُهُ بأن یَرزُقَکَ کأساً من ماء الحیوان الذی جری فی قُطبِ الإمکان، لعل بَها تنقطَع عما سواه و تستقرَب إلی مقر الذی لا یُری فیه إلا أنوارُ وجهِ ربکَ العلی العظیم. و از خدا می طلبیم کهَ ازَ عبادی محسوب نشوی که لازال بر حق امثال این اعتراضات را نموده اند. چنانچه به حسین بن علی - روح ما سواه فداه - مشرکین اعتراضاً علیه نوشتند که تو سبب تفریق اجتماع امت شده و در دین جدت فتنه نموده و بعضی بدعت ها گذاشته. و همین کلمات مفصل در کتب ثبت است ملاحظه نمائید، دیگر احتیاج به ذکر این بنده نیست.

novations. 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

از ذکر فقره آخِر تکادُ أنِ تنعدمَ أرکانُ کلِ شیء، ولکن صَبرَنا و نَصبرِ بحول الله و قوَته و رجعنا الحکمَ إلی[۲۱]الله المقتدر المهیمن القیوم. فتنه که تصور نموده لم یزل شأن حق نبوده، و این ظهور مخصوص ائتلاف و اتحاد و اتفاق اهل ارض ظاهر شده، که شاید جمیع امم مختلفه بر شریعه واحده جمع شوند و کل به تسبیح و تهلیل پروردگار ناطق گردند. معلوم شد که مُصلح و مُفسد را فرق نگذاشته، انشاء الله امیدواریم از فضل الهی که اگر به مظاهر علیین عارف نشده، اقلاً مظاهر شیاطین و مطالع سجین و مفسدین را بشناسی.

لم یزل حق ناس را به اتحاد و اتفاق خوانده. در کلمات منزله ملاحظه نما، تا بر تو معلوم شود! هذه الکلمةُ ما کان من عندک، لأنا ظننا بأنک ما إرتکبتَ هذا الذَنبَ من عند نفسکَ بل بما ألهمک الذی کان کَأحدٍ منا، فلَما إرتکب ما إرتکب أطرده الله عن ساحة عزه، لذا قام علی الإعراض. قد إتخذ لنفسه (عجلاً جَسَداً لَهُ خُوار) و یَدعُوا الناسَ إلیه إعتراضاً علی مظهرِ نفسِ الله و

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.

إثبات الرياسة لنفسهِ و لَهُ كذلک كان الأمُر إن أنتَ مِن العارَفين.

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.

و این کلمات، که کبد اصفیاء از آن محترق شده، از معانی و روح عاری و خالی بوده و خواهد بود. ولکن در غمد آن کلمات عوض معانی اسیاف شاحذه[۳۱]مستور و سراً در کل حین به جسد امر وارد. ای کاش صاحب بصر و درایتی یافت می شد تا ادراک نماید چه ظلمی الیوم ظاهر شده، و ظالمین تا به چه شأن بر ضر امر الهی ایستاده اند. ولکن نسئل الله بأن ینزل مِن غُمامِ أمره ما یُلحِقُهُم بمقرهم فی أسفلَ السافلَین.

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.

و دیگر نوشته بودی قولک: از این جهت خیال آن که جوابی نویسم نداشتم. می خواستم دم فروبسته از این مقوله سخن نگویم، حالت قیل و قال نمانده. این دو روزه عمر لایق و قابل آن نیست که همه به قیل و قال و جنگ و شر وتأویلات زورکی به جهت خواهش نفس گذرد.

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

کاش جواب نمی نوشتی، و اگر هم می نوشتی از خود مرقوم می داشتی، نه کلمات مجعوله انفس مشرکه را. البته از چنین اذکار که نموده دم فروبستن صدهزار هزار مرتبه ارجح بوده. کلام خوب است در ذکر و اثبات امرالله، نه در مجادله و محاربه با

او. چنانچه در وصایای إلهی مذکور: لسان از برای ذکر رحمن خلق شده، زینهار او را به کلمات مظاهر شیطان میالائید. لسان مشرق انوار صدق است، او را مطلع کلمات کذب منمائید! لسان مخزن بیان و ثنای من است، او را به ذکر این و آن مشغول مسازید، چه که او را در مقام[۴۱]خود آیه لا یَنفَد قرار فرموده ام. چنانچه آنچه نطق نماید قادر است مادام که وجود باقی نطق از او مقطوع نشود، مگر مرضی حائل شود مابین او و ثناء رب او. و از او عارف بصیر ادراک می نماید که علم الهی انتها نداشته و نخواهد داشت. لئالی بیان عالمین در او مستور، ولکن بر جثه او نیافزوده. و انهار معانی از او جاری و از او ذره کم نگشته. باری در این مقام اذکار بسیار است و این عبد به این مختصر اکتفا نموده، که شاید لسان ظاهر و باطن را از مرض نفس و هوی مطهر داری و به ثناء الله ناطق نمائی. چه که الیوم ناطق آن است که به ثناء حق قیام نماید، و إلا ناعق بوده و خواهد بود.

times would have been better than uttering such statements. Speech is good when used for the remembrance and affirmation of God's cause, not for arguing and fighting against it. As mentioned in the divine commandments, the tongue is created for the remembrance of the Merciful, so beware of inclining it towards the words of Satan's manifestations. The tongue is the source of truthful light; do not make it the origin of false words! The tongue is the repository of My praise and glorification; do not occupy it with the mention of this and that, for I have placed it in a position where it is an inexhaustible verse.

Whatever it speaks, as long as existence remains, speech will not be cut off from it, unless some illness intervenes between it and the praise of its Lord. A perceptive knower recognizes that divine knowledge has no end and will never have one. The eloquent pearls of the universe are concealed within it, but they have not added to its essence. The rivers of meanings flow from it, and not a particle has been diminished from it.

There is much to mention in this regard, but this servant has been content with this brief account, hoping to purify the outward and inward tongue from the diseases of self and passion, and make it speak the praises of God. For today, the one who speaks is he who stands in the praise of the Truth, and otherwise, he is and will always be a mere prattler.

نوشته بودی حالت قیل و قال نمانده. کسی به جنگ و جدال برنخواسته. عجب

27. You wrote that there is no room for gossip and quarrel. No one

است که خود عاملید آنچه را از او شکایت می نمائید. قیل و قال عالم در این کلمات، که ارسال داشته، مستور و مکنون. گویا در این مکتوب تو ترک نشده ذره از اقوال منکرین و مشرکین. کتاب هر نفسی در دستش داده شده، ولکن نظر به عدم التفات مشعر نشده و دیار به دیار می فرستند. بسیار این عبد تحیر دارد که چگونه تو این کلمات ثقلیه را حمل نموده. کاش به مبدئش راجع[۵۱]می نمودند. خوب یا بد لایق ملقی بوده و خواهد بود. از فضل اعظم الهی می طلبیم که تو را از آن دلالات وهمیه مقدس فرماید.

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.

نوشته بودی: این دو روزه عمر لایق و قابل آن نیست که همه به قیل و قال و جنگ و شر و تأویلات زورکی به جهت خواهش نفس گذرد. عجب است که اثبات انقطاع به لسان و ادعا شده. چنانچه نفسی که به جمیع نواهی که تصور شود عامل بوده، چنانچه حال در هر ارضی یک علامتی از آن شجره اعراض باقی است، مع ذلک او را منقطع دانسته. و از آن گذشته نفسی، که به کل فواحش ظاهر و نار حرصش به شدتی مشتعل که از اینجا به اسلامبول به جهت لقمه نان دویده، این به فعل از او ظاهر شده، ولکن بعضی از متوهمین را که ملاقات نماید یک آه طولانی و یک تحریک رأس و دو کلمه اظهار تبری از دنیا، رأس المنقطعین محسوب.

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 dis-

avowal 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.

آلت حرب و حفظ مشرکین ذکر موت و انقطاع از دنیا است. و به تو هم خوب تلقین نموده اند، به شأنی که در صدرت نقش بسته. ولکن منقطعین را نفحات دیگر و عرف دیگر است. حَنظَل اگر دعوی شکَری نماید اهل ذائقه نپذیرند. هر قولی راَ فعل لازم. لازال نفوسی که بر حق اعتراض نموده اند[۶۱]به امثال این کلمات ناطق بوده اند. چنانچه نفس مقدسی که در بلایائی بوده، که والله الذی لا إله إلا هو، که اگر این عباد گمان می نمودند که محفوظ ماند، شما نسبت به دنیا داده اید. و نفسی، که مادام عمر به کمال عیش و راحت مشغول بوده، او را منقطع نامیده اید. فویلٌ للذین یتکل‌مون بأهواء أنفسهم و لا یعرفون.

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

و دیگر ندانستم مقصود از تأویلات چه چیز است که ذکر نموده. مُئوِل آنانند که ندیده می گویند و نرسیده حکم می نمایند. بفضل الله آنچه ذکر نموده ایم از محکمات الهی‌ه بوده است و از مسل‌مات مطالب شما و ملاء بیانی‌ه. به شأنی که نازل نشده بیان، مگر آن که جمیع را امر فرموده منصوصاً من غیر تأویل، که اگر نفسی به آیات إلهی ظَاهر شود احدی معترض او نشود. و به شأنی مبالغه فرموده اند در این فقره که ایمان و ایقان کل را منوط به اقرار نفس ظهور نموده اند. و تو این کلمه محکمه الهی‌ه را متشابه و تأویل زورکی نامیده. اگر این مطلب از بیان برداشته شود، دیگر به

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.

چه برهان اثبات ایمان مدعیان می شود؟ فَبِئسَ ما ظَنُوا فی أنفسِهِم.

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 exis-

باری چه زود تحریف نمودند کلمات الهی را. بعضی از هیاکل جعلی‌ه جُعَلی‌ه سبب شده اند که روایح رحمن را از اهل امکان منقطع نموده اند. فرق این است که این عباد دیده می گویند و شما به وهم. إنشاء الله امیدواریم[۷۱]که هوی را از خدا تمیز دهی. اگر منصف باشی خود شهادت می دهی که همیشه آنچه واقع شده بر خلاف مشتهیات نفسانی‌ه بوده. چه که نفس اماره از راحت و آسایش خود نگذشته و نخواهد گذشت. نفسی به جمیع آیات الهی‌ه ظاهر و لازال در دست اعدا مبتلا. و ناطق است به آنچه در کل الواح مذکور، مع ذلک ما ظهر من عنده را به نفس و هوی تعبیر نموده. صد هزار جان مقربین فدای این هوی که به هبوبش نفحات مسکی‌ه از رضوان احدی‌ه ساطع، و از حرکت آن انفس ساکنه شوقاً للقاء الله مهتز و متحرک، و از سکونش افئده مضطربه ساکن و مطمئن، و از حرارتش نار الهی در سدره های وجود انسانی مشتعل و بنداء إن‌ه لا إله إلا هو ناطق.

tence'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."

امیدواریم که شئونات الهی‌ه و ظهورات ربوبی‌ه را هوای نفسی‌ه ندانی و به شطر انصاف ناظر گردی.
و دیگر نوشته بودی که: بر شما مشتبه شده، دلم از این می سوزد که سالیان سال در میان کهنه عرفا بوده، به قول عوام با ارانده قوم به سر برد،ه باز امر مشتبه شود.

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.

آنقدر بدانید که در مقام یقین شبهه راه ندارد. و اگر بگوئید عرفان ظهور بدیع بر این عبد مشتبه شده، فاحضر لتشهد. و اگر بگوئید که در آیات منزله اینَ اشتباه واقع فاحضر لتَسمع و تری. و اگر بگوئید در عمل واقع[۸۱]کلُّ ذی عملٍ عملُهُ منوطٌ بأمرهِ و معلَقٌ بإذنهِ مقام حق الیقین مقدس از ظَنون و اوهامَ عالمین و مغلین. معلوم است که این کلمات از تو نبوده، چه که به این مقدار گمان نمی رود که متابعت ظنون و اوهام نمائی.

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

و جمیع این امور که واقع شده از قبل در الواح منزله مذکور. و از آن گذشته در سنه اول ورود این ارض، جمال ابهی در قرب مرادی‌ه در بیتی ساکن و این عباد هم در بیتی دیگر. روزی طرف عصر از حرم بیرون تشریف آوردند و جمیع عباد مهاجرین در خدمتشان قائم، از جمله این

عبد و حاجی میرزا احمد و سی‌د محمد و سائرین. فرمودند: الیوم امر غریبی مشاهده شده. این عباد منتظر که چه واقع شده، مقدار عشرة دقایق أو أزید سکوت فرمودند، و بعد به این عباد توجه نموده فرمودند که: الیوم حین فجر طیری بر غصنی از اغصان شجره بیت جالس و به اِینِ کلمه ناطق: محمد آمد و بلا آمد. و کَرَرت الطَیرُ هذه الکلمةَ ثلثةَ مراتٍ.

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."

هیچ یک از این عباد گمان محمد موجود را نمی نمود. خود سی‌د محمد همچنین امری درباره خود محال می دانست و این عباد به تأویلات مشغول شدیم. و از جمله چند نفوس در اطراف بودند که به این اسم موسوم، بالاخره موقن شدیم که یکی از آنها باید در این ارض بیاید و فسادی از او ظاهر شود.[۹۱]و بعد از انقضاء دو سنه کامله ظاهر شد آنچه ظاهر شد. در آن حین معلوم شد که مقصود از محمد مذکور که بوده. والله، والله، افعال و اعمالش قابل ذکر نه، و به حق خودشان، که اگر کلمه به غیر آنچه واقع شده ذکر نموده ام، آنچه واقع شده بعینه همین است که ذکر شد.

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.

و همچه ندانند که ذکر اینِ فقره به جهت اظهار معجزات بوده، لا فو ربّ‌العالمین! چه که موقنیم به این که کسانی که در صدرشان غل حق بوده به هیچ حجت و

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

برهانی موقن نشده و نخواهند شد. چنانچه اخبار داده شده (و إن یَروا کلَ آیةٍ لَن یُؤمنُوا بِها.) ولکن مقصود آن که احوالِ او معلوم بوده فی لوحٍ ما غادرَ فیه ذرةٌ مِن أعمالِ الخلائق جمیعاً.

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.

این عبارت تو بسیار تحیر افزود، چه که نفسی، که مردود این طایفه بوده و قابل سخن گفتن نبوده و نیست، بر تو چنان امر را مشتبه نموده که حال در تیه شبهات سالکی و در بادیه های ظنونات سایر. چه که نیکو است که این پر های عاریتی را بیافکنی و به پرهای معنوی در هواهای عز قدس صمدانی پرواز کنی و به فضاهای خوش روحانی درآئی. و تو، که سال ها خود را از رنود می شمردی، آخر یک هبوب قواصف ظنونی‌ه و وهمی‌ه چنان ربوده و حرکت داده که وصف آن ممکن نه. دیگر حق عالم است که به کجا مقر دهد. علمُهُ عندَ ربی[۲۰]و ما أنا إلا عبدٌ منیبٌ.

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.

امیدواریم که از حبال وهمی‌ه ظنونی‌ه به حبل محکمه شدیده متمس‌ک شوی و از بیت ظن و گمان به مدینه طی‌به تمکین و یقین و اطمینان وارد گردی. قسم به حق که بسیار دلم بر شما سوخت و می سوزد، که بعد از زحمت های لا یُحصی به گیر قول بیابان وهم و هوی افتاده اید. نسئلُ اللهَ بأن

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, burn-

ing 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.

یُخَلصَکَ و یُشربَکَ ما یُطَهرُکَ به عما سمعتَ و یجعَلَک مقدساً عن دونه و یستقرَک فی ظلِ عنایتِهِ و أنه هو أرحم الراحمین.

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.

و دیگر نوشته بودی که: دلم می سوزد که به جهت بُعد زمان از بعثت پیغمبر امثال ماها به ادیان تأویلی متمسک بوده چندی را خیال خوش کرده، خون جگر می خوردیم به خیال آن که از دین تأویلی زورکی فارغ شده. حال به فرمایش شما به قول مردم اول پیاله و دُرد، باید باز داخل به دین تأویلی شد. هنوز محکمات بیان رواج نگرفته و ظاهر نشده، به دُم متشابهات باید چسبید.

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

آنقدر معلوم بوده که مُئولین به هوای نفس و اهل ظنون و اوهام لازال بر مقر خود ساکن و مستریح. اگر صد هزار تصریح نازل شود ابداً به رشحی از آن فائز نگردند، چنانچه مشاهده می شود بحر تصریح مواج و کل در برکه وهم و تأویل مجتمع. ولکن از برای تأویل مراتب ما لانهایة بوده. یک تأویل به رضای[۱۲]حق بوده، و یک تأویل اعتراضاً علی الحق. از برای کلمات الهیه تأویلات لا نهایة، ولکن احدی به آن مطلع نه إلا الله. و الیوم به نص نقطه بیان - روح ما سواه فداه - حرام است بر مستظلین شجره بیان که حرفی از کلمات الله را تأویل نمایند و یا تفسیر کنند. چه که احدی مطلع نه مگر نفس ظهور. این تأویل که شأن خلق

نبوده.

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.

و اما آن تأویلی که تو ذکر نموده تأویلات انفس مشرکه بوده که لازال مردود بوده و خواهد بود. چنانچه الیوم تصریح را گذاشته اند و از نفس ظهور محتجب و به ظنون و اوهام در تفسیر و تأویل کلمات قبلش مشغولند. فویلٌ لهُم و بِما هُم یعملون. مقصود از جمیع تأویلات و تَفاسیر و معانی کلمات و آیات آن بوده که معرفت حق حاصل شود. و بعد از آن که از نفس حق محتجب شده اند کل به مقام خود راجع، و آن نفوس به اسفل السافلین مستقر.

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.

و این که نوشته بودی که خون جگر می خوریم و به خیال این که آسوده شده از دین تأویلی زورکی فارغ شده، نه والله! خون جگر نخورده، چه که اگر خون جگر خورده بودی البته به مقر اطهر وارد می شدی و منظر اکبر را از مطلع بقر تمیز می دادی. اگر چه چنان معلوم و مستفاد می شود که بعضی از شیاطین انسیه اراده نموده اند که ما بین تو و این پست ترین بریه فساد[۲۲]نمایند. ولکن حق شاهد و گواه است که این عبد از کلمات تو اگر مخصوص به این عبد بود ولو هرچه بود نمی

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.

رنجیدم. ولکن إحترقت أکبادُ العالمین من إشاراتِ کلماتکَ و تصریحاتِ ألفاظکَو لأن کلَّها ترجعُ بظنونکُم إلی مقر الَذی، فَوالله الذی لا إله إلاَ هو، لَو یطیرُ هؤلاء الذین إتخذتَهُم لنفسکَ محبوباً من دون الله بدوام الله، لن یَبلُغَنَ إلی هواءَ الذی فیه تَهُبُّ نسائمُ إسمٍ من أسمائه التی خُلقَت بقَولِه، فکیف نفسِه المقتدر العلیِ الحکیمَ. ولکنَّ اللَهَ قد جعل ذَیلَهُ مقدَساً عن نُباحِ هؤلاء و قُباعِهِم و عن مَسِ أیدی هؤلاءَ المشرکین.

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

بشنو ذکر این عبد را و احتراز کن از آن نفوس! فو الله، بهم یَتغَیرُ هواءُ کلِ مدینة و إنهم یَدَعُونَ الإیمانَ بعلی من قبلُ بمَا نُزِلَتَ علیه آیاتُ اللهِ العزیزِ الکریم. فلما نُزِلَت مرةً أخرَی کَفَرُوا بها. ألاَ لَعنَةُ اللهِ علی الکاذبین و الظالمین. از روایح کلمات تو جز اعراض و اعتراض چیزی استشمام نشده و نمی شود. لذا بسیار بر این عبد صعب است تحریر در این مقام، و إلا فی الحقیقة اگر نفسی یافت شود و از اشارات مشرکین شبهه نماید البته محبوب است شبهات خود را مذکور دارد. و این عباد در این ارض شغلی نداریم و منتظریم اگر بر نفسی شبهه وارد شود جواب آن را علی قدر شأننا و استطاعتنا و شأنه[۳۲]مذکور داریم، کَه شاید به عنَایت الهیَ قلبش از شبهات افکی‌ه و ظنونات

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.

وهمی‌ه مقدس شود. و از تو همین قدر متوق‌عیم که به بصر مقدس در آنچه ذکر می شود ملاحظه نمائی.

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.

از کلمات حضرت ابهی استِ - روح ما سواه فداه - که می فرمایند**: مَن لم یطَهِر قلبَه و فؤادَهُ و بصرَهُ و أُذُنَهُ عما عنده لَم یَقدِر أن یَعرِفَ ما نُزِلَ بالحقِ فی ألواح عزٍ مبینٍ**. لذا از خدا آملیم که نسیمی از نسائم خوش رضوان بر اهل امکان بفرستد تا جمیع را از غبار عصیان پاک و مقدس نموده به شطر قدس رحمن متوج‌ه سازد، و إن‌ه لِمَن دَعاه قریبٌ مجیبٌ.

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

ای برادر من، این طیور هوای حب مظهر تفرید از خرمن های قدس توحید دانه برداشته و از نغمات قدس معنوی استماع نموده اند، مشکل به دام اهل دنیا درآیند و یا از وساوس کلمات معرضین و مشرکین از رب العالمین ممنوع شوند ومحروم گردند. قاصدین این مطلب را جز حسرت نیفزاید و جز زحمت و کسالت نصیب نداشته و

نخواهند داشت. چه که به فضل الله در ریاض مکاشفه سایریم و در انجمن مشاهده حاضر. از وهم و تقلید گذشته ایم و در مقر شهود و مشاهده آرامیده ایم. به دنیا و اهل آن کاری نداشته ونداریم، چنانچه فعل ما بر دین ما گواه است. از برای شهریه و لقمه نان[۴۲]به درها ندویده ایم، و زن به سرایه نفرستاده ایم، و به حق افترا نبسته ایم. فواللهِ الذی لا إله إلا هو که اگر به همان کذبَهائی، که در آن ارض به شما گفته و مفتریاتی که به حق نسبت داده، مطلع شوی البته سر به صحرا گذاری و از کل مَن علی الأرض منقطع شوی، لو تکون مِن المنصفین.

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.

و دیگر نوشته: اول پیاله و دُرد. این کلمه را ذکر نموده، ولکن ندانسته در چه محل باید ذکر نمود. نقطه بیان - روح ما سواه فداه - در جمیع بیان تصریحاً می فرمایند: به آنچه خلق شده ما بین سموات و ارض، چه از کتب منزله و چه از صحف قیمه و چه از آیات بدیعه و چه مظاهر تکوینیه و چه مظاهر تشریعیه، از نفس ظهور محتجب نمانید. و مع آن که اخذ عهد ولایت این ظهور امنع اقدس را از کل فرموده، بقوله - عز ذکره -: سبحانک اللهمَا فاشهد علی بأنی بذلک الکتاب قد أخذتُ عهدَ ولایة مَن تُظهرنه عن کلِ شیءٍ قبلَ عهدِ ولایتیَ، و کفی بک و بِمَن آمن بآیاتک علی شُهَداء. و إنک أنت حسبی، علیک توکلتُ و إنک

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.

کنتَ علی کلِ شیءٍ حسیباً، کل از جمالش معرض و بهَ قاتلشَ متمس‌ک.

47. By God, there is no god but He, it was evident what they brought upon this blessed Beauty. Observe that in this very passage, the Point of Expression - may our souls be a sacrifice for Him - conceals so much lamentation, mourning, and longing. He has taken the truth and all the servants as witnesses in the covenant of this blessed Manifestation, so that the people of expression may not rebel during the Manifestation of the Self of the Merciful and revive what has been revealed in the explanation. Nevertheless, what is being observed has occurred. And still, not many days have passed, and in the ears of all the revealed words, it has been said, and still, the traces of the breath of that oppressed martyr remain on the earth, to which they have brought upon his breath, his existence, and his soul what no nation has ever brought. This is the place where you say the first cup and the pain.

فواللهِ الذی لا إله إلا هو که مشهود بود که بر اینَ جمال مبارک چه وارد می آورند. ملاحظه کن که در همین فقره نقطه بیان - روح ما سواه فداه - چه مقدار از نوحه و ندبه و حنین[۵۲] مستور است. حق و جمیع عباد را در اخذ عهد این ظهور مبارک شاهد و گواه گرفته، که شاید اهل بیان در ظهور نفس رحمن طغیان ننمایند و عما نُزِلَ فی البیان حیا کنند. مع ذلک وارد شده آنچه مشاهده می شود. و هنوز ای‌امی نگذشته و در آذان کل کلمات منزل بیان بوده و هنوز اثر دم مطهر آن شهید مظلوم بر ارض باقی، که به نفس او و کینونت او و روح او وارد آورده اند آنچه را که هیچ ملتی وارد نیاورده. اینجا است مقام آن که بگوئی اول پیاله و درد.

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.

حال ملاحظه نمائید که چه مقدار کلمات را مغایر و مخالف و غیر موقع ذکر می نمائید. نفسی را که می فرماید اخذ ولایت او را قبل از اخذ عهد ولایت خود نموده ام، مع ذلک معرضین بیانی ه نفوس مقبله به این نفس رحمانی ه را اهل تأویل شمرده اند. نَشکُو بثَنا و حُزنَنا إلی اللهِ فیما ورد علیه مِن عبادِهِ ال‌ذین خُلِقُوا بِقولِهِ کُنْ فَیکونُ

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.

و دیگر مذکور نموده بودی که: هنوز محکمات بیان رواج نگرفته و ظاهر نشده، به دُم متشابهات باید چسبید. هیچ ذی عقل و درایتی چنین کلمه از لسانش جاری نمی شود. متحی‌رم چگونه راضی شده کلمات مشرکین را به اسم خود ذکر نمود. شأن اهل حق نبوده که از مقام ادب تجاوز نمایند. لذا این[۶۲] عباد جواب بعضی از فقرات مذکوره ات را به خدا وامی گذاریم. چه که مظلومی‌ت محبوب حق بوده.

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.

و اما در محکم و متشابه که ذکر نموده، از این بیان همچه مستفاد می شود که فرق میانه محکم و متشابه درست در نظرت نبوده. و إلا موقن می شدی به آن که محکمات ما نُزل فی البیان بأتم‌ها و أکملها ظاهر شده. لذا مجملی در این مقام ذکر می شود.

51. Know that there are mentions and detailed accounts of our firm and

بدان که از محکم و متشابه ما بین هر حزبی ذکری مذکور و تفصیلی موجود،

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.

چنانچه در کتب ثبت است و تفصیل آن موجب تطویل خواهد شد. ولکن عند الحق آیات محکمات آن است که مقصود الهی از نفس آیه مستفاد شود و در اثبات آن محتاج به برهان و ذکر دیگر نباشد. حال انصاف دهید، در حقیقت اولی‌ه آن آیه کدام است؟ نزد هر ذی بصری مبرهن و واضح است که آن آیه اعظم، که در اثبات خود محتاج به دونش نبوده و نخواهد بود، در حقیقت اولی‌ه نفس ظهور بوده. چه که مادونش هر چه باشد و هر که باشد محتاج به امرش، و لا یُنکِرُ ذلک إلا کل جاهلٍ مردودٍ.

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

و اگر بگوئید آیات محکمات اوامر الهی‌ه است که در الواح نازل، لا شکَ فی ذلک، إنا کلٌ بها موقنون و مؤمنون و من فضله آملون. و این محکمات بنسبتها إلی حکم الحاکمین[۷۲] محکم بوده. چنانچه مشهود است که اگر نفسی به جمیع آیات محکمات عارف شود و در تصدیق آن آیه اعظم اقل من آن توقف نماید، کل اعمال او او را ثَمری نبخشد و هباء بوده و خواهد بود. و آن نفسی که آیات او محکمات بوده و خواهد بود می فرماید: جمیع بیان ورقی است از اوراق جنت نزد آن ساذج وجود. و در مقام دیگر می فرماید: ما نُزل فی البیان منوطٌ بأمره و معلَق بإذنه و مشی‌ته. و در مقام دیگر می فرماید مخاطباً لملاء البیان که مباد به بیان و ما نزل فیهَ از ظَهورَ موعود محروم شوید. و امثال این بیانات محکمات زیاده از حد احصا نازل، و مع ذلک نفسی را که جمیع محکمات به اراده اش ظاهر و جمیع انهار معارف و بیان از اصبعی از اصابع مشی‌تش جاری، از او معرض و به گمان

خود محکمات فهمیده و ادراک نموده اند.

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.

حال چشم انصاف بگشا و اهل التباس و مظاهر خن‌اس را بشناس! یعنی نفوسی که امثال آن کلمات را بر تو القا نموده اند. بلی، لا زال نفوسی خود را به اسم حق نامیده و ضعفای بیچاره را در تیه ظنون و اوهام مبتلا نموده و خود به ریاست مشغول شده اند. لیس هذا أولَ سهمٍ ورد علینا و لا أولَ رمحٍ ورد علی محبوبِ العالمین.

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.

و اگر بگوئی محکمات اوصاف منزله [۸۲] در بیان است که مخصوص بعضی نفوس نازل شده، اولاً آن اوصاف را تو عارف نبوده که مقصود کی است. و ثانی فونفسهِ الحق، که کل اشیاء را به منتهی وصفَ وصف فرموده اند، به شأنی که جمیع اسماء و صفات را به کلِ شیء راجع نموده اند. و این مقام (ما تَرَی فی خَلقِ الرَحمٰنِ من تَفاوُت) بوده. ما سوایشَ خلقَ او و کلَ در اوصافً شریک، چه که در منظر اکبر کل در صقع واحد بوده و خواهند بود.

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 per-

spective, 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.

و این که درباره بعضی آیات الهیه بر حسب ظاهر نازل، مقصود تشویق آن نفوس بوده. و از آن گذشته جمیع به آیه تجلی حق راجع. مادامی که آن آیه تجلی در هر شیء موجود، به کل اسماء و صفات موصوف و مذکور، و بعد از اخذ آن معدوم بوده. تَفَکَر فی ذلک لِتَکُونَ مِنَ العارفین.

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.

و سلمنا که بعضی اوصاف مخصوص نفسی که ذکر نموده نازل، آیا نشنیده که می فرماید به حروفات بیان از نفس ظهور در حین ظهور محتجب مشوید؟ و حروفات بیان اول نفوسی هستند که به کل اوصاف موصوف گشته اند و به کل اسماء موسوم. و همین قول سلطان قدم دلیلی است واضح بر احتجاب بعضی از حروفات. چنانچه مشاهده می شود که نفسی خود را از حروف و مرایا محسوب می دارد، از ذیل تقدیس منقطع و به حبل نفس و هوی متمسک.

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 touriy-

و همچنین می فرماید که در ظهور نیر اعظم در کره اخری[۹۲] طوریون معدوم و لا شیء می شوند. قدری تأمل نمائید که شاید به علو امر اطلاع یابید! بعد از این که عظمت امر به شأنی است که می فرمایند طوریون میت و لا شیء می شوند، حروفات و مرایا در آن مقر ذکر نداشته و ندارند إلا بعد حُبِهِنَ و همچنین در مقام

ouns 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.

دیگر می فرمایند قوله - جل و عز -: حلٌ لمَن یَظهَرُ أن یَرُدَ مَن لم یَکُن فوقَ الأرَضِ أعلی مِنه إذ ذلک خلقٌ فی قبضتِهِ

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.

این بیانات موجد اسماء و صفات، و آن کلمات انفس محتجبه مغل‌ه. تاللهِ إذاً قد أشرقت شموسٌ محکمات و آیاتٌ واضَحات و دلالاتٌ متقنات و کلماتٌ تامات. و مع ذلک می نویسید میرزا یحیی نمی شود مردود شود. مع آن که منتهی شأن او این بوده که بین یدی جمال ابهی حاضر می شد و کلمات الهی بر او القا می گشت. فوالله مع افعال او احدی متعرض او نشده. خود خود را مردود نمود به اعراض از حق ال‌ذی خُلِقَ بِقولِهِ کذلک فُصِلَ لکَ الأمرُ لتکونَ مِن العالمین.

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

حال تفکر نمائید که محکَمات آیات الهی کدام بوده و متشابهات کدام، و تعرف ال‌ذین أخَذُوا المتشابهات و تَرَکُوا المحکمات عن ورائهم و کانوا من المشرکین. در این مقام محبوب است کَه از آیات محکمات که از سماء مشی‌ت ابهی[۰۳] - جل‌ت عظمتُهُ - نازل شده ذکر نمایم. فوالله یکفی الخلائقَ أجمعین. تا هر صاحب ایمانی که ذَره از حب الهی در قلب او باشد به آن تمس‌ک جسته، خود را از ظنونات اهل ارض و مؤتفکات مظاهر شیطان نجات دهد، و دیگر در ایمان خود ثابت ماند و تزلزل مشاهده نکند. و

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."

این بعض آیات منزله است که در لوح یکی از احبا لأحدٍ من الأشقیاء نازل شده قوله عز بهائه: و إن رأیتَ إسمَ الهاء ذکره بآیاتِ ربِّکَ لعل یکون من المقبلین إلی شطرِ الذی من أقبل إلیه فقد نجی و من أعرض فقد هلک. کذلک نطق الروح حینئذٍ بین السموات و الأرضین. قل: أن یا عبدُ، إسمَع قولی! تاللهِ الحق، لن تجدَ لنفسک ناصحاً أنصحَ منی. لا توقف علیَ الصراط، ثم مر عنه کمرِ السحاب! کذلک أمرناک من قبل و نأمُرُکَ حینَئذٍ. و إن لن تقبَلَ منی فسوف نأمرک بذلک من بعد و من بعد بعد إلی أن تَمُرَ عنه بسلطانی الغالبِ المقتدرِ الحکیم.

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,

شق حجباتِ الأوهام بذکری، ثم إسمی و دَع کلَ ما یمنعک عن ورائک! ثم أظهَر بغتةً بظهورِ ربک و لا تکُن من الصابرین! إیاک أن تمنعَکَ الریاسة عن ذکرِ ربک. تاللهِ الحق، لو یسجدک کلُ من فی السموات و الأرض و لم تکُن فی ظلی لا ینفعک، و بذلک یشهد روحُک لو تکون من السامعین. أتُحبُ بأن تکونَ من الذین منعتَهم*[۱۳]** الریاسةُ فی أیام التی شقت فیها سماءُ الأمر و أتی علی ظُللِ القدس شمسُ جمالِ

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?

ربک العلی العظیم، و إشتغلوا برياساتهم و كفروا بالله خالقهم و مُبدعهم إلى أن أفتوا على قتله بعد الذی جائهَم بحجةٍ من لدی الله و برهانٍ عظيم؟

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!

تالله، يا ایها العبد، ماكان مقصودی إلا تطهيرَک عن كل ما لا ينبغی لک. و كلما أصمُتُ فی ذكرِک، لسانُ الله ينطقُ على لسانی و يأمرنی بالتبليغ عليک، و مَا على إلا البلاغ المبين. ذكر فی نفسک أقل من آنٍ! هل سمعتَ ظهوراً أعظم من هذا أو من آياتٍ أكبر عما نزلتُ بالحق؟ إذاً فأنطِق على الصدق الخالص و كُن من الذينهم توجهوا إلى منظرِ الأكبر فی يوم الذی إنقلبت فيه وجوهُ الخلائق أجمعين!

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

و إن تخاف من إيمانک خُذ هذا اللوحَ ثم إحفظهُ فی جيبِ توكلک، و إذا دخلتَ موقفَ الحشر فی يوم الذی فيه يُبعثُ كلُ الممكنات تلقاء وجهِ ربک من نفحاتهِ البديعِ المنيع و يسئلک الله: بأی حجةٍ آمَنتَ بهذا الظهور؟، إذاً فأخرِج اللوحَ و قُل: بهذا الكتاب المنزل المبارک القديم. ثم إقرأ ما نزل فيه تلقاء وجهِ ربک، مقرِ الذی تشهد فيه كلَ النبيين و المرسلين. تالله، إذاً تمد أيادی الكل إليک و

يأخذن اللوحَ و يضعنه على عيونهم شوقاً للقائی و شغفاً لحبی و يجدن منه*[٢٣]** روائح قدسی العزيز المنيع. كذلک فصلنا لک الآيات لتطمئنَ فی نفسک و تكونَ مِن المطمئنين.

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.

و لو يعذبک اللهُ بما آمنتَ بآياته فی هذا الظهور، فبأی حجةٍ يعذب الذينهم ما آمنوا بعلی مِن قبلُ و مِن قبلِهِ بمحمد رسول الله، و مَن قبله بعيسی بن مريم، و من قبله بالكَليم، و من قبله بالخليل، إلی أن ينتهی الظهورات إلی البديع الاول الذی خلق بارادة ربک القادر المريد؟ أن يا إسمی، إن الأمَر أظهر مِن أن يخفی و أبين من أن يستر، و يستضیء كالشمس فی قطب الزوال. و إنک لو تخلص نفسک عن الحجبات لَتصلُ إليه أقرب من أن يرتدَ بصرُک إلی نفسک و إن هذا لحق يقين.

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.

إسمع قولَ مَن ينطقُ بالحق و لا تُجادل بآيات الله بعد إنزالها، و لو يأمرک بذلک كل العباد! و لا تمنع نفسک عن فضله، و لو

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.

يمنعک عن ذلک کل الثقلین! فانظُر أمرَ ربک ببصرک، ثم إعرفه بنفسک و روحک، لأن عرفانَ غیرک لم یکنِ دلیلاً لک، و إعَراضُ ماسواک لم یکن حجةً علیک. إیاک أن تحتجبَ عن الذی لو تحتجب عنه أقلَ من آنٍ لتحبط أعمالُک! و یصدقنی فی ذلکَ کلِّما نزل من قبل من صحائف الله الملک المنزِل*[۳۳]** القدَیر.

این کلمات منزله است که ذکر شد. حال انصاف دهید و کلمات محکمات را از دونش بشناسید! و اگر نفسی جذوه از نار محبت الهی در قلبش باشد به آنچه از سماء مشیت ربانی نازل شده عمل می نماید و منقطعاً عن کل مَن فی السموات و الأرض و مستقراً علی بساط السکون و موقناً بأمرالله و مستغنیاً عما سواه خود را مشاهده می نماید. و الله حجت تمام و نعمت کامل و شمس مشرق و آیات نازل و ظهور اظهر. و مع ذلک خود را در تیه تحقیق و ظنون و اشارات مبتلی نموده اید. نسئلُ اللهَ بأن یُوَفقَنَا و إیاک و یرزُقَنا ما قدر مِن عنده و إنهَ لهو العزیزُ الکریم.

و دیگر قولک:آفرین، عجب کاری شد! هنوز مردم در اصل حرف دارند. به این معنی هنوز ندانسته اند سخن چه بوده و احکام چه داشته. حال اوضاع تازه و دین تأویلی، که موجب هزار گونه فتنه شود، برپا شده.

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.

به شما بی ادبی نمی نمایم، ولکن أشهدُ بالله که تا حال هیچ عاقلی چنین تکلم نمی نماید. چه که اگر منوط حرف مردم و ما عندهم باشد هرگز باید حق ظاهر نشود. چه که لازال در هر عهد و عصر که شمس حقیقت[۴۳] ربانی از افق مشیت طالع و مشرق، کل حرف داشته و به اشد اعراض معرض و جمیع آن هیکل احدیه را از اهل فتنه و فساد می شمردنَد. مع آن که نزد هر ذی بصری مشهود است که مقصود جز اتحاد نبوده و نخواهد بود.

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.

و از این گذشته حرف این مردم تخصیص به این ظهور نداشته. در ظهور رسول الله هنوز حرف دارند. اگر حرف مردم منوط باشد نعوذُ بالله باید انکار کل ظهورات نمود. و از آن گذشته از این ظهور احکام بیان ثابت و ظاهر شده، نه از آن انفس متوهمه که شما خیال نموده اید. و الله به حرفی از آن عامل نشده اند، و نعوذُ بالله اگر از اعمالشان ذکر شود یَفرُ الشیطان من أعمالهم. بسیار امور برتو مشتبه شده و مستور گشته. نَسئَلُ اللهَ بأن یَفتَحَ بصرَیک بالفضل و یُنقذَکَ عن ظلمات النفس و الهوی و یُقربک إلیَ سدرة المنتهی، و إنه لهو القادر علی ما یشاء و إنه بکل شیءٍ رقیباً.

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.

حق ناظر به قول و اعراض و اعتراض ناس نبوده و نخواهد بود. یفعل ما یشاء رغماً لأنفِ الذینهم کفروا بالله و کانوا من المعرضَینَ. اگر فی الجملة تعقل نمائید اینَ اعتراضات شما جمیعاً بر نقطه اولی - روح ما سواه فداه – وارد، و همچنین من قبل به کل رسل. إسمع قولی[۵۳]، ثم استغفر عما إرتکبتَ لعل الله یغفرک و یُکفر عنکَ سیئاتک و إنه لغفورٌ رحیم.

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."

قوَل دیگر آن مبغض ملقی: پس بنابراین

فکرِ خود را گر کنی تأویل بِه که کنی تأویلِ آنَ نامشتبه

عَجب است از شما که امر بر شما مشتبه شده.

در صریح امر کم جو التباس.

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

این عباد فکر خود را نموده اند و بفضل الله از آجام تأویل به صحرای با فضای خوش تصریح رسیده اند. مئول کسانی هستند که حق ظاهر منیع را می گذارند و از تیشه ظنون اصنام اوهام می تراشند، و بعد به مصنوع خودَ عاکف و ساجد و خاضع می شوند. و مع ذلک خود را از عابدین حق می شمرند و منقطعین إلی الله می دانند.

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.

بشنو ذکر این عبد را و قلب را از اوهام فارغ کن و برب الأنام ناظر شو! چه که دوست آن است که، اگر ملاحظه نماید دوستی در غرقاب فنا افتاده، به قدر قوه و استعداد خود اعانت نماید، که شاید سبب نجاح و فلاح گردد. لذا امیدواریم که به حبل عنایت الهی متمس‌ک شوید و از غرقاب کدورت و ظلمت برهید و در ظل اشراق فجر الهی‌ه وارد شوید.

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

شما امر به این صریحی که الان موجود است و به حق ناطق، از او گذشته و چشم[۶۳] پوشیده اید و باب تأویل، که لازال سقیم و علیل بوده، بر وجه خود باز نموده اید. به شأنی که به خود شما کذب القا نموده، و مع ذلک می نویسید و صادقش می شمرید. از جمله کاغذی از آنجا رسید، معلوم نبود که از کی است و که نوشته، چه که بی مهر و اسم بوده. ولکن بعضی کلمات کاذبه مجعوله در آن کاغذ ثبت بود، و این واضح است که شیطان القا نموده. و آن جعّال، که معلوم نیست کی است، به القای او نوشته. خود نویسنده بر این کذب مطلع است و شما هم مطلع، و مع ذلک او را حق دانسته اید، و به ظنون و اوهام می خواهید حق مَن لهُ الحق را به دونش راجع نمائید. حال ملاحظه کنید که در صریح امر که التباس جسته. نسئلُ اللهَ بأن یفتحَ بصرَک و یؤیدَک علی عرفانِ مظهرِ نفسه و یجعلَکَ مِن الفائزین.

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.

قول دیگر آن معترض: بلی، بنده در میان نبوده، اما چنان می دانم که بهتر از آن اشخاصی که سال ها بوده اند اطلاع دارم. علاوه از آن که قواعد کل‌یه که میزان هست در دست هست.

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.

این که ادعای اطلاع نموده اید نه والله! ابداً کسی مطلع نیست، نه شما و نه غیر شما. و آنچه به شما القا کرده اند، واللهِ ال‌ذی لا إله إلا هو، کل خلاف بوده[۷۳] وَ خواهد بود. کاش آن نفسی را، که الان من دون الله حق اخذ کرده اند، مثل یکی از آدم های سوق بود. عجب است که شما اراده نموده اید که به این عبد مشتبه نمائید. جمیع کلمات شما و ظنونات و تأویلات و اشارات و دلالات و محکمات و متشابهات و ادعای علمی‌ت که در این امر نموده اید، کل به سی‌د محمد اصفهانی راجع و منتهی می شود. فضیلت او نزد این عباد خوب واضح است و از قبل هم واضح بوده. عجب است از بصیرت شما، خوب آدم می شناسید.

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,

باری امیدوارم که حق آن مفسد را از میان بردارد. فسادی نموده که از اول ابداع تا حال شبه آن دیده نشده. و البته او هم ادعای اطلاع نموده. آنقدر بدانید که، واللهِ ال‌ذی لا إله إلا هو، ابداً اطلاع نداشته. آنچه

by Allah, the one and only God, he has never had any knowledge. What he has said is pure lies and utter fabrication. These few days of life are not worth engaging in corruption, obstinacy, and committing such heinous acts. It was befitting for you, after the entrance of that corrupt person into that land, to advise him with good counsel and wise words, not to strengthen him, become his mirror, and speak on his behalf. God willing, I hope that he does not spoil the wheat.

گفته کذب صرف و افترای بحت. این چهار روزه عمر قابل نیست که انسان به فساد و عناد و ارتکاب اینگونه امور شنیعه مشغول شود. شأن تو آن بود که بعد از ورود آن مفسد به آن ارض او را به موعظه حسنه و کلمات حکَمی ه نصیحت نمائی، نه آن که تقویت اوَ نمائی و مرآت او شوی و حاکی از او گردی. إن شاء الله امیدواریم که از گندم ری نخورد.

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.

حمد می کنیم خدا را که این عباد را[۸۳] از شر و خدعه او حفظ فرمود. دیگر این عبد چه ذکر کند؟ این ای‌امی است که نزد متوه‌مین قول بعُوضه ارض جرزه مسموع است و کلمة الله غیر مسموع. اگر انصاف داشته باشند جمیع باید خون گریه کنند و در صحرا ها ناله نمایند، چه که به کلمات نقطه اولی - روح ماسواه فداه - استدلال حقی‌ت از برای دونش می نمایند، و بر نفسش سیف می زنند.

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

و از اینها گذشته می خواهیم ببینیم به نقطه اولی به چه حجت و برهان مؤمنند. فآتوا به و بها لو أنتم من الص‌ادقین! به همان حجتی که به نقطه اَولی مؤمن و موقنند، ما به اعظم از آن به نفس ظهور مؤمن و موقنیم. فرقی که در میان است این است که چون محک الهی و میزان عدل رب‌انی به میان آمد، موحد و مشرک از هم معلوم شد. انصاف دهید این ظهور و شئونات و آیاتش را انکار کنیم، دیگر به چه رو و به چه امر دعوی ایمان نمائیم؟

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?

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.

و این که نوشته بودید: علاوه از آن که قواعد کلیه که میزان است در دست هست، قد کبُر هذا القولُ منکَ لأن هذا مقامٌ قد جعله اللهُ فوقَ العالمین، لأنِ نفسَ الظهور هو میزانُ الله و قسطاسُهُ، یتقلبُ معه الحق کما یتقلبُ الظلُ مع الشمسِ و کذلک نزل فی البیان إن أنتَ[۹۳] منَ العارفین. بعینه مثل شما مثل کسی استَ که یک قطعه حجر بردارد و پیش نفسی برد، که نزد او کنائز جواهر موجود، و دعوی نماید که به این حجر می خواهم جواهر تو را بشناسم و تمیز دهم.

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

آن میزانی که در دست خلق است امثال خود را شاید به آن میزان بشناسد، نفس الله مقدس از آن و ابداً به او شناخته نشده و نخواهد شد. میزان الهی لم یزل نفس او بوده و خواهد بود. مَن عرفَهُ فقد عرف المیزانَ و مَن إحتجب ضلَ سعیهُ و کان من الخاسرین. یقین میزانی که ذکر نموده آید از همان میزانی است که در حین ظهور نقطه اولی - روح ما سواه فداه - در دست علمای عصر بود، و همچنین در ظهور رسول الله من قبل، و از قبل او ظهور عیسی بن مریم، که جمیع علما و رؤسا به میزان انفس خود بر آن شموس حقیقت اعتراض نموده تا آن که بالاخره فتوی بر قتل آن هیاکل قدسیه دادند. ألا لعنةُ اللهِ علی الظالمین.

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 pos-

ای راقد غافل، بدانِ که میزان الهی لم یزل نفس او و ما یظهرِ من عنده بوده و خواهد بود. کل ذلک فضلاً من لدنه إن أنتم تعلمون. و اگر فی الحقیقة َنفسی به نقطه بیان و وصایای او ناظر باشد، اگر کل عالمین به اسیاف شاحذه به او رو نمایند و جمیع اعضایش را[۰۴] قطعه قطعه سازند، توقف در این ظهور نخواهد نمود. چه که آنچه مرقوم فرموده اند و از سماء مشیت نازل شده، کل صریح به این ظهور اعظم بوده و خواهد بود. و اگر ناظر به بیان نیستید و حجت الهی را که کل انبیا و رسل به آن اتیان نموده انکار می نمائید، و آیات الله را، که لم یزل و لا یزال حجت محکمه بوده، میزان نمی دانید، فآتوا بما عندکم لو أنتم من الصادقین. البته بر شما لازم است که آن میزان و آن حجتی که الیوم به آن حقیت خود را ثابت می نمائید بیآورید. لا والله، لن تستطیعن و لن تقدرن. کلُ الأمور فی قبضته و کل شیءٍ فی کف إقتداره و ما دونه مخلوقٌ عنده و بذلک یشهد کلُ ذی بصرٍ علیم.

sessor 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.

اگر نفسی الیوم این شئونات الهی‌ه و ظهورات ربوبی‌ه و آیات منزله ای، که در این ظهور امنع اقدس ظاهر شده و به مثل غیثِ هاطل جاری، انکار نماید انکار حق و کلَ رسل را نموده. و إن‌ه مِن المشرکین قد کان فی أم الألواح مِن قلم الأمر مرقوماً.

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.

یک نغمه از نغمات ورقاء بیان در ذکر میزان مخصوص قاصدان حرم رحمن ذکر می شود، لعل به معرفت آن فائز شده از مظاهر شیطانی‌ه به کل‌یه منقطع شوند و حجبات اوهام را شق نمایند، علی شأنٍ[۱۴] یسمعن أهلُ ملاء الأعلی صوتَ خرقِها و یشهدن أنفسَهُم فوقَ ملاء البیان کل‌ها، مِن ال‌ذینهم کفروا و أشرکوا و یفرن مِن غصنٍ إلی غصنٍ لیُدخِلن الشکَ و الریبَ فی قلوبِ ال‌ذین قل‌بتُ‌هم نسماتُ الرحمن عن شمالِ الظنِ إلی یمینِ الیقین. قوله - عز ذکرُهُ و عزَ ثنائُهُ و عز کلمتُهُ و أعظمَ إحسانُهُ -: او است میزان و امر او است مَیزان و احوالِ او است میزان و دلالات او است میزان. ما یُنسب إلی المیزان میزان.

83. Indeed, the criterion has always been and will always be the

باری میزان نفس ظهور بوده و خواهد بود، و آنچه از بحر جود وکرم ظاهر فرماید

و به آنچه الیوم عاملند و به آنچه ناطقند و به آنچه آمرند، میزان کل از قبل و بعد بوده و خواهد بود. و الیوم هر نفسی را از این میزان قدس رحمانی خارج مشاهده نمائی باطل دان و مردود شمر، و نعوذُ بالله به اصل میزانِ جسارت منماَ! خَف عن الله الذی خلقکَ مِن قطرةِ ماءٍ مُهین.

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.

قول دیگر آن مبغض: اولاً آن که در اصل مدعی و مطلب عرض نمایم، همان حضرت باب، که شما رب اعلی می گوئید، در حقیت خود آیات خود را مقرر فرموده اند و به آیات اثبات حقیت خود فرموده، و هیچ کسی را از معتقدین انکار بر این نیست. و یقین است [۲۴]که شما هم نمی توانید انکار نمائید، بلکه تصدیق شما و دیگران حضرت باب را به آیات بوده.

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.

فو الذی نفسی بیده که هیچ ذی شمی از این کلمات که مرقوم داشته رایحه حق استشمام ننماید. زهی حسرت و ندامت که در این ربیع روحانی به طراز بدیع مزین نشدی و از نفحات خوش رضوان معانی استشمام ننمودی. کلماتت مثل کلمات محتجبین، بل احقر. فوالله، لو تتفکر فیها لَتکونُ خجلاً فی نفسک و تمحو کلَها. قدر و شأن انسان از کلماتش ظاهر و فی الحقیقة کلمه مرآت نفس است لو أنت مِن العارفین.

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.

لم یزل به این کلمات غیر متقنه هیاکل ظنونی‌ه ناس را از شطر احدی‌ه منع نموده اند. چه مقام مشاهده می شود تقدیس امر، و چه مقام مشاهده می شود انفس محتجبه. إسمَع قولی، ثم دعهَا عن ورائک، فاقبِل إلی الله بکلک لعل یجری من قلبک بحور المعانی و البیان فی ذکر رَبک المقتدر العزیز المنان!

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!

اگر چه قلم خجلت می کشد در ذکر جواب چنین کلمات، ولکن نظر به آن که جواب را واجب دانسته اند مذکور می دارم که همین کلمات شما رد بر شما است، و اثبات امرالله نوشته و ملتفت نشده. کذلک یجری الله من القلم ما یکون غافلاً عنه[۳۴]کاتبُهُ فویلٌ للمحتجبین مِن عذابِ یومٍ عظیم.

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.

ای برادر، مرئه عقیمه در کل ملل بی قدر بوده، چه که محروم گشته از نسل ظاهره. فوالله، نفوسی که قلوبشان عقیم گشته از ظهور ابکار معارف الهی‌ه، این نفوس اشد محروماً به نظر آیند. و حال مشاهده می شود اکثری از محتجبین قلب و فؤاد و بصرشان عقیم گشته، به شأنی که آنچه خود می نویسند به ادراک آن قادر نیستند، تا چه رسد به اشارات کلمات الهی‌ه و جواهر

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 compre-

حكَم بالغه ربانی‌ه. تالله، اولائک عقیمٌ من رَحمة الله و من الصدق و الإنصاف، و لَم یظهرَ منهم إلاَ ما یشتدُ به غضبُ‌الله و سُخطُهُ علیهم، ولکن‌هم لا یفقهون.

hend what they write themselves, let alone the allusions of the divine words and the essence of the sublime divine wisdom. By God, they are barren of God's mercy, truthfulness, and justice, and nothing appears from them but what intensifies God's wrath and anger upon them, yet they do not understand.

89. This, which you have written, is from the same Bab whom you consider the Supreme Lord. It becomes clear from this statement that you do not know the Supreme Lord. Or you have practiced taqiyya (dissimulation), like your guides who deny in some situations and seek exoneration and send piles of forged books to justify their own truth. You and everyone in the heavens and the earth should know that we have always been certain, confessing, obedient, speaking, remembering, declaring, proclaiming, shouting, screaming, correcting, communicating, conveying, and announcing with the highest voice that He is the Supreme Lord, the Lote-Tree of the farthest boundary, the Tree of the utmost, the Dominion of the Highest, the Omnipotence of the Darkness, the Divinity of Eternity, the Spirit of Splendor, the Great Mystery, the Most Complete Word, the Manifestation of Eternity, the Most Honorable Temple, the Encoded Emblem, the Lord of the Nations, the Roaring Sea, the Supreme Word, the First Pearl, the Hidden Scroll, the Treasured Book, the Beauty of Oneness, the Manifestation of the Divine Essence, and the

این که نوشته همان حضرت باب که شما رب اعلی می دانید، از این کلمه معلوم می شود که شما رب اعلی نمی دانید. و یا تقی‌ه نموده اید، مثل مرشدین شما که در بعضی مواضع انکار می نمایند و تبری می جویند و به اطراف پشته پشته کتب مجعوله در اثبات حقی‌ت خود می فرستند. شما و کل مَن فی السموات و الأرض جمیعاً بدانید بأنا کُنا موقناً معترفاً مذعناً ناطقاً ذاکراً قائلاً منادیاً مضجاً مصرخاً مصحاً متکلماً مبلغاً معجاً بأعلی الصوت بأن‌ه هو ربُ الأعلی و سدرةُ المنتهی[۴۴] و شجرةُ القُصوی و ملکوتُ العُلی و جبروتُ العماء و لاهوت البقاء و روح البهاء و سر الأعظم و کلمة الأتم و مظهر القدَم و هیکلُ الأکرم و رمزُ المُنَمنَم و ربُ الأُمم و البحرُ المُلتَطَم و کلمةُ العلیا و درة الأولی و صحیفة المکنون و کتاب المخزون و جمال الأحدی‌ه و مظهر الهویةِ و مطلع الصمدی‌ة. لولاهُ ما ظهر الوجودُ و ما عرِفَ المقصودُ و ما بُرِز جمالُ المعبود. تالله، باسمه قد خُلقَت السماءُ و ما فیها و الأرضُ و مَن علیهَا. و به موجت البحارُ و جرت الأنهار و أثمرت الأشجار. و به حُقِقت الأدیان و ظهر جمالُ الرحمن. فوالله، لو نَصِفُهُ إلی آخرِ الذی لا آخرَ لهُ لن یسکنَ فؤادی من عطشِ حبِ ذکرِ أسمائه و صفاته، فکیف نفسِهِ المقدسِ العزیزِ الجمیل.

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 writ-

و شما شاهد و گواه باشید، همین لوح را به هر نفسی از نفوس معرضه که بخواهید بنمائید، مرخصید. چنانچه مرشدت الواح الهیه به خط غصن ربانی‌ه اخذ نموده و به بعضی نشان داده و خود تبری جسته. هذا ما فَعَلَ فی السِرِ، ولکن فی الجهر یخضَعُ رأسَهُ و یُطوِلُ نَفَسَهُ بین ملاء البیان ال‌ذین إتخذوه رباً لأنفسهم و یستَدِلُ لَهم إثباتَ نفسِهِ المجعولة المکذوبة و یفرَحُ برياستِهِ علیهِم. قل[۵۴]: فویلٌ لک، یا أیها الخائفَ الخائن الخائبِ الخاسر، ما یُغنیک الیومَ شیءٌ و لو تتمس‌کُ بکل ما خُلِقَ بین الس‌موات و الأرضین.

و ای کاش به همین کفایت می نمودند، بلکه کلماتی شبه آن نوشته و به اسم حق

به بعضی نموده. إن الله یعلم ما فی سره و أحصی کلَ شیءٍ فی إمامٍ مبین. حال شما هم اگر اراده نمائید این لوح را به هر نفسی که اراده کنید بنمائید. فو الله، إنَ ربی ما حفظ نفسَهَ و ما یحفَظ أبداً و ینتظرُ الصلیبَ منَ الیهود و السَنانَ من السَنَان لو أنت من العارفین. بَدان که حق منتظرَ است آنچهَ را که به ظهور قبلش وارد شده، و همچنین آنچه را که به رسول الله از قبل وارد شده، و همچنین از قبل او به روح، ثم من قبلِهِ بالخلیل. ما خاف من أحدٍ و لن یخافَ بفضلَ الله و عنایته. إذاً فاجتمعوا لِسفکِ دمِهِ المطهَرِ العزیزِ المنیع.

ten 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.

و این که نوشته بودی: در حقیت خود آیات خود را مقرر فرموده اند و به آیات اثبات حقیت خود فرموده، همین کلمه لو تعرفُ در اثبات این امر از قلم جاری شده و شما ادراک ننموده اید. چه که این آیاتی که ذکر نموده شما به آن موقنید، یا نه؟ اگر نیستید جمیع این کلمات که ذکر نموده اید لغو بوده و خواهد بود. و اگر موقنید[۶۴] چرا به این آیات منزله، که به مثابه غیث هاطله در کل حین نازل است، منکر وَ معرضید؟ یقین بدان که اهل بصر و فؤاد فرصتت نمی دهند که از کلمه اول تجاوز نمائی. در همین یک کلمه تو برهان الهی و حجت او را بر تو ثابت و مسجل می نمایند.

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.

به همان نحو که آن شجره احدیه اثبات امر خود فرموده و ما عارف شده ایم، حال هم به همان قسم امر الله ظاهر و آیات الله نازل و این عباد موقن شده اند. اهل انکار این عباد نبوده و نخواهند بود. منکر نفوسی هستند که (آمَنُوا ببعض الکتاب و کَفَرُوا ببعض). لا والله، بل کَفَرُوا بکلّ الکتب. چه که الیوم اگر نفسی از حرفی از این آیات اعراض نماید اعراضش بر کل ثابت و محقق است. إنّا آمنّا بما نزل من قبلُ و حینئذٍ و یشهدُ بذلک کلُ شیء إن أنت من الموقنین. خوب استدلال می نمائی و به محبوب نقطه اولی به اعتراض و جدال مشغولی. و می نویسی که به آیات حق او ثابت شده. به گمان خود به تنزیل ناظری، ولکن از مُنزِل بسی بعید.

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.

و این که نوشته بودی که: یقین است شما هم نمی توانید انکار نمائید، یشهدُ بآیاته سرُنا و کینونتُنا و لسانُنا و قلبُنا و جوارِحُنا إن أنت من العارفین. قسم به آفتاب عز توحید که حَرفی[۷۴] از کلمات آن مظهر اسماء و صفات نزد جمال ابهی احب و اعز است از کل آنچه در آسمان ها و زمین ها است، دیگر تا چه رسد به این عباد که معدومیم نزد حرفی از او و خاضعیم نزد آنچه ظاهر شده از آن شجره حقیقت و شمس عنایت و قمر عطوفت. فرق ما بین این عباد و شما این است که شما لفظاً از وراء هزار ستر و حجاب موقنید و از نفس و کینونت و روح و

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

ذات او معرض. و کاش به اعراض هم کفایت می رفت. لا فو نفسهِ الرحمنِ الرحیم، بلکه در لیالی و ایام در تَدبیر سفَک دم طیب طاهر مشغولید، چنانچه از مکری که در آن ارض نموده واضح شد. و این عباد به آیات او و کلمات او و ظهور او و نفس او و روح او به جمیع موقن و مذعن و معترفیم. إذاً فاعرَف شأنَ المعرضین و شأنَ اللهِ العلیِ العظیم و شأنَ هؤلاء الفقراء و المساکین.

before a single word from Him and submissive before what has appeared from that Tree of Truth, the sun of grace, and the moon of tenderness.

The difference between us, these servants, and you is that you are certain in words, behind a thousand veils and barriers, and you turn away from His breath, His existence, His spirit, and His essence. If only you were content with denial. No, by the soul of the Most Merciful and Compassionate, but rather, in nights and days, you are engaged in devising the shedding of pure, immaculate blood, as has become evident from the deceit you have shown in that land. And we, these servants, are certain, submissive, and acknowledging of His verses, His words, His manifestation, His breath, and His spirit in their entirety. So recognize the status of those who turn away, the status of the Exalted and Great God, and the status of these poor and needy ones.

و دیگر نوشته: و خودش هم آیات را از غیر آیات از دیگران بهتر تمیز خواهد داد، بلکه امتیاز واقعی را او باید بدهد. و البته چنین شخصی دروغ گو هم نخواهد بود و به هوای نفس حرکت نخواهد نمود.

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.

اگر شما به ظن و گمان نوشته اید، این عباد موقناً بین سموات[۸۴] و ارض ناطقند بأنه لا إله إلا هو، و أنَ نقطةَ البیان لمیزانُهُ و ظهورُهُ، و کلما نزل من عنده لحقٌ لا ریبَ فیه، و أنهُ لَمُمیزُ الحقَ عن الباطل و الشکَ عن الیقین. حال این ممیزی که ذکر نموده به کل آیات او موقن و مذعنی، یا به آنچه به نفس و هوای خود تفسیر نموده و مطابق

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

دیده؟ اگر به جمیع ما نزل من عنده موقنی که می فرمایند قوله - عز ذکره -: کل آنچه در بیان است تحفه ای است از خدا از برای آن ظهور عز صمدانی. و بعد می فرمایند: سبحانک أللهم، یا إلهی، ما أصغر ذکری و مایُنسب إلی. إذاً أرید أن أنسبَهُ إلیک، فلتقبلنی و ما یُنسب إلی بفضلک، و إنک أنت خیرُ الفاضلین.

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."

ای غافلین از ملاء بیان، مع این خضوع نقطه اولی عند ظهوره الآخَر مرَةً أخری متنبه نشده، به این اذکار مشغول گشته اید. فو الله اگر فی الجملة تفکر نمائید از برای انفس خود نوحه کنید، چه که در این مقام آن وجود مبارک خود را به کمال خشوع و فنای محض ذکر فرموده اند، دیگر کجا مقام مرایا و ما یُنسبُ إلیهن مذکور می شود؟ آیا سطری از بیان مشاهده شده که منتهی به این ذکر ابدع بدیع نشده؟ لا فونفسه الحق، ولکن أنتم لا تعرفون. والله در مقامی افتاده اید که گویا[۹۴] به هزار سلاسل حرکت ننمائید. آخر یک نَفَس از مفازه اشارات بیرون خرام و در فضای خوش تجرید وارد شو، تا حق منیع را به نفس مقدسش بشناسی و از دونش منقطع شوی.

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.

و این که آن طلعت احدیه را ْممیزْ ذکر نموده به چه دلیل؟ اگر به آیات بودهَ، پس چرا از این ممیز معرضی که به آیاتی ظاهر شده که کل ذی آیه خاضع است لدی حضرته، إلا الذینهم تُحَرِکُهُم أریاح الریاسة کیف تشاء؟ مرةً یَضرِبُهُم علی قُلَلِ الجبال و مرة علی تیه الضلالِ، و مرة یطرِحُهُم إلی غَمراتِ الفناء و مرة یدعهم تحت ذئابِ النفس و الهوَی. قل: مُوتوا بغیظکم. تاللهَ قد ظهر مَن ثبت بقوله حجةُ الأولین و الآخرین، و به تثبت إلیَ آخر الذی لا آخِرَ له وَ لا یُنکر ذلک إلا کلُ کفَارٍ أثیم.

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

و این که نوشته: دروغ گو هم نخواهد بود، اگر چه به ظاهر تصدیق صدق حضرت نموده، ولکن این تصدیق شبحی بوده و اخذ شد. چه که اگر موقن به صدق نقطه اولی بودی منبع صدق را، که به اراده از او حقیقت صدق مخلوق و ممدوح، تکذیب نمی نمودی. و تصدیق صدق حضرت در این مقام نظر به آن بوده که به این تصدیق ظاهره کینونت و حقیقتش را تکذیب نمائی. چنانچه علمای قبل حین ظهور نقطه بیان[۰۵] - جلت عظمتُهُ - همین قسم متکلم که: یقین ائمه هدی صادقند، احادیث متواتره از ایشان

موجود که هر نفسی قائل شود که باید قائم متولد شود کاذب و منافق و مفتری است و قتلش واجب. و همچنین استدلال می نمودند که (خاتَمُ النَبِیین) قول خدا است و در قرآن به نص صریح نازل، و یقین است که خدا صادق است و نبی او صادق. و بعد اعتراضاً علی الله و مظهر نفسه به این کلمات ناطق که: این شخص مدعی قولش باطل و از درجه اعتبار ساقط، چه که مخالف کتاب الله و سننه و نبی صادق تکلم نموده. چنانچه در کتاب او است که نبی از اول لا اول آمده و إلی آخر لا آخر خواهد آمد.

view of the fact that by this apparent confirmation, you may deny his existence and reality. Just as the scholars of the past, during the appearance of the point of expression [50] - may His greatness be glorified - spoke in the same way: "Certainly, the Imams of guidance are truthful; there are numerous authentic traditions from them stating that whoever claims that the Qa'im (the Promised One) must be born is a liar, a hypocrite, and a fabricator, and his killing is obligatory." And they also argued that "(Seal of the Prophets) is the word of God and is explicitly revealed in the Qur'an, and it is certain that God is truthful and His Prophet is truthful." And then, objecting to God and the manifestation of His essence with these words, they said: "This claimant's statement is false and devoid of credibility, for it contradicts the Book of Allah, His traditions, and the truthful Prophet. As it is in his book, the Prophet has come from the beginning with no beginning and will come until the end with no end."

بعینه همین قسم، که شما اعتراض نموده اید، اولائک إعترضوا، بل أنتم أشد إعتراضاً لو أنتم تعرفون. حال ملاحظه کن که چه قدر متوهمند آن معرضین که این کلمات را به شما القا نموده اند! گویا به حرفی از معانی کلمات الهیه فائز نشده اند و به غرفه از قلزم عز صمدانیه مرزوق نگشته اند. فَوَیلٌ لهم و بما أمَرَهُم نفسُهُم و هواهُم. آنچه از بیان ذکر نمائید، و تسلیم هم نمائیم که جمیع را فهمیده اید - و حال آن که این محال بوده، چه که احدی به معانی آن

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.

مطلع نه إلا الله - و همچنین به جمیع اعمال آن[۱۵] عامل، در حین ظهور نفع نمی بخشد تو را إلا به تصدیق ظهور. چه که به نص صریح می فرماید: بما نزل فی البیان از آن طلعت رحمن محتجب نشوید، تا چه رسد به این چهار کلمه که شما ذکر نموده اید.

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 pu-

و بعد از ثبوت این کلمه طیبه مبارکه کل آنچه ذکر نموده اید، و یا بعد از آن به آن مستدل شوید، جمیع راجع به انفس محدوده ذاکر و مستدل بوده و حق مقدس از کل. و این بسی واضح است که اگر نقطه اولی را صادق می دانستی ابداً تکذیب این ظهور ابدع امنع نمی نمودی. حال به لسان صادقش می دانی و اما به فعل نعوذُ بالله کاذب. فاستغفر عما ظننتَ و قلتَ و کتَبتَ و قُل: سبحانک اَللهم یا إلهی! أنا الذی فرطتُ فی جنبک و سلکتُ مسالکَ الظنون و الأوهام بما کنتُ محتجباً عن عرفان مظهرِ نفسک و إستدللتُ بما إحترق کَبدُ علیٍ، ثمَ قلبُ محمدٍ رسول الله، کأنی قتلتُ کلَ الوجود من الغیب و الشهود. إذاً فانظُرنی، یا إلهی، بلحظاتَ رأفتک و لا تَدَعنی بنفسی و هوائی! ثمَ طَهِرنی عن إشارات التی بها صرتُ محروماً عن ریاض وصلک و لقائک. و إنک أنت المقتدرُ علی ما تشاء و إنک أنت المهیمنُ القیوم.

rify 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."

و دیگر نوشته بودید: احدی از خارج و داخل[۲۵] و شهرت و واقع تواند شکی نمود که حضرت باب تصدیق میرزا یحیی ننموده؟ به این معنی که به اطراف و اصحاب در حقیت او به عبارات مختلفه ننوشته که بعد از من او است و اطاعت او بر همه لازم است، وصی و خلیفه، هر چه هست، بعد از من او است. صریحاً و به عبارات صریحه به جهت اهل تقلید و عوام بیان فرموده این را. و اما به جهت أولی الأبصار و الأفئدة عبارات دیگر بیان فرموده که إذَ الأمرَ ینتهي إلی إسم الوحید لأنِ ظهورَهُ بنفسه حجةٌ و لا یحتَاجُ إلی نصی.

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."

بسیار دلم بعد از ملاحظه این کلمات سوخت بر شما، چه که بعینه مثل طلبه های مدرسه، که حال در مدارس اثبات مطلب خود می نمایند، به همان دلائل وهمیه و کلمات متشابه مستدل شده اید. به قول خود شما که اهل فرقان را موهوم می دانید، وهم شما صد هزار درجه بیشتر از آن طایفه مشاهده می شود. إلی متی تکونُ راقداً علی البساط؟ فارفع رأسَک عنِ النومِ، ثم إفتح بصرَک لتشهدَ الشمسَ مُشرقةً فی قطبِ الزوال! بگذارَید این کلمات را و به مُنزل آن نَاظر شوید! وهم را بیاندازید و به سلطان یقین تشبث نمائید. حیف سمع و بصر که به مشاهده و استماع این کلمات[۳۵]

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.

مشغول شود.

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?

اولا آن که آنچه نوشته اید بر عکس بوده و از آن گذشته می فرماید: (أتُؤمنُونَ ببعض الکتابِ و تَکفُرُونَ ببعض)؟ چگونه این کلماتی، که اصلش معلوم نیست که به کجا راجع است، مسلم دانسته اید و جمیع بیان، که می فرماید در حین ظهور به هیچ شیء غیر او متمسک نشوید، این بیان رحمن غیر مسموع، و حال کلمات مجعوله باید استماع نمود؟

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.

ابداً در بیان ذکر وصایت و خلافت نبوده و نیست. به قول شما این کلمات اهل فرقان است. آنچه در بیان ذکر شده ذکر حروفات و مرایا بوده. و در جمیع مواضع می فرمایند مرایا منحصر نبوده و نخواهد بود. هر نفسی به اشراق شمس الهیه مقابل شود، او از مرایا محسوب بوده و این شأن باقی، مادامی که از تقابل انحراف نجوید. و بعد از انحراف یرجع النور إلی مقرهِ و ینتهی المخلوقُ إلی شکلهِ و مثلهِ

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

و در کل بیان مخصوصاً منصوصاً می فرماید: در یوم ظهور ابداً به غیر او ناظر نباشید، چه که آن جمال قدم به بصر غیر خود شناخته نمی شود، چنانچه نشده. و الان خود نقطه اولی می فرماید که آنچه

it has not been. And now, the very first point itself says that what you are writing is wrong, and your arguments are about the delusional selves. The truth has appeared with its authority, and its evidence is its verses, and its manifestation is itself. So die in your anger, O assembly of the delusional.

شما می نویسید خطا است و استدلالات شما راجع به انفس متوه‌مین. قد ظهر الحقُ بسلطانه و دلیلُهُ آیاتُهُ و ظهورُهُ[۴۵] نفسُهُ إذاً مُوتُوا بغیظِکم، یا ملاءَ المتوه‌مین.

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.

ذکر خارج و داخل و شهرت نموده، جمیع این کلمات را به وهم صرف و ظن بحت نوشته. اما خارج که ابداً اطلاع نداشته، و اما داخل که بعضی به رفیق اعلی ارتقا جسته اند و بعضی هم که موجودند شما آن نفوس را تکذیب نموده اید، و به هواهای خود جعلی‌اتی ترتیب داده که شاید ضعفای بیچاره را از حق منیع محروم نمائید، چنانچه از قبل نموده اند. و کاش ادراک می شد که شهرت را که داده و حکمت آن چه بوده. لا یعرفُها إلا أولی الألباب.

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,

و این عبد متحیر است که تو به چه دلیل ادعای اطلاع نموده، چه که هیچ وقت داخل این امر نبوده. بلی، عنقریب است که روایات غیر صحیحه سقیمه از ناحیهِ کذب انفس مشرکه ظاهر شود، و البته مُعَنعَن هم خواهد شد آن روایات، و منتهی می شود به سیِد محمد اصفهانی، و یا به حسین مشهور به سوختهِ که این ای‌ام وارد شده و در ظل شیطانِ واقع، و یا به میرزا حسین قمی الذی تَفَلَ علی وجهِ المحبوب لحفظ نفسه الخبیثة، أو الأعرج الذی تبرء عَنه الله حینَ الذی کان علی المنبر. و خود شمَا هم

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!

می دانید که هیچ یک از این نفوس خبر نداشته اند، ولکن هوی شما را بر آن داشته که تصدیق من لا صدقَ له را[۵۵] نموده. خَف عن الله و لا تَقُلَ ما لا تَعلَمُ و لا تَکُن مِن المفَترین!

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.

اگر کل ما علی الأرض الیوم مرایای لطیفه شوند و شهادت دهند بر امری کفایت نخواهد نمود، چه که شهادت کل منوط است به نفس ظهور. چنانچه نقطه بیان - روح ما سواه فداه - در ظهور آخر می فرماید قوله - عز ذکره -: اگر کل ما علی الأرض شهادت دهند بر امری، و او شهادت دهد به دون آن که آنها شهادت داده، شهادت او مثل شمس است و شهادت آنها مثل شَبَح شمس است، که در تقابل واقع نشده، و إلا مطابق با شهادت او می گردید. قسم به ذات اقدس الهی که یک سطر از کلام او بهتر است از کلام کل ما علی الأرض، بلکه استغفار می کنم از این ذکر افعل التفضیل. کجا می تواند آثار شموس در مرایا مثل آثار شمس در سماء گردد؟ ذلک فی حد اللاشیء و هذا فی حد مُشیِء الشیء بالله عز و جل.

110. Now, what has been mentioned and is famous among the people according to your claim, has

حال آنچه در نزد عباد مذکور و مشهور علی زعمِکَ ابداً عندَ الله معتبر نبوده و

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.

نخواهد بود، و کل معلق و منوط به تصدیق این ظهور ابدع امنع اقدس، لو أنتم تعلمون. و بر فرض تصدیق آنچه ذکر نموده اید، در حین ظهَور آخر مَی فرمایند - عز ذکره - که طوریون می‌ت و لا شیء می شوند، حروفات و ادلاء نور محتجب می مانند[۶۵] وشجره اثبات از نفی محسوب می شود. و همچنین می فرمایند: بسا نفسی در ظهوری از اعلی علو اهل جنت است، و حین ظهور بعد از ادنی دنو اهل نار می گردد.

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

بگو به معرضین و مغلین که: ای بی بصران، که خود را از کوثر معانی و تسنیم معارف و سلسبیل بیان محروم و ممنوع نموده اید، در اعلی علو تفکر نمائید، شاید به قطره ای از بحر اعظم مشروب گردید. و همچنین در مقام دیگر می فرماید - عز ذکره - که: اعلی سکان جنت قبل در ادنی دنو نار ساکن می گردند. حال بصر طاهر لازم تا در این بیانات مظهر امر تفکر نماید. لم یزل مشرکین در احیان ظهور به کلمات قبلش تمسک جسته بر مظهر نفس إلهی اعتراض می نمودند چنانچه شما هم الیوم به کلمات قبلش تمسک جسته بر نفسش اعتراض نموده و می نمائید. ویلٌ لهم و لکم و لِمن یتبِعُکم مِن عذابِ یومٍ عظیم.

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.

و بشأنِي غفلت نموده اید که کلماتی، که لایق اَبصر مشرکین است که به آن نظر نمایند، به مقر اطهر امنع می فرستید. در این مقام ظهورِ قبل - روح ما سواه فداه - بیانی فرموده اند، خالصاً لوجه الله ذکر می شود که شاید معرضین متنبه شوند و از شمس هِدایت محجوب نمانند. قوله - عز ذکره- : مَثَل آن ای‌ام مثل شمس است به ستارگان. و همچنین[۷۵] مَثَل اهل آن ظهور بالن‌سبة به ظاهر مثل همین است. از این جهت است که در آن ظهور عارفین به آن قلم را جریان ندهند و حیا کنند از تصانیف و تألیف و انشائات خود و ظهورات و بروزات خود. ای کاش این یک نصیحت سلطان احدی‌ه را استماع می نمودند و ارتکاب نمی نمودند آنچه را که از آن نهی شده اند! لم أدرِ بأی صراطٍ یَمشُون و فی أی مَناهِجٍ یَسلُکُون. یستدلون بآیاتِ الله، ثم بمُنزِلِهِ یکفُرون.

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 con-

و این که نوشته که حضرت باب تصدیق میرزا یحیی نموده، اولاً تو از آن تصدیق مطلع نیستی که مقصود چه بوده و مراد که. چه که حوریات معانی الهی‌ه در غرفات کلمات عصمت ربانی‌ه لم یزل از اَنظَر بری‌ة مستور بوده و خواهد بود. لم یَطمثهُنَ أحدٌ إلا نفسُ الظهور و الذینهم کانوا أدلاءَ علیه فی یومِ ظهورِهِ فو الله ما صدق إلا هذا

الجمالَ الذی وقع بین أظفار المشرکین و تحت مخالیب المنکرین، ثم ألسنِ الغافلین و المغلین. و بر فرض تصدیق اینَ قول اگر به بصر دقیق ملاحظهَ نمائی این تصدیق را درباره کل مشاهده می نمائی، چه که می فرماید - عز ذکره – که: شکی نبوده که جمیع نفوسی که به بیان مؤمن شده اند از انبیا و اولیا و اصفیا بوده و هستند. و بعد[۸۵] در مقام دیگر می فرمایند قوله - عز ذکره -: کل از برای این است که در یوم ظهور به اسماء محتجب نمانی، بلکه نظر کنی بما یقوم به الأسماءُ من کل شیء حتی ذکرُ النبی، فإن ذلک الإسم یخلَقُ به بما ینزل الله.

tinue 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.

بسیار حیرت است که هنوز در عقبه اسماء واقفید. آفرین، خوب وصیت الهی را عمل نموده اید. به شأنی غافل شده اید که به اسماء عابد و عاکفید، چنانچه متصل ذکر می نمائید و بما یَقُومُ به الأسماء در کل حینٍ سیف کین کشیده و می کشید. لا تَشعرون ما تعملون.

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.

جمیع استدلال و اوصاف شما، که ذکر نموده و یا نمائید نسبت به ای نفسٍ کان، راجع به بیان می شود، و در کلِ بیان منصوص است که بیان و ما فی البیان معلَق به مشیت آن سلطان احدیه بوده و خواهد

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

بود. و آن جمال قدم قادر است بر این که جمیع خلق او را به کلمهٔ لا نفی فرماید و به اسفل النار راجع نماید، و یا جمیع را به قول بلیٰ در ظل اثبات کشاند و به اعلی ذروه جنت عرفان مقر دهد. لا یُسئل عما یفعل و کلٌ عن کلِ شیءٍ یُسئلون.

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.

و کاش ادراک می نمودی که درباره که تصدیق فرموده! فواللهِ الذی لا إله إلا هو! إنه ما أصبح إلا بذکرهِ و ما أمسی إلا بثنائه و ما تحرک إلا بحبه و ما تنفس[۹۵] إلا فی أمره. و أنتم أعرضتم عنه و إعترضتم علیه و تمسکتم بالذی کان عند الله أحقرَ منکم لو أنتم تعلمون. محبوب امکان را که درباره اش نقطه بیان می فرماید قولُهُ - عز ذکرُهُ -: لو لا کان کتابُهُ ما نزل ذلک الکتاب و لو لا کان نفسُهُ ما أظهرنی اللهُ از او اعراض نموده و می نویسید که در بیان فلان را وصف فرموده، مع آن که نه وصف را دانسته اید و نه واصف و موصوف را شناخته اید. فوالله لو تعرف ما فعلتَ لَتبکی علی نفسکَ، و لو عرفتَ هذا الظُهورَ و کان عندک مَلاءُ السموات و الأرض من الذهب و الفضة لَأنفَقتَها لتَدخُلَ فی ظلِه و تسمعَ نغمةً من نغماته. ولکن لما إحتجبتَ عن ذلک صِرتَ محروماً عن نفحاتِ الله المهیمن القیوم.

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 sil-

ver, you would spend it all to enter His shade and hear a melody from His melodies. But because you were veiled from that, you have become deprived of the divine breezes of God, the Guardian, the Self-Subsisting.

117. Indeed, my brother, by God, those who have disbelieved today have suffered loss after loss, failure after failure, humiliation after humiliation, and deficiency after deficiency, but they do not understand except when the angels of punishment come to them and their eyes are moved from the dominion of death. Then they will be in despair and say, "Is there any way for us?" Then their mouths will be struck with the hands of subjugation, and they will be returned to their abode in the depths of the Fire. Thus, the matter is decreed by God, the Almighty, the Dominator. And indeed, obliterate what you have, and then affirm what [60] is with God on the tablet of your heart so that you may find it shining brightly with the lights of the suns of wisdom and meanings. This is how this servant advises you, so that you may be among the listeners.

118. And as for what you have written that it has been said: "Whoever is my successor and caliph after me, he is the one," by the One who has monopolized glory and majesty and created all things without any example with the supreme word, if a soul had inhaled a breath of the divine expression from the paradise of divine pleasure, it would not speak such words. Rather, it would flee

أن يا أخي، تاللهِ الذينهم كفروا اليومَ قد كان لهم غَبنٌ بعدَ غبنٍ و خسرانٌ بعد خسرانٍ و ذِلةٌ بعد ذلةٍ و نقصانٌ بعد نقصانٍ، ولكن هم لا يفقهون إلا حينَ الذی يأتيهم ملائكةُ العذاب و يتحرک عيونُهم عن سطواتِ الموت. إذاً يَجزَعُون و يقولون: هَل لنا مِن سبيلٍ؟ إذاً تُضربُ على فمِهِم بأيادی القهرِ و تُرجعهم إلى مثويهم فی قعرِ النار. كذلک قضی الأمرِ من لدی الله المقتدر القهار. و إنک فامحُ ما عندک، ثم أثبت ما[۶۰] عند الله على لوحِ صدرک لتجدَهُ مُمَرَداً منيراً بأنوارِ شموسِ الحكمةِ و المَعانی. كذلک يَعِظُكَ هذا العبدُ، لَعل تكون مِن السامعين.

و اين كه نوشته كه: فرموده اند وصی و خليفه هر چه هست بعد از من او است، فو الذی تفرد بالعز و الكبرياء و خلق الاشياء بلا مثالٍ بكلمة العليا، كه اگر نفسی نفحه از رضوان بيان استشمام نموده باشد به چنين كلمات تكلم نمی نمايد. بل يفرُ من الذين يتكلمون بتلک الكلمات. شما هنوز حشر بديع و روح بديع و كلمات بديع ادراک ننموده ايد. امر بيان مقدس از آن اموری است كه از پيش گذشت. قد طُوی ما عندكم

من قبلَ و بُسط بساطٌ آخر بإذن الله العلی الأظهر، ولکن أنتَم ما أدرکتم، لا أولَهُ و لا آخرَه. حمد محبوب را که مغلّین را چنان محروم کرده که الان احقر از ملل قبل بین یدی مذکور و مشهودند. مثل آن است که جامه از یک قطعه حدید پوشیده اند که ابداً قادر بر حرکت نیستند، و همچنین قلب و فؤادشان. قدم برداشته اند تازه به اثر قدم اهل فرقان گذارده اند.

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.

بشنوید و بشکنید این سده های مانعه را و به فضای بدیع وسیع مالک یوم الدین درآئید تا عوالمی غیر عوالم[۱۶] خود مشاهده کنید! آنقدر بر خود سخت مگیرید. ترحم نمائید بر خود و بر مستضعفین عباد! تازه به بقیه وهم ما ترک من أهل الفرقان تمسک جسته اید. گاهیَ ذکر خلافت مجعول و وصایت مکذوب می نمائید و گاهی کلمات جعل نموده به نقطه اولی - روح ما سواه فداه - نسبت می دهید. بشنو ندای رب علی اعلی را که مخاطباً للمرایا می فرمایند:

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:

إذا أشرقت شمسُ البهاء عن أفق البقاء

120. When the sun of glory rises from the horizon of eternity,

أنتم فاحضروا بين يدى العرش! إیاكم أن تقعدوا بين يديه أو تسئلوا ما لا أذن لكم. إتقوا الله، يا ایها المرايا، كل‌كم أجمعون. أن إسئلوا من بدايع فضله ليظهر لكم ما شاء و أراد. لَأن كل الفضل فَى ذلک اليوم يطوف حول عرشه و يظهر من عنده إن أنتم تعلمون. أن أصمتوا تلقاءَ العرش لأن الص‌مت فى ذلک اليوم لَخيرٌ عما خلق بين الس‌موات و الأرض. و لاتكونوا من ال‌ذين أوتوا العلم من قبل و إستكبروا به على الله المهيمن القَيوم. لأن‌ه فى ذلک اليوم قد كان فوق كل ذى علمٍ عل‌اماً عالماً عليم، و فوق كل ذى قدرة كان قداراً مقتدراً قدير، و فوق كل ذى عظمة قد كان عظاماً متعظماً عظيم، و فوق كل ذى رفعة قد كان رف‌اعاً مرتفعاً رفيع[٢۶]، و فوق كل ذى عز قد كان عزازا متعززاً عزيز، وفوق كل ذى حكم قد كان حک‌اماً حاكماً حكيم، و فوق كل ذى جود قد كان جواداً جاوداً جويد، و فوق كل ذى امر قد كان أم‌اراً آمراً أمير، و فوق ک‌ل ذى فضل قد كان فض‌الاً فاضلاً فضيل.

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.

كل‌كم خُلقتم للقائه و الحضور فى ذلک المَوقف الأعظم العظيم. و إن‌ه قد ينزل من سماء جوده ما هو خيرٌ لكم، و ما نزل من عندهَ إن‌ه لَيُغنيكم عن العالمين. لن ينَفع اليومَ كلَ ذى علمٍ علمُهُ و لا كلَ ذى فضل فضلُهُ ولا كل ذى عظمة عظمته ولا كل ذى قدرة قدرته و لا كل ذى ذكر ذكره ولا كل

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 ev-

ery 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.

ذی عمل عمله ولا کل ذی رکوع رکوعه ولا کل ذی سجود سجوده ولا کل ذی توجه توجهه و لا کل ذی شرف شرفه و لا کل ذی نسب عالی نسبه و لا کل ذی حسب متعالی حسبه و لا کل ذی بیان بیانه ولا کل ذی نور نوره و لا کل ذی إسم إسمه. لأن کل ذلک و کل ما عرفتم و أدرکتم کلها قد خُلق بقوله کُنْ فیکون و إنه لو یشاء لیبعث الممکنات بکلمةٍ من عنده لَیقدر و إنَه قد کان فوق ذلک لَقداراً مقتدراً قدیر.

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."

إیاکم، یا أیها المرایا، أن تغرنکم الأسماء فی ذلک الیوم. فاعلموا أنتم و مافوقکم و مادونکم قد خلقتم[۳۶] لذلک الیوم. إتقوا الله و لاترتکبوا مایحزن به فؤاده و تکونن من الغافلین. ربما یظهر بالحق و أنتم راقدون علی مقاعدکم و یأتیکم رسله بألواح عز مبین و أنتم تستکبرون و تحکمون علیه ما لا تحکمون به علی أنفسکم، و تقولون: لَیس هذا من الله المهیمن القیوم.

123. Glory be to You, O my God!

سبحانک اللهم یا إلهی! أنت تعلم بأنی

بلغتُ کلمتک و ما قصرتُ فیما أمرتَنی به. أسئلک بأن تعتصمن فی ذلک الیوم خلق البیان بأن لایعترضوا علیک و لا یجادلوا بآیاتک ولتحفظهم، یا إلهی، بقدرتک ال‌تی إستطلتها علی العالمین.

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.

در این مقام به این کلمات قناعت شد. اکثر بیانات الهی، که در این ظهور امنع اقدس نازل شده، احدی ملاحظه ننموده. بعضی آن را از مواضع خود تحریف نموده اند و بعضی را ستر نموده و بعضی را به حسب ظاهرِ کلمه تغییر داده اند. اگر چه فی الحقیقةَ آنچه از بیان نزد هر نفسی موجود است کفایت می کند او را در تذکر به این کلمه اتم اعظم. و کان الله علی ذلک شهید و علیم.

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.

و این که نوشته که فرمودهْ ان الامر ینتهی إلی إسم الوحید لان ظهوره بنفسه حجة و لایحتاج إلی نص‌ی، فو الله حین ال‌ذی کتبتَ هذه الکلمة قد بکت کل الأشیاء و ناح أهل ملاء[۴۶] الأعلی و تزلزلت أرکان الوجود من الغیب و الش‌هود، لأن‌ک لإثبات عدواً من أعداء الله إحتقرتَ شأن الله و عظمته و کبریائه. فوالله إن ال‌ذی إت‌خذتَهُ رباً من دون الله إن‌ه یحتاج بکل شیء، و ال‌ذی کل یحتاج إلیه إن‌ه قد ظهر بالحق فی سنة الس‌تین و حینئذٍ إستوی بالحق، (فَتَبَارَکَ اللهُ أحسَنُ الخَالِقین.)

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.

خَف عن الله و لا تجرِ قلمک فی إتباع نفسک و هویک، و لا تکفُر بالذی بإشارة من قلمه ثبت أدیانُ العالمین. إن الذی قُمتَ لَحبه علی النفاق کان أن یقومَ تلقاءَ الوجهِ و یُلقیَ علیه الآیاتُ و کان مفتخراً بذلک. إذ إنَک إتبعته من عند نفسک و به إعترضتَ علی الله الذی خلق کل شیء بأمرٍ من عنده، لا إله إلا هو الغالب القاهر المقتدر المتعالی العزیز المحبوب.

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

نفسی که خود شما ذکر می کنید که مرآت است، و بر هر ذی بصری معلوم که مرآت از خود تحقّقی نداشته و نخواهد داشت وجودش از برای آن بوده که حاکی باشد از تجلّیات شمس، درباره او قائل شده که نقطه اولی - روح ماسواه فداه - فرموده که او بنفسه حجّت است و احتیاج به نص من ندارد. فوالله یؤیّد ألسنَکُم هویکم و یُظهر منه ما یشاء، لا ما قدر من لدی الله العزیز القدیر. این[۵۶] ظهور که آیات و ظهوراتش کل عالم را احاطه نموده انکار نموده و نص خواسته، مع آن که کل بیان صریحاً منصوصاً در این ظهور ابدع امنع نازل شده، و مع آن که این امر لم یزل و لایزال مقدس از دلیل و اشاره و عباره و دلاله بوده و خواهد بود. ظهورش بنفسه حجّت و آیاتش برهان الله علی العالمین.

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.

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.

و ای کاش دلائل السبعة که از کلمات اولیه نقطه بیان است ملاحظه می نمودی. از قراری که معلوم می شود مقصودی جز اعراض از حق و اعتراض بر او نداشته و ندارید. لو یأتیکم الله بکل الآیات لن تؤمنوا به. چنانچه نقطه بیان - روح ماسواه فداه - از این ای‌ام خبر داده اند. فانظُرُوا فی کلمات الله لعل تکونن من المتنبهین.

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

و این که نوشته که: فرموده اند إن ألامر ینتهی إلی إسم الوحید، فوالله الذی لا إله إلا هو که وحید را نشناخته و ندانسته که مقصود که بوده. و بسلمنا که مقصود از وحید مقصود اول مُعرض بالله باشد، چرا عبارت بعد را ملاحظه ننموده که می فرماید: فإن یظهر الله فی أی‌امک مثلک هذا ما یورثن الأمر من الله الواحد الوحید. مع ذلک این ظهوری که به جمیع شئونات الهیه ظاهر شده به قدر یک مرآت هم نبوده که جمیع[۶۶] به اظفار غل و بغضا حولش جمع شده اید و در هر حین به مکر جدید در تضییع امرش مشغول گشته اید. فأف علی الذینهم أعرضوا عن کل الآیات و إتخذوا من الکتاب حرفاً و إستدلوا بها

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.

على ما عندهم و كفروا بالله الذی بأمرٍ مِن عنده نزلت صحائفُ عز كريم و ألواح قدس منيع.

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.

این است که نقطه بیان - روح ما سواه فداه - می فرماید که آن ظهور اعظم را اهل بیان یکی از مؤمنین هم نخواهند شمرد، چه که اگر مؤمن هم بدانند راضی نمی شوند از برای او آنچه را که از برای خود نمی پسندند، صدق الله العلی العظیم.

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.

از جمیع اینها گذشته قولُ الحق کلمةٌ واحدةٌ و هی ما نزلت من عنده إن أنتم من العارفین. قال و قوله َالحق: إیاک إیاک أیامَ ظهورِهِ أن تحتجبَ بالواحد البیانیة. فإن ذلک الواحدَ خلقٌ عندَهُ و إیاک إیاک أن تحتجبَ بکلماتِ ما نزلت فی البیان فإنها کلماتُ نفسِهِ فی هَیکلِ ظهورِهِ مِن قبلُ

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

و کل آنچه نوشته اند در صورت تصدیق و تسلیم رشحی از طمطام یم بیان الهی بوده، صد هزار امثال این نفوس به قولی خلق شده و می شوند، و مع ذلک افتراءً علی الله و کذباً علیه و بغیاً علی حضرته و

طغیاناً علی بهائه و إثباتاً لأعدائه می نویسی که حضرت اعلی فرموده[۷۶] که احتیاج به نص من ندارد. و بهذه الکلمة تبرء منک کل ما ظهر من القلم فَیَ ممالک الله المقتدر العلی العلیم.

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.

الیوم جمیع اسماء حسنی به ملکوت خود راجع، و لا یفقه ذلک إلا کلُ موقنٍ عالمٍ بصیر. و آنچه در بیان نازل شده، چه از احکام و چه از اوصاف منزَله در شأن حروفات و مرایا، احدی را نفع نمی بخشد مگر به تصدیق این ظهور. بذلک تنفس نفسُ الرحمن فی نفس البیان لو أنتم من العارفین. و الیوم چون معرضین قابل عرفان مَثَل اعلی، که حجة الله و برهانُه بوده، نبوده و نیستند و از ادراک لطائف کلمات الهی‌ه عاجز مشاهده می شوند، لذا در این مقام مَثَل ادنی ذکر می شود که شاید نفوس مقبله به حدیقه معانی باطنی‌ه وارد شوند.

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. How-

سلطانی نفسی را حاکم و مختار می نماید در کل امور، چنانچه دیده می شود که بعضی از ولات، که از جانب سلطان در دیار حاکمند، مختارند در کل امور. مع ذلک آیا سلطان قادر است بر عزل آنها یا نه؟ اگر تکذیب نمائی کاذب بوده، چه

که مشهود است که قادر است. و همچنین بعد از جلوس سلطان ثانی، آیا آن فرمانِ و حکمی که حکام مختار بوده اند از قبل سلطان قبل منوط به اجازه [۸۶] و حَکم سلطان ثانی بوده و یا نه؟ شکی نیست که جمیع منوط و معلق به امر و اجازه سلطان بعد است. این در شأن ولات و سلاطین ظاهری‌ه ذکر شد که شاید به آن سلطان مقتدری، که در کل حین در شأن بدیع بوده و خواهد بود لم یزل یفعل ما یشاء و یحکم ما یرید، قدرت او را از او نفی ننمائید و یدُ الله را مغلول نشمرید. اقلاً قدرتش را به قدر سلاطین ظاهری‌ه بدانید.

ever, 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.

والله اگر نفسی آن سلطان قدم را قادر بداند به امثال این کلمات بر موجد اسماء و صفات اعتراض نمی نماید. ای بی نصیبان از کوثر معارف رحمن، سل‌منا به قول شما نفسی به قمیص اسمی از اسماء بین ارض و سماء مزی‌ن شده، آیا حق قادر نیست بر انتزاع آن؟ فویلٌ لکم! تالله یُکذبکم کلُ‌الوجود من الغیب و الشهود. هرگز حَق - جل ذکره - در حین اعطاء به نفسی مصلحت نمود که در حین اخذ مصلحت نماید؟ قلم حیا می نماید از ذکر آنچه این ای‌ام تلقاء وجه ملیک علام به آن مشغول شده اید. خافوا عن الله، ثم أترُکوا ما عندکم و خُذُوا ما عند الله. هذا خیرٌ لکم عما خلق بین السموات و الأرضین.

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

و این که تقسیم نموده بودید که نقطه بیان - روح ماسواه فداه - به جهت اهل تقلید و عوام بیان[۹۶] فرموده این را و به جهت اولی الأبصار و الأفئدة بیان دیگر فرموده، هذا بغیٌ منک علی الله المهیمن القیوم. این قول بسیار لغو و بی معنی است. قد ظهر بنفسه الحق بآیاتٍ بی‌نات و إن‌ها لَحجةٌ من عند الله علی کل نفس إن أنت من العارفین. حجت إلهی لم یزل واحد بوده وَ از برای کل همان آیات منزلات را حجت قرار فرموده اند. و اگر در خلق آیه عرفان و ادراک آیات نمی بود البته‌ه به آیات ظاهر نمی شدند. فی ذلک لَحکمَةٌ لِأولی الألباب و لا یعرفها إلا أولوالأبصارَ.

و دیگر معلوم نیست که را اهل تقلید و عوام دانسته اید و که را أولوالأفئدة و أولوالأبصار. إتخذتم لأنفسکم أمراً و به ضللتم و ظلمتم و لا تعرفون. بدان که أولو الأبصار و غیره به تصدیق و تکذیب معلوم می شوند و ممتاز می گردند. هر نفسی که موفق شد به قول «بلی» در ظهور امنع اقدس اعلی، او عندالله از اخیار و أولو

الأبصار بوده، و من دون آن از اشرار و فجار. و البته أولوالأبصار نزد شما جهلائی هستند که ادعای علم وحکمت نموده اند. بشنو بیان نقطه اولیه و مظهر کلیه را که فرموده اند: گندم پاک کن ارض صاد لباس نقابت را پوشید با این که حرفی از علم نخوانده بود[۰۷]،و شیخ محمد حسن، که پانصد هزار بیت در عمل بالله نوشت، حرفی ثمر نبخشید که در یوم قیامت او را از نار نجات دهد.

others are known and distinguished by their affirmation or denial. Every soul that has been granted success in saying "yes" during the manifestation of the Most Sanctified and Exalted, they have been, in the sight of God, among the best and those with the most discerning vision, and without that, among the evildoers and transgressors. Certainly, those with discerning vision in your view are the ignorant who have claimed knowledge and wisdom. Listen to the statement of the Primal Point and the Manifestation of all things, who said: Clean the wheat and wear the robe of piety, even though he had not read a single letter of knowledge, and Sheikh Muhammad Hasan, who wrote five hundred thousand verses in the name of God, did not bear a single fruitful word that would save him from the fire on the Day of Resurrection.

و همچنین در مقام دیگر منصوصاً در معنی اولوالابصار می فرمایند قوله جل ثنائه: این است که مشتبه می گردد در نزد هر ظهوری حق صرف از دون او إلا نزد أولی الأبصار، که ایشان حقائق اشیاء را کما هی مشاهده می نمایند، و همیشه ناظر به شمس حقیقت هستند، و ظهور او و حدودات مرایا ایشان را محتجب از ظاهر در آنها نمی نماید. أولئک هم المتقون حقاً فی کتاب الله من قبل و من بعد، أولئک هم المهتدون.

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

این بیان نقطه بیان - روح ما سواه

فداه - حال ملاحظه نما تا اولوالابصار را بشناسی. چنانچه مشاهده می نمائی که ابداً حدودات مرایا آن نفوس مقدسه را از شاطی بحر احدیه منع ننموده، و صد هزار امثال آن مرایا را نزد اشراق تجلی شمس حقیقت معدوم صرف مشاهده می نمایند. آن نفوسند که عندالله و مظاهر امر او به اولوالابصار معروفند، نه نفوسی که علی زعم خود مرآتی درست نموده و به آن از حق منیع محتجب مانده اند. فویلٌ للذین غفلوا عما نزل فی الکتاب و أخذوا کلمةً منه و فس‌روها بما تهوی به أنفسهم و أهوائهم و[۱۷] إعترضوا بها علی الله المهیمن القیوم. و ای کاش که این رؤسای بیان که الآن موجودند علم ظاهره هم می داشتند. لا فو الذی نفسی بیده، جز کذب و افترا و اعراض از حق و جعل نزد این نفوس نبوده و نخواهد بود. کذلک بی‌ن الله کلَ امرٍ فی کتاب مبین.

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.

و دیگر نوشته بودید: مراد آن است که مبالغه در این امر فرموده از برای اشخاصی که تمیز آیات نمی دهند و تصریح فرموده. و اما از برای اشخاصی، که تمیز آیات می دهند، فرموده که او خود صاحب آیات است و در تمام نوشتجات شکر و حمد پروردگار نموده که وصی مرا به آیات ظاهر فرموده.

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.

اولاً اکثری از این کلمات از حضرت اعلی - روح ماسواه فداه - نبوده ونیست، بسیار از این اقوال جعل نموده ومی نمایند. شما به تفصیل مطلع نیستید. و ثانیاً آن که آیات مرایا در رتبه مرایا مذکور، مثل شبح شمس در مرآت. حال آن تجلی در مرآت در رتبه مرآت مشهود و مذکور، ولکن نسبت به شمس سماء ذکری نداشته و نخواهد داشت. چنانچه مشاهده می شود که اگر مرایای مالانهایة مقابل شوند به شمس، در کل شبح شمس ظاهر، و بعد از انحراف کل فانی و شمس به تمام ضیاء در مقر خود مشرق و مضیء. و نقطه[۲۷] اولی - روح ما سواه فداه - در این مقام بیانات لایحصی فرموده اند، فطوبی للناظرین، ثم للعارفین. هر ذی بصر و ذی شعوری ملاحظه نماید از آیاتش رتبه و مقامش را ادراک می نماید.

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

و دیگر آن که در مقامی کل اشیاء آیات الله بوده و خواهد بود، لو أنتم فی آیات الله فی أنفس الخلق تنظرون. و کَم (مِن آیةٍ فِی السَمَوَاتِ و الأرضِ یَمُرُونَ عَلَیهَا وَ هُم عَن‌هَا مُعرِضُونَ). وَ آیات الٰهی در کل شیء مشهود و موجود، ولکن مادامی که در ظل حق مشاهده می شوند از آیات علیین مذکور، و من دون آن از سجین محسوب.

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].

قسم به حق که از کلمات تو خجلت بردم چه که به کلماتی تکلم نموده که هیچ یک از محتجبین قبل به آن تکلم ننموده اند. بحر اعظم مشهود و ملاحظه نموده و می نمائی. مع ذلک به اثبات ماء غدیر، که از رایحه و طعمش انسان متأذی است، مشغول شده. شمس به اشراقها و انوارها ظاهر و مشهود و تو خود را از انوار و ضیائش محروم نموده و ادلهٔ برای معدومی، که ندیده و ادراک ننموده، ذکر می نمائی. والله که حرفی از بیان ادراک ننموده و به عوالم تبیان، که مقام ظهور نفحات الهیه و فوحات قدس صمدانیه است، قدم نگذارده. به کلمه از ذو الکلمة ممنوع شده و به حجاب اشارات[۳۷] از نفحات رب الارباب محروم گشته.

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

سبحان الله سلطان مقتدری که مع کمال ظهور و بروز مشرکین را از مشاهده جمالش منع نموده، و مع کمال سمو و علو مغلین را از ادراک انوار وجهش بی نصیب گذاشته. به آیات اثبات بی‌نه می نمایند و از سلطان آیات معرض. کذلک کان مقتدراً علی کل شیء، ولکن الناس لا یبصرون. بشنو ندای این عبد فانی را و به عرصه روحانی وارد شو! نقطه اولی بنفسه ظاهر و انوار و تجلیاتش عالم غیب و شهاده را منور

فرموده. به آن ناظر نیستی و به کلماتش، که ابداً عارف به حرفی از آن نبوده، اثبات حقی‌ت از برای اعدایش می نمائی. آفرین بر بصر شما که یار را اغیار دانسته و فجار را اخیار شمرده.

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.

فوالله این عبد متحی‌ر است، بلکه عالمی متحی‌ر و مبهوت. متصل می نویسید که نقطه اولی چنین و چنان فرموده و نفس نقطه را در کل حین به اسیاف بغضا و رماح غل و فحشا مجروح می نمائی. تضربون و لا تشعرون. مَثَل شما مثل نفوسی است که در لیالی و ای‌ام منتظر حق بوده اند و بعد از ظهور به کلمات قبلش استدلال بر کفر و فسادش نموده، تا آن که بالاخره به تمام ظلم سفک دم مطه‌رش نموده اند. ألا لعنةُ الله علی ال‌ذین ظلموا و یظلمون حینئذ و لایشعرون. متوه‌م[۴۷] شنیده بودیم ولکن والله به این شأن که تو ظاهر شده نشنیده و ندیده بودیم. نسئل الله بأن یُطه‌رنا و إی‌اک و یجمعنا علی شریعة حب‌ه و رضائه و لا یجعلَنا محروماً عن أنوار وجهه المشرق المنیر.

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.

وديگر نوشته بوديد كه: صريح فرموده كه: آيات او از من است و من او هستم و او من مي باشد، و او را ثمره خود خوانده. حال انصاف بدهيد كه خود حضرت باب آيات را بهتر تميز مي داد يا بنده و شما. و اين تقليد نيست، و اگر بفرمائيد تقليد است خود انصاف بدهيد كه از اول امر إلى الآن از ميرزا يحيى چه قدرها آيات به ظهور رسيده و مى رسد.

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.

بر فرض تصديق اين فقره كل اشياء را به خود نسبت داده اند و به كل اسماء خود راناميده اند، چه كه در كل آيه تجلي خود را مشاهده فرموده اند، مع تقديس ذاتهِ عن كل صفةٍ و تنزيهِ كينونتهِ عن كل إسمٍ. چنانچه در مقامى مى فرمايند قوله عز ذكره: قل: تنزلتُ حتى قلتُ إن أنا ذرٌ و دونَ ذرٍ، مثلَ ما أن أنا قلتُ أنا ربٌ و مُربيُ كل ذى ربٍ إلى الاخر. عجب است از شما كه پى به اين مطلب واضح نبرده. اگر بصير باشى موقن مى شوى كه از اول ظهور تا حين ارتقاء، غير خود را مشاهده نفرموده اند[۵۷]، به شأنى كه چشم مبارک جز بر طلعت مبارک نيافتاده، و اين يک مقام از مقامات آن طلعت قدم بوده. و ما إطلع به أحدٌ إلا نفسه العليم الحكيم.

148. And beyond this station,

و فوق اين مقام مقامات لا نهاية عندالله

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.

بوده، لاینبغی اظهارُها. لم یزل اناء علم الهی به خاتم حفظ مختوم بوده و َخواهد بود. کل اشیاء از آنچه منسوب به حق‌ند به ندای »إنّنی أنا الله لا إله إلا أنا« ناطق. و این بسی واضح است که این کلمه و این رتبه از نفس آن شیء نبوده، بلکه نظر به آن است که در ظل حق ساکن گشته و از حق محسوب شده. و بعد از قطع آن نسبت همان شیء از اهل سجین عندالله مذکور. چنانچه نقطه بیان - روح ما سواه فداه – فرموده قوله عز ذکره: این حجره، که بلا ابواب است و بلا حدود معروفه، امروز اعلی غرف رضوان است که شجره حقیقت در او مستقر است که گویا ذرات آن همه به ندای ذکر »إنّنی أنا الله لا إله إلا أنا ربُ کلِ شیءٍ« می خوانند بر کل حجرات. اگرچه مقاعد مرآتی‌ه مطرزه به ذهب باشد، ولی اگر شجره حقیقت در مثل آن حجرات ساکن گردد آن وقت آن ذرات مرایا می خوانند، چنانچه ذرات مرایای اعلی مقاعد عمارت صدری، که در ای‌ام ارض صاد[۶۷] در آنجا ساکن بوده، می خوند و می خوانند. و حکم از برای هیچ شیء نیست إلا آن که راجع به آن نفس می گردد.

149. This testimony has been given by that blessed beauty itself in

این شهادت که خود آن جمال مبارک در ذرات تراب داده. قدری تفکر کن،

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.

شاید به کلماتی، که صدهزار رتبه در تحت وصف تراب افتاده، از نفس حق محتجب نمانی. اگرچه قسم به آفتاب عز تقدیس که محتجبین این طایفه احجب از کل مشاهده می شوند، به شأنی که نزدیک به آن رسیده که به روایت خبیثی از صدهزار قدرت مشهوده الهی و آیات منزله صمدانی محجوب مانند، بلکه به اعراض و اعتراض برخیزند. واین است از وعده هائی که خود صاحب بیان - روح ماسواه فداه – فرموده. و همچنین این ظهور امنع اقدس در اکثر الواح قبل ما یظهر من بعد را خبر داده اند.

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.

مع آن که درباره تراب تصدیق إنه لا إله إلا هو فرموده اند می فرمایند: حکم از برای هیچ شیء نیست إلا آن که راجع به آن نفس می گردد، یعنی نفس حق. چنانچه الیوم جمیع اوصاف بیان به جبروت صفات راجع، و همچنین جمیع اسماء حسنی که در او نازل به ملکوت اسماء. و مقصود از کل این اذکار ظهور آخر در کره اخری بوده، چه که او محبوب[۷۷] جان و مقصود روانش بوده. چنانچه هر نفسی در بیان ناظر شود تصریحاً من غیر تلویح مشاهده نماید و موقن شود بهَ این که مقصود از کل بیان آن جوهر تبیان بوده و خواهد بود.

151. For example, they have sent

مثلاً به بعضی الواح فرستاده اند در صدر

آن نازل: هذا کتابٌ من عندالله المهیمن القیوم إلی مَن یُظهره الله. إنه لا إله إلا أنا العزیز المحبوب. و حال آن که آن لوح به حسب ظاهر به جهت نفس دیگر بوده. و همچنین در کتاب بعضی نازل: هذا کتابٌ من الله المهیمن القیوم إلی الله المهیمن القیوم. این است که می فرماید آنچه در بیان نازل شده در حقیقت اولیه مقصود ظهور آخر است، و در ما دون آن نظر به آن نسبتی است که به شجره حقیقت داشته اند. و همچنین مخصوص بعضی الواح ارسال و در صدر آن: هو أنت و أنت هو نازل، از جمله جناب ملا محمد علی زنجانی. و دیگر در ذکر تکمیل مراتب توحید در اعداد کل شیء می فرمایند: لا إله إلا هو و لا إله إلا أنا و لا إله إلا الله و لا إله إلا أنت و لا إله إلا الذی و لا إله إلا إیای رب العالمین جمیعاً و لا إله إلا إیاک رب العالمین جمیعاً.

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.

امیدواریم که از این بیانات مالک اسماء و صفات قدری از[۸۷] حدودات نفسیه و حجبات و اشارات انفس مردوده طاهر شوید، که اقلاً اگر در یوم ظهور اعانت حق نمی نمائید بر نفسش سیف نکشید و فتوی بر قتلش ندهید. باری در هر شیء از اشیاء که

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

منسوب إلی الله است، چه از اعلی علو و چه از ادنی دنو - و این علو و دنو نظر به خلق ذکر می شود - بر جمیع کل اسماء و کل اوصاف اطلاق شده و می شود، مادامی که در ظل حق مستقر، و إلا حکم وجود بر آنها نمی شود تا چه رسد به مراتب عالیه. نسئل الله بأن یُغَسلَک مِن کوثر الذی جری من إصبع الفضلَ و ینزعَ عن هیکلک ثوبَ الإشارات و یخلعَک بطراز إسمه العلیَ العظیم.

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.

و این که نوشته او را ثمره خود خوانده، بگو به آن معرضین که: ای غافلان از معانی کلمات الهی، و ای بی بهره گان از ثمره شجره ربانی، اول مذهب بیان را ادراک نمائید که چی است و مقصود نقطه بیان - جلت عظمتُهُ - از کلمات و آیاتش چه، بعد به تحقیق مشغول شوید! و مباشید از نفوسی که کلمات الهیه را به هوای نفسانیه تأویل نموده اند و معانی آن را تحریف کرده اند!

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!"

مذهب نقطه بیان این است که ذکر می شود: اصل ظهور را[۹۷] شجره می فرمایند، و بعد مظاهر آن ظهور کل را از اغصان و افنان و اوراق و اثمار شجره ظهور. چنانچه مشاهده می شود مثلاً خود نقطه اولی - روح ماسواه فداه - شجره ظهور الهیه بوده، و

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 exam-

ple, the first point itself - may the soul beyond it be sacrificed - was the tree of divine manifestation, and all the followers of His religion are considered as the leaves, branches, twigs, and fruits of Him. Likewise, observe this in all manifestations and mention it in any name or form you wish! For instance, consider the point as the sea and the others as waves, or the sun and the others as mirrors. In this position, if each of the manifestations of that appearance claims that "He is me and I am Him," it would be true and there is no doubt about it. As in the living letters in which some of those souls exist, and also in the infinite numbers that ultimately lead to a single expression, it is said that: in every sight, nothing but the beauty of that manifestation is seen.

متدیّنین به دین او جمیع از اوراق و اغصان و افنان و اثمار او محسوب می شوند. و همچنین در جمیع ظهورات ملاحظه کن و به هر اسم و رسم که بخواهی ذکر نما! مثلاً نقطه را بحر و سایرین را امواج، و همچنین شمس و سایرین را مرایا. در این مقام اگر هر یک از مظاهر آن ظهور را بفرماید که او من است و من او حق بوده و لا ریبَ فیه. چنانچه در حروفات حی که بعضی از آن نفوس موجودند و همچنین در اعداد لا نهایة، که منتهی به واحد بیان می شود، می فرماید که: در کل دیده نمی شود مگر جمال آن ظهور.

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.

جمیع اشیاء در مقامی منسوب به حق‌ند و از حق‌ند و به حق قائمند و از حق ظاهرند و به حق راجعند و به حق ناظرند و به حق متحرک. و الله الّذی لا إله إلا هو، یک مقامی ورای آنچه مشاهده می نمائی در سرادق معانی الهی مستور است که اگر انامل قدرت رب صمدانی حجاب سرادق روحانی را حرکت دهد و از آن وجه معانی مستوره اشراقی ظاهر شود ننصعق و ینصعق[۰۸] کلُّ مَن فی السّموات و الأرض. ولکن کور از ظهور انوار شمس معانی مهجور و کر از صریر قلم سلطان لا یزالی ممنوع.

باری این فضائلی، که من حیث لا یشعر به شما القا نموده اند که بَه شجره اعراض راجع نموده، بر فرض تسلیم به کل اشیاء در مقامی راجع بوده و خواهد بود. از ارض تحدید به سماء عز تجرید پرواز کن تا آنچه ذکر می نمایم به چشم خود ملاحظه نمائی. و همچه ندانید که این خادم فانی عمر تلف نموده و آب و علف خورده و مثل شما به وهم و تقلید اکتفا نموده. باری خوش تر آن است که این مطالب را بگذاریم، چه که ذکر این مقام فوق ادراک همج رعاع بوده وخواهد بود. به عالم ادراک شما راجع شویم و از مطالب آن نفوس ذکر نمائیم.

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.

آن که نقطه اولی - روح ماسواه فداه - اصل شجره امر و بحر اعظم و شمس حقیقت و سماء قدم را نفس ظهور دانسته در هر ظهور و ما دونش را خلق آن ظهور که به کلمه از حرکت قلمش خلق شده اند. چنانِچه می فرماید: اگر به شجره از اشجار مُغرِسه در این ارض ظاهره نفس ظهور بفرماید که این حجت است بر کل شیء، هرآینه حجت است، مثل آنچه خلق فرموده است حجج را از قبل و فرقی ما بین این دو مشهود نه. و این حجیت نظر به تجلی شمس کلمه است در او، که به قول او خلق شده، چنانچه حجر[۱۸] محل طواف شده و معبد عباد گشته. حال ملاحظه کن که اگر آن حجر نبود و حجر دیگر را می فرمود، او هم به همین شرافت مشرف می شد و این شرافت اسماء است در ملکوت اسماء.

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

ای کاش نفوس بالغ مشاهده می شدند تا رشحی از طمطام اسماء در این مقام ذکر می گشت و معلوم می شد که جمیع اشیاء در آن ساحت مقدس در صقع واحد مشهود، و امتیازات اسمائی‌ه نظر به حکمت بالغه الهی‌ه بوده، که از انظار بری‌ه مستور گشته إلا مَن شاء رب‌ه. بهتر آن که این مقام هم از محتجبین مستور ماند، چنانچه مستور بوده و هست. این قدر بدان که این اسامی صادق و این شرافت باقی، مادام که در ظل حق بوده و به آن اسم متمسک. و بعد از تجاوز و خروج از حد خلعَت اسمی اخذ می شود و مطروح و مردودَ عنَدالله مذکور و مشهود. و به شأنی از رضواِن مشاهده و مکاشفه دور مانده اند، که مطالب وهمی‌ه خود را، هر وقت اراده نموده که ذکر نمایند، به روایتی از روایات ملل قبل متمسک می شوند و ذکر می نمایند.

بگو: ای بی بصران، قبل و بعد را از این امر بشناسید و عارف شوید، چه که این امر به دونش شناخته نشده و نخواهد شد. آنچه در دست ناس بوده[۲۸]جمیع توهمات لا یُغنیه بوده و خواهد بود. و آنچه ذکر نمائید

نزد أولو البصر معلوم و واضح است که از عدم بلوغ به چنین اذکار تمسک جسته اند. حق ظاهر و مشهود است، او را میزان کنید و از میزان الله تجاوز منمائید و جمیع امور را به این میزان الهی بسنجید! هر کدام را مطابق ملاحظه نمودید قبول نمائید، چه از قبل و چه از بعد، و هر کدام مخالف مشاهده شد دعهُ عن ورائک و کُن فی إستقامةٍ بدیع!

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!

ای دوست زبانی من، مظاهر ظهور را ثمره شجره ظهور ملاحظه کن. و این اثمار مادامی که به شجره متمسک از او محسوب، و بعد از قطع از شجره، هبوب ارياح نفس و هوی چنان متغیرش نماید که از طعم و لطافت و طراوت جمیع ممنوع شود و محروم گردد. و این اذکار نظر به عرفان ناس ذکر شده، و إلا قسم به جمال علی ابهی - روح ماسواه فداه - که نفس ظهور را با دونش نسبت و ربط و مشابهت و مشاکلت به هیچ وجه نبوده و نخواهد بود و این نسبت ها در عوالم اسماء مذکور، و إلا ساحت ظهور مقدس است از آنچه ذکر شده و می شود. فتعالی عما ظننتَ و عرفتَ و علمتَ و قلتَ و تقول.

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.

معانی کلمات بیان را احدی جز نفس

161. The meanings of the words

رحمن مطلع نبوده و نخواهد بود. ای کاش در ظل شجره فردانی‌ه[۳۸]مستظل می شدی و از اثمارش، که به هیئت لا إله إلا هو ظاهر شده اند، مرزوق می گشتی و معلوم می شد که مقصود منزل بیان از بیان چه بوده. ولکن قضی منک بما إکتسبت یداک.

و این که نوشته که حال انصاف بدهید خود حضرت باب آیات را بهتر تمیز می داد یا بنده و شما؟ و این تقلید نیست إلی آخر. قد کبُر قولُ مَن ألقاک و عظُم کُفرُهُ و عُدمَ کینونتُهُ می گویند و شاعر نیستند. قسَم به نقطه وجود، در حینی که این کلمات از قلم معرضین جاری کل اشیاء بر عقل و درایتشان هم متحیر و هم مضحک، چه که نقطه اولی بکینونته ظاهر و آیات الهی به مثل غیث هاطل نازل. مع ذلک از آن اعراض نموده اَند و به ذکر اثبات دونش مشغول گشته اند. اگر چشم بصیرت می داشتند ملاحظه می نمودند که نقطه بیان از ظلم مظاهر شیطان و مطالع حسبان فوالله به صیحه و ندبه و نوحه مشغول است. چه که فرموده آنچه وصف در بیان نازل شده مقصود ظهور آخر است، و حال مشاهده می شود که طلعت اولی در کره اخری ظاهر و به کلمات ظهور قبلش بر نفسش سیف کشیده اند. چنانچه از قبل هم امثال این نفوس به کلمات ظهور قبلش مستدل شده دم مطه‌رش را ریختند. قُل: قد فعلتم[۴۸] و تفعلون حینئذٍ ما لا فعل النمرود و لا الشمر و لا السنان و لا إبن ملجم و لا الأول و لا الثانی.

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 pre-

vious 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.

کاش از بصر و فؤاد که محروم شده اند اقلاً شامه می داشتند. والله از آن هم محروم شده اند، چه که نکهت دفراء را از عرف طیب بقا تمیز نداده اند و به رایحه جُعل خود را از عطر ریاحین رضوان عز صمدانی محروم نموده اند. و این کلمه را موهوم مدان، چنانچه به سیّد محمّد اصفهانی، که والله هر نفسی که اقل من ذر صاحب شامه باشد رایحه منتنه اش َرا از فرسنگ های بعیده می شنود و احتراز می جوید، با او مأنوس شده از عرف گلزار قدس ربانی بعید و بی نصیب مانده اند. متحیّرم که با چنین انفسِ چه ذکر نمایم و چه القا کنم. به ادلّه بر جُعل می توان ثابت نمود که رایحه گلزار محبوب است؟ لا فو نفس المحبوب لو انت من العارفین. آیا به کر می توان محقّق نمود َکه نغمات الهی نیکو است؟ لا فو رب الاسماء و الصّفات لو انت مِن المستشعرین.

164. They say, do not remain veiled from the simple truth of the statement and what was revealed therein, and you have written the

می فرمایند به بیان و ما نُزل فیه از آن ساذج حقیقت محتجب نمانید، و شما به القای آن نفس مشرک اوصاف کلمات معرضین نوشته و به مقر اطهر ارسال داشته

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!"

ايد. و اعتراضاً على الله به كلمات نقطه اولى هم مستدل شده ايد. از براى نفس نقطه[۵۸]از كلمات قبلش استدلال مى نمايند و شاعر نيستند. و اگر شاعر بودند بايد آنچه از جمال احدى‌ه اليوم ظاهر به آن متمس‌ک شوند. بگو: اى بى بصر، چشم بگشا! شمس قدم مقابل وجهت نشسته و قلب مباركش از ظلمت مجروح. به او ناظر شو و رحم كن و از دونش از او سؤال مكن! به بحر معنى رسيدى، از تحريف كلمات بگذر! به شمس واصل شدى، از سراج منقطع شو!

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.

نقطه بيان مى فرمايد: جميع بيان اليوم منوط به تصديق مظهر ظهور است. مع ذلک از كلمات محكمه الهى‌ه غافل شده و به هواى نفس خود مشغول گشته اند. فوالله مثل آن مشاهده مى شوند كه از براى قطره ماء (ملح أجاج) اوصاف بحر (عَذب فُرات) ذكر نَمايند. عجب است كه شما نوشته ايد حال انصاف دهيد و تقليد نيست، مع آن كه به سلاسل تقليد چنان بسته شده ايد كه اگر جنود سموات و ارض جمع شوند، از گشودنش عاجز گردند.

166. And you have also mentioned fairness. Now, with fairness, tell me

و ديگر ذكر انصاف هم نموده، حال اى با انصاف، انصاف ده آنچه نوشته و به جمال

قدم نسبت داده جز از سی‌د محمد شنیده؟ به کدام شرع قول مدعی مقبول و مسموع؟ اگر در یکی از شرایع الهی، که از قبل لا قبل مابین ناس بوده، حکمی آوردی که مدل باشد[۶۸]بر این که کلمات مدعی مسموع است! این عباد اذعان می نمایند قول شما را به قول نفسی که لایعرف الیمین عن الیسار و لا النور عن الظلمة.

و جمیع ذرات شهادت بر فسق و فجور و عنادش داده و می دهند. بر حق وارد آورده آنچه را که هیچ ظالمی وارد نیاورد. قریب هفتاد نفس در این سفر بوده اند و قریب همین عدد هم نفوس از بعد به مقر ظهور وارد شده اند. اگر یک نفس بگوید احدی به این دو مشرک بالله معارضه نموده و یا نزاع و مجادله و مکالمه مابین شده، آنچه به قلم کذب نوشته اند مسلم می داریم. فانصف فی نفسک، یا عبد! مع ذلک به قول سی‌د محمد ظلم به حق نسبت داده، مع آن که آنچه حکم فرمایند مختارند و آنچه عامل شوند عمل حق بوده و خواهد بود. ولکن سمع نه تا اصغا نماید و قلب نه تا ادراک کند. از برای کر هر چه گفته شود حق یفعل مایشاء و یحکم مایرید بوده چه فایده حاصل شود؟

honestly: have you heard anything that you have written and attributed to the beauty of the steps, other than from Sayyid Muhammad? In which religious law is the claimant's statement accepted and heard? If you could bring a ruling from one of the divine laws that have existed among the people since before the beginning of time, which would serve as a model for this: that the words of a claimant are to be heard! These worshipers admit your words to the words of someone who does not know the right from the left or light from darkness.

167. And all the atoms bear witness to their sinfulness, wickedness, and stubbornness, and they continue to do so. They have brought against the truth that which no oppressor has brought forth. There have been nearly seventy souls on this journey, and about the same number of souls have entered the abode of the Manifestation after them. If one soul says that anyone has opposed these two polytheists by God or that there has been any dispute, debate, or conversation between them, we accept what they have written with the pen of falsehood. So be fair to yourself, O servant! Yet, they attribute injustice to the truth in the words of Sayyid Muhammad, even though whatever he decrees, he has the choice, and whatever he does, it has been and will be the act of truth. But their ears do not listen, and their hearts do not comprehend. For the deaf, whatever is said, the truth is that "He does what He wills and decrees what He

desires," so what benefit is gained?

168. By God, the leaves of the Tree of Bliss have fallen due to the oppression of those wrongdoers, and the branches of the Lote Tree of the Ultimate End have broken apart, and the radiant face of Ali has changed due to the blows of the resentful signs, and the pure, shining chest has been wounded, and the hem of his sanctity has been tainted by the dust of the fabrications of the polytheistic souls. I ask for a purifying verse from the truth[87], so that it may purify the blessed, pure land of his knowledge from the impure, filthy, polytheistic souls.

فوالله اوراق شجره طوبی از ظلم آن ظالمان فرو ریخته و اغصان سدره منتهی درهم شکسته، و وجه منیر علی اعلی از لطمات اشارات هیاکل بغضا تغییر نموده، و صدر ممرد منیرش مجروح گشته، و ذیل تقدیسش به غبار مفتریات انفس مشرکه آلوده شده. از حق می طلبم[۷۸]آیه تطهیری، تا ارض طی‌به مبارکه عرفانش را از انفس خبیثه نجسه کثیفه مشرکه مطهر نماید.

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

ای با انصاف، نفسی ظاهر و به کل آیات قدرتی‌ه و ظهورات عز صمدانی‌ه مشهود، چنانچه کل مشاهده نموده و می نمایند. اگر شما منکری از ملل مختلفه جویا شو. و مع ذلک به همان آیات که نقطه اولی - روح ماسواه فداه - اثبات حقی‌ت خود فرموده، بل اعظم ظاهر شده و می فرماید: یا قوم، إنّی لنفسٍ علیٍ بینکم و جمالُ محمدٍ فیکم و کینونةُ الروحِ بین السموات و الأرضین. یا قوم، خافوا عَن الله! إنّی عبدٌ آمنتُ بالله و آیاته و کنتُ راقداً علی بساطی، مرت علی نسائمُ الرحمن و أیقَظَنی بالحق و عَلَمَنی علمَ ماکان و مایکون و أظهَرَنی بِطرازِ نفسِهِ وَ أنطَقَنی بثنائه إن أنتم تعلمون.

speak His praise, if only you knew.

يا قوم، إن لا تُؤمنوا لا تتعرضوا بی و لا تفعلوا ما مُنعتم عنه فی کل الألواح. إتقواالله و لا تُشرکون! إنی آمنتُ بما عندکم من صُحُف الله و کُتُبهِ و أُصَدقُ ما أُمرتُم به من لَدی اللهَ المقتدر المَهیمنَ العزیزَ القیومِ. و مَن کانِ ذی شمٍ یستنشقَ منی رائحةَ القُدس، و من کان ذی ذائقة لَیذوقُ من أثمارِ هذه الشجرة ما ذاق محمدٌ من سدرة المنتهیَ و ما ذاق علیٌ مِن سدرةِ البیان إنَ أنتم تعلمون[۸۸].

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.

يا قوم، خافوا عن الله. إنی کنتُ کأحد منکم و أردتُ أن أصمتَ تلقاء نفسی، ولکنَ الروحَ إهتزنی و حرکنی بالحق و أنطقنی بآیات الله، ثم ببیناته. و هذا لیس منی، بل من لدی الله المقتدر العزیز المحبوب. فوالله، لو کان فی قلوبکم حبُ الله أقلَ عما یُحصی لم تسفکوا دمَ هذا المظلوم. لأنه لو لم یکن کما أنتم تظنون، ولکن ینسب نفسَهُ إلی محبوبکم و بحبکم هذا الإسمَ لاینبغی أن تتعرضوا علیه و تفعلوا ما یکب بوجهه علی التراب روحُ الأعظم، ثم حقائق ما خُلِقَ بین الکاف و النون.

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.

و یا قوم، إنا نهیناکم عما نُهیتُم عنه فی کل الألواح و أمرناکم بما أُمرتُم به فی ألواح الله المهیمن العزیز القیوم. و أنتم ما سمعتم قولی و تجاوزتم عن حدودکم إلی أن تصرفتم فی حرم الله و إرتکبتم ما ظهرت الصیحة بین السموات و الأرض، ولکن أنتم لا تسمعون. و کذلک نهیناکم عن التصرف فی إماء الناس، ثم نسائهم، و کذلک عن سفک الدماء. و أنتم بذلک قُمتُم علی بالإعراض و فعلتم ما لا فعله المشرکون. و لو أُقتل فی کل حین بکل الأسیاف لن أُصدقَ أفعالَکم و بذلک أُمرتُ من لدی الله. و هذا لم یکن من عندی بَل مَن لدنه و إنه لهو الحق علامَ الغیوب.

173. Now observe, O just one, who is unjust here.[89] 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

حال ملاحظه کن] ای با انصاف] که کی بی انصاف است.[۹۸] نفوس زانیه، که در اصل حرم عز صمدانیه خیانت نموده اند، و دیگر چه ارتکابات شنیعه که به آن عامل گشته که والله الذی لا إله إلا هو که قلم از ذکرش حیا می نماید، مع ذلک نسبت حق به این نفوس داده و به حق نسبت ظلم راجع کرده. حال ما بی انصافیم و شما با انصاف! کتاب مستیقظ را بخوان که در آن کتاب مرشدت میرزا یحیی فتوی بر دم جمیع نفوس مقدسه داده، چنانچه نفسی را که منصوصاً نقطه أولی - روح ماسواه فداه - بحرف ثالث من یُظهره الله نامیده به فتوای آن ظالم شهید شده، و کتاب دیگرش که در آن مخصوص در اماکن متعدده فتوی بر قتل کل نفوس داده. مع ذلک جمیع را به

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.

حق راجع نموده.

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[90] and days he was teaching you to lie, and you were and are the agent.

و خود آن خبیث مشرک به حضرت ابهی عریضه معروض داشته و حال به خط خود او موجود است و نوشته: آنچه ما بکنیم به اسم شما تمام می شود، چه که شما رئیس هستید. و در مدینه کبیر مشافهةً به یکی از اصحاب گفته که: تا حال آنچه از جعلیات گفته ام نقلی نبوده، من بعد جعلها خواهم کرد و فساد ها خواهَم بر پا نمود، چنانچه نموده. مخصوص گفته که جمال ابهی آدم به اطراف به جهت فساد فرستاده اند، و خود شما می دانید که آنچه گفته کذب صرف بوده، و مع ذلک صادقش شمرده، مع آن که در لیالی[۰۹] و ای‌ام کذب تعلیم شما می نمود که همچه بگو و همچه بنویس و شما عامل بوده و هستید.

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

و آنقدر ملتفت نیستید که آنی تفکر نمائی که ادرنه خلف کوه قاف نیست، لله چند روزی بروم و به چشم خود ببینم، حق و دونش در آن ارض موجود. به این موفق نشده و به مفتریات مشغول گشته. الیوم، که لقاء ممکن بود، به آن فائز نشدی. باری این نعمت بی زوال همیشه به دست نیاید و این ربیع الهی همیشه ظاهر نه. عنقریب است که کل محروم شوند. این عبد از خدا می طلبد که در دنیا و آخرت این عباد را از ظل فناء بابش محروم نفرماید و لازال در حول بیَت طائف باشیم و به انوارش مشرق و از فواکه عرفانش مرزوق و از کوثر رضایش

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.

مشروب. دنیا را به طالبانش واگذاشته ایم از دنیا و عُقبی جز دوست نخواسته و نخواهیم. انه لَخیرُ معطیٍ و أحسنُ مُجیب.

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.

از اهل انصاف نیستید که سهل است در کوی منصفین هم مرور ننموده و قدم نگذاشته. چه که اگر قدمی رفته بودی نمی نوشتی که تقلید نیست. و حال آن که ابداً از بیان اطلاع نداشته و نداری. و آنچه ذکر نموده محض تقلید بوده که از سیّد محمّد خبیث کاذب مفسد شنیده. تا حین که از روایح انصاف محروم بوده، ولکن از خدا می طلبم که[۱۹] از شمال ظلم و اعتساف به یمین عدل و انصاف راجع شوی، اگرچه بسیار مشکل است، چه که نحل انگبین جنس دیگر و زنبور جنس دیگر. و لکن نزد قدرت الهی هیچ چیز محال نبوده ونیست و آن محالیّت در خود اشیاء موجود و مشهود. فکر لِتعرف.

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

ذکر ممیّزِ نقطه اولی نموده بودی. اگر شما ناظر بهَ ممیّز بودید چرا آن قول ممیّز را اطاعت ننمودی، که در جمیع بیان فرموده که کل در حین ظهور باید از کل

شیء و عن کل ما عندهم منقطع شوند و به نفس ظهور ناظر گردند؟ چه که آنچه از قبل به آن متمس‌ک بوده اند در آن یوم کفایت نمی نماید إلا به تصدیق به او. به شأنی که می فرمایند: سطری از آیات آن شمس ظهور اعظم است از آنچه از قبل نازل شده، و مع ذلک به ذکر اثبات کلمات خلق او مشغول گشته.

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.

و حال آن که اطلاع از کلمات آن نفس نداشته و نداری و آنچه نزدش بوده رشحی از این بحر اعظم بوده، که به او عنایت شده و بعد به اعراضش از حق اخذ شده. نفوسی که بر جمیع امور مطلعند الان موجود. جمیع این عباد را بی دین مدان و بی مذهب مشمر! فوالله که لله هجرت نموده ایم و إلی الله سایر گشتَه ایم. اگر چه معلوم است که آن مفسد خبیث به شما چه القا نموده و جمیع این عباد را به دنیا[۲۹]نسبت داده، خود شما فکر نمائید کجا دنیا بوده و به که دنیا رسیده.

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.

و اگر این عباد یک کلمه صدق ظاهره از آن نفوس می شنیدند باز ممکن بود که بعضی از اعمالشان را تأویل کنیم. متصلا به مکر و کذب و افترا مشغول. چون ملاحظه نمودند که این عباد به فضل الله بر حق ثابت و مستقیمند تدبیر نموده اند که شاید

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 ser-

به نسبت به دنیا و امورات کذبه این عباد را تضییع نمایند و مظلومی‌تی از برای خود ثابت کنند. به حق نقطه وجود - روح من فی ملکوت الغیب و الش‌هود فداه - که ظلمی نموده اند که از اول آفرینش ابداع تا به حال احدی ارتکاب ننموده. ألاَ لعنةُ الله علی الکاذبین و المفترین و الظالمین.

vants, 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.

و این که ذکر آیات میرزا یحیی نموده بودی نقطه اولی - روح ماسواه فداه – می فرماید که از حین غروب شمس حقیقت دیگر احدی آیات الله نخواهد شنید إلا در ظهور بعد، چنانچه حال هم خود آن جمال مبارک همین را بنفسه می فرماید. چه که آیاتِ دونش، مادامی که مُدل بر آیات الهی اَست، به حق نسبت داده می شود و وجودش مثل وجود مرایا است که از خود تحق‌قی نداشته و ندارند، ولکن مادامی که به شمس عز صمدانی مقابل، اشراق در او ظاهر و بعد از انحراف محو. و این هم از آن بیان است که[۳۹] می فرمایند در مظاهر ظهور دیده نمی شود مگر نفس ظهور. لذا در جمیع مظاهر ظهور ، چه در کور فرقان و چه در کور انجیل و چه در کور زبور و چه در کور تورات، دیده نمی شود مگر نفس ظهور. و همچنین در سکان بیان دیده نمی شود مگر ظهور نقطه بیان. و این مادام که در ظل بیانند و العیاذ بالله اگر نفسی خارج شد دیده نمی شود در او مگر شیطان و افعال و اعمال او.

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.

و این مسلم است که هر نفسی در این ظهور توقف نماید از بیان خارج و از حصن معانی محروم، چنانچه خود نقطه بیان - روح ماسواه فداه – به این تصریح فرموده اند. لذا آیات هر یک از مظاهر ظهور ذکر آیتیت بر ایشان صادق مادامی که در ظل ذوالآیة مستقر و ساکنند، و بعد از تجاوز از اهل نار محسوب. و همان تجاوز نفس نار او است لو أنتم مِن الناظرین.

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.

باری اظلال و اشباح را شمس فرض مگیرید و به تحریف معانی کلمات الهیه مشغول نشوید چنانچه از قبل مشغول شده اید! از جمال نقطه بیان که الان مشرق و مشهود است حیا کنید، به خلق او از او اعراض منمائید! کلماتش رحمتی بوده از نزد او بر عباد او، او را سیف خود قرار مدهید و بر نفس مبارکش ضربت مزنید. چنانچه اهل فرقان به کلمات رسول الله[۴۹] استدلال نموده بر کینونتش وارد آوردند آنچه وارد آوردند.

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.

از جمیع این امور گذشته بگو: ای غافلان، مگر سمع و بصر ندارید؟ خود آیات را بخوانید. فوالله الذی لا إله إلا هو، به لوحی از آیات بدیع مقابله نمی نماید آنچه استماع نموده اید. آیا مشاهده نشد که بالغ کامل طفل را چه قدر مرحمت می نماید به شأنی که افعال او را تعریف می کند؟ این تعریف و توصیف نظر به ملاطفت کبری است، و اگر همان فعل از عاقلی ظاهر شود البته قبیح بوده و خواهد بود. در حق صبی افعال او در رتبه او ممدوح و از رتبه که تجاوز نمود قبیح و غیر مقبول. درست ملتفت شوید که چه ذکر می شود. اگر چه در ناس شعور ملاحظه نشده و ادراک مشاهده نگشته، ولکن اگر شما و امثال شما عارف نشوید عبادی خلق خواهد شد که کوثر معانی را از کأس کلمات الهی بیاشامند و به مقصود مطلع گردند.

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.

اکثری الیوم رضیع عندالله محسوبند چه که از ثدی غفلت می آشامند و هنوز ای‌ام فطام ایشان نرسیده، چه رسد به بلوغ. و اگر بالغ یافت شود از آیات عز صمدانی که در این ظهور ظاهر شده حلاوت تسنیم معرفت ربانی و سلسبیل قدس صمدانی را می چشد و ادراک می نماید[۵۹]و دونش را مثل سراب بقیعه مشاهده می کند. قل: خافوا عن الله و لا تَذکُروا دونَه عندَهُ ولا تُقاسُوا ما سواه بنفسه ولا تَظُنُوا فی حقِه ما لا یُلیق و لا ینبغی لکم! إتقوا اللهَ یا قوم، و لاتُعَقِبُوا الذین کفروا بالله فی أیامه

و جادلوا ببرهانه و غصبوا حقَه وتجاوزوا عن عدله و ظلموا و إستظلموا. أولئک يَلعَنُهُم كلُ الذرات إن أنتم تفقهون.

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.

و دیگر نوشته بودید: آیات میرزا یحیی در اطراف منبسط است و مدعی مقام حقی‌ت خود می باشد به بی‌نه آیات خود، قطع نظر از نص رب اعلی که اعظم دلیل است.

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.

این دعوی از اصل باطل بوده، چه که اگر خلق مستقلا ادعای آیات نمایند، باطل بوده و خواهند بود و همان ادعا دلیل بر بطلان است. بعینه مثل آن است که عکس در مرآت بگوید که من شمس سماء هستم. خود تو نوشته که او مرآت است. لو نُصَدقُکَ شک‌ی نیست که وجود مرایا لإنطباع تجلَی شمس بوده و خواهد بود. مع آین رتبه ادعای رتبه فوق باطل بوده و خواهد بود. تناقض در این مقام است، نه در آن مقام که ذکر نموده، چه که با وصف مرآتی‌ت خواسته رتبه شمس ثابت نمائی. آیا تجلی که در مرآت دیده می شود اگر دعوی نماید که من به نفس[۶۹]خود قائم صادق است؟ لا فو نفس الله المهیمن القی‌وم.

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."

و دیگر عجب است که انتشار آیات موهومی را که نشناخته حجت اخذ نموده و دلیل بر حقیت او ذکر نموده، مع آن که آن آیات در رتبه خود او بوده، کل‌ما ظهر من الخلق فی حده و مقامه، و از آیاتی، که مهیمن است بر کل مَن فی السموات و الأرض و مشرق است مثل شمس از افق ابهی، محتجب مانده. اگر انتشار است که انتشار این آیات به شأنی شده که فوق آن متصور نه. خَف عن الله الذی خلقک و لا تذکر آیاتِ أحد تلقاء ذکرِ آیاته! لو تُقابِلُ شمسُ التی کانَت فیَ صُوَر المرایا شمسَ التی کانت مشرقةً عن أفق القدس، لَتقابل آیاته بآیات الله المهیمن العَزیز القیوم. و این در وقتی است که مرآت حقیقی باشد، و اگر مرآت امثال شما بوده که ذکری نزد حق نداشته و نخواهد داشت.

فافتح أُذُنَک لِتسمعَ من کل حرف مِن آیاتِ ربک ْإنه لا إله إلا أنا، أن یا کلَ شیء، قد خُلقتم بنفسی لنفسی، إیاکم أن تُنکرونْ و لو تُطهر بصرک لَتشهدُ کلَ کلماتِ ربِکَ علی هیکلِ الروح ویَنطقن بأنه لا إله إلا أنا المقتدرَ المهیمن العَزیز المحبوب. قل: فاستغفر عما إرتکبتَ یا أیها الغافل، لأن ما عندک لن یذکرَ عند الله و ما عرفتَهُ یرجعُ إلیک. کذلک کان الأمر، ولکن أنت[۷۹] لَا

تکون مِن الشاعرین.

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[97] will not be among the poets.

نسائم خریف را به نسائم ربیع چه مناسبت و نفحات علیین را به نفحات سجین چه مشابهت؟ فو الذی نفسی بیده، اگر بصیر بودی همان لوحی، که از سماء مشیت الهی اتماماً لحجته نازل و مخصوص تو ارسال شد، حرفی از آن تو را کافی بود. و همان لوح را میزان کن با آنچه از قبل نازل شده، لتشهد بأن هذا قد نُزِل من لدن مُنزلٍ قدیم! اگر در دون کلمات اللهَ تعریف و یا توصیف شود، این نظر به اظهار عنایت و تشویق نفوس است و علی حدهم و شأنهم ذکر می شود. لو یقترن المخلوق إلی الخالق و یقابل السراج بالشمس لَتقترن آیاتٌ دونه بآیاته و تقابلها.

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.

إتق الله و لا تُفسد فی الأرض بعد إصلاحها و لا تکن مِن الذینهم بذکر الورقة إحتجبوا عن الشجَر و أفنانه و أغصانه و أوراقه و أثماره! لو یکون ورقةً حقیقیةً، چون از عین کدره نوشیده از عین عذبه سایغه سایله جاریه محروم مانده. و قُل: بسمِ اللهْ و باللهْ، ثم إرفع یدک و خُذ منه غرفةً، ثم إشربها! تالله یستنیر بها قلبک و تطمئن بها نفسک و یبرد فؤادک و تکون من الموقنین.

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. [98] This rank has been and will be exclusive to the manifestations of divine unity and the appearance of divine mercy, who have become manifest through the verses of God and His clear proofs, and who have not clung to anything other than the stations and manifestations of His power, as is stated in all the scriptures. So open your eyes to recognize!

This is the station of (O one who points to His Essence by His Essence), and similarly the station of (His proof is His verses, and His existence is His confirmation), and likewise (Know God through God). For it is not permissible for Him to use anything other than Himself as evidence for His truthfulness. He has been and will always be known through His own Essence, and everything else is known through Him and takes pride in their relation to Him. He is the divine criterion, the path of unity, the eternal sun, the vast ocean, the complete word, the hidden secret, the well-populated house, and the written book. Everything is measured by this criterion, and He is measured by His own Essence. All are brought into existence by a breath

بدان این که نوشته مدعی مقام حقی‌ت خود است به بی‌نه آیات خود، هذا بغیٌ منک و منه علی الله المهیمن القی‌وم. [۸۹]چه که این رتبه مخصوص مظاهر احدی‌ه و این ظهور بدع رحمانی‌ه بوده و خواهد بود، که به آیات الله و بی‌ناته ظاهر شده و جز آیات منزله و ظهورات قدرتی‌ه به امری متمس‌ک نشده، چنانچه در جمیع اوراق بیان مسطور است. فافتح بصرک لتعرفا و این است مقام (یا مَن دلّ عَلیَ ذاتِهِ بَذاتِهِ) و همچنین مقام (دَلیلُهُ آیاتُهُ وَ وُجُودُهُ إثباتُهُ) و همچنین (إعرِفُوا اللهَ باللهِ). چه که بر او جایز نیست که به غیر خود استدلال بر حقی‌ت خود نماید. او به نفس خود معروف بوده و خواهد بود و ماسواه به او معروف و بنسبتهم إلیه مفتخر. او است میزان الهی‌ه و صراط احدی‌ه و شمس قدمی‌ه و بحر اعظم و کلمه اتم و رمز مستور و بیت معمور و کتاب مسطور. جمیع به این میزان سنجیده می شوند و او به ذات خود. کل به نفحه از او مبعوث واو به نفس خود.

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

قل: یا أیّها البعید، تقول و لا تشعر وتذکر و لا تعرف. اگر فی الجملة شعور ملاحظه می شد ذکری از معانی مستوره، که در سرادق عرفان معنوی این ظهور مستور است، مذکور می آمد تا بر جنّت لا ظلّ لها فی الجملة مطلع می شدی. ولکن حیف است که لئالی قلزم عز ربّانی را به دست سارقین داد و حور معانی مقصوره را در محضر ظالمین[۹۹]مکشوف آورد، چه که به چشم و بصر و فؤاد و قلب خائن بوده و هستند. مثل آن که عبارات حضرت ابهی - روح ماسواه فداه - را سرقت نموده به کلمات مجعوله خود مرکّب نموده اند و به اسم خود انتشار داده اند و غافل از این که صرافان احدیّه در صد هزار هزار حجر یک دانه لؤلؤ را بشناسند و از او به معدنش پی برند. چه که ازمعدن آهک تسنیم قدس الهی جاری نشود و از منبع قطران سلسبیل حکمت ربّانی ساری نگردد. و عبادی هستند که به رایحه رضوان به مکمن رحمن پی برند. چه که رایحه طیّبه هدایت نماینده است صاحبان شامّه اصفی را به رضوان جمال علی ابهی. البتّه در ملک ابصر حدیده ظاهر شوند و صرافان احدیّه به وجود آیند و جواهر کلماتش را به جان خریدار شوند و از کون و امکان در سبیلش بگذرند و جان در رهش ایثار نمایند. به اسمش از رسم دنیا منقطع گردند و به ذکرش از ذکر عالمین بی نیاز و به یادش از یاد دونش فارغ.

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.

بگو: ای بی بصر، اگر به منظر اکبر ناظر شوی و در رضوان بیان سیر نمائی جز این کلمه نخواهی دید: لم یزل به نفس خود دلیل بر خود بوده و به ظهورش حجت بر جمیع اهل عالم تمام و کامل. و اگر از فضل و مرحمتش اتیان به آیات فرموده، این[۱۰۰] از فضل او است مخصوص عباد او. می فرماید به غیر ما یظهر من عنده بر او استدلال مکنید، چه که دلیلَ از او ظاهر و حجت به او ثابت و برهان از او مشهود و غیرش در ساحت مقدسش معدوم و مفقود.

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

بگو: ای کر حقیقی، آخر نشنیده که فرموده به بیان و ما نزل فی البیان از آن طلعت رحمن محتجب نمانید و به حروفات بیان در امرش توقف مکنید، چه که جمیع حروفات و مرایا به قول او خلق شده اند و جمیع بیان از سماء امرش نازل؟ گویا شما از اهل جابلقای موهوم اهل فرقانید و تازه از جنگل وهمی‌ه بیرون آمده اید و به بیشه ظنی‌ه اخری وارد شده اید. حرفی از بیان مطلع نبوده ونیستید، از سنن عارفین بی خبرید و از مذهب عاشقین به غایت دور.

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.

بگو: ای مغرور دارالغرور، با این ادراک سیف جفا بر تارک لولاک کشیده و به گمان خود عارف شده و به حق رسیده. کاش این راهی که می روی انتهایش به ترکستان باشد، چنانچه گفته اند: این ره که تو می روی به ترکستان است. ولکن این سبیل منتهی به اسفل نیران بوده و خواهد بود. و این عجب است که مدت ها است در جوار حق آمده، چه که مدینه کبیره با این ارض طیبه مبارکه[۱۰۱] این قدر بعید نبوده که قاصدین را زحمت دهد. مع ذلک خود نیامدید که سهل است یک نفس مقدسی هم به ساحت اقدس از تو نیامد و ذکر لطیفی به مقر الطف اطهر وارد نشد. و بذلک جعلتَ نفسَکَ محروماً عما خُلِقتَ لهُ و کنتَ مِن المُبعَدِین.

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

در آخر این مطلب ذکر می شود: بدان که این آیات همان آیاتی است که نقطه بیان به آن مبعوث شده و محمداً رسول الله به آن ظاهر و روح به آن ناطق و کلیم به آن ثابت. حال قدری تفکر نمائید که معرضین به این ظهور چه ارتکاب نموده اند! عند متغمسین بحر معانی و ساکنین فلک حکمت ربانی نفوس معرضه از این آیات بدیعه الهیه از کل انبیا و رسل معرض بوده و خواهند بود. و لن یجدن رائحةَ الجنة التی کانت نفسَ الظهور. أولئک مِن أخسر

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."

الن‌اس، ولکن هم لایعلمون. نسئل الله بأن یُعطیک جناحَ الیقین فی هذا الأمر المبین لتطیرَ بها إلی سماء العز و التقدیس و تقولَ: الحمد لل‌ه رب العالمین.

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.

و این که نوشته بودی: قطع نظر از نص رب اعلی، بشنو ندای این عبد را و ابداً از نص نقطه اولی - روح ماسواه فداه - سخن ذکر منما! چه که، و نفسه المن‌ان و جماله الرحمن، که به هیچ وجه مطلع نیستی که مقصود از نص[۲۰۱]نقطه بیان که بوده و چی است. نه شما مطلع و نه دون شما. چه که این امر از ابصر کل مستور و احدی به تفصیل آن مطلع نه إلا نفسان: واحدٌ منهما أستشهد فی سبیل الله، و نفس دیگر مَوجود و مشرکین او را کاذب دانسته اند که هذیانات خود را بین ناس انتشار دهند.

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 Ar-

و از این گذشته این نص‌ی، که معرض بالله ادعای آن می نماید و به شما ذکر نموده اند، درباره اسم الله الدی‌ان میرزا اسدالله اعظم از آن نازل. بیانات نقطه بیان را ملاحظه کن که جمیع اسماء الهی را به او راجع فرموده اند و تفصیل این در کلماتی،

که از مشرق اصبع رحمن اشراق فرموده، موجود. و همچنین عبد حاضر لدی العرش بعضی الواح در این امور مبسوط نوشته اند، ملاحظه کن لعل تتذکر فی نفسک و تخرق أحجاب التقلید بقدرةِ ربک المقتدر العزیز الحمید.

ticulation, 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.

و همین اسم مذکور را، که نقطه بیان دیان فرموده که اعظم اسماء الهی است، شما الیوم دنی می خوانید و ابوالشرور می نامید. و مرشد شما میرزا یحیی تصریحاً من غیر تلویح در کتاب سجین خود، که بَه مستیقظ معروف است، فتوای قتل آن مظلوم را داده و همچنین نفوس دیگر را. بروید و بخوانید تا مطلع شوید که بر مظاهر[۳۰۱] حق چه وارد شده. و همچنین نقطه اولی به او مرقوم فرموده: إنک أنتَ أن یا حرفَ الثالث المؤمن بمن یُظهره الله. و این مقامی است که سبَقت داشته بر کل مقامات.

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.

و بعد بیانی در این مقام فرموده اند که از تلویح کلمات الهی چنان مستفاد می شود که به لقاءالله در ظهور بعد فائز می گردد و آن هیکل قدم او را به او می شناساند، چنانچه بین یدی حاضر شد و لسان الله به او متکلم. مجملی از تفصیل او این که: هنگامی که میرزا یحیی فتوای قتل او را نوشت حضرت ابهی از عراق هجرت اختیار

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 sum-

فرموده بودند و قریب دو سنه بود که ابداً احدی از ایشان اطلاع نداشت. و چون رقم قتل از نزد مرشدت ظاهر شد میرزا محمّد نامی مخصوص رفته به آذربایجان که آن مظلوم را شهید نماید. أبی الله عما أراد لیتمّ القولُ فیما ذُکر فی اللوح. و اسم مذکورَ از آذربایجان آمده و جمیع اصحاب بر قتلش ایستادند از عرب و عجم. و این در وقتی بود که حضرت ابهی مراجعت فرموده بودند و در عراق تشریف داشتند. به قسمی امر شدید شد که یومی از ای‌ام جمال ابهی از اول طلوع فجر تا قریب به عصر یک یک از اصحاب را، که در صدد اذیّت بیچاره بودند، طلبیده[۴۰۱]و نهی بلیغ فرمودند.

mary, 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.

و بعد از دو یوم اسم مذکور بین یدی حاضر و آنچه از مفتریات که نسبت به او داده بودند از خود سلب نموده و قسم یاد نمود که آنچه نسبت به این عبد داده اند کذب صرف است. و جمال ابهی کمال ملاطفت به او فرمودند و به آنچه در لوح ثبت بود فائز شد و به منزل خود راجع گشت. بعد از چند یوم نفس مذکور او را فریب داده و از کاظمین آورده قرب خانه مرشدت آن بیچاره را شهید نمود. فوالله در شهادت او غباری در عراق مرتفع گشت و به قسمی ظلمت فرو گرفت که روز به شب تبدیل شد. و در اسواق سراج برافروختند و جمیع اهل عراق خائفاً مضطرباً متزلزلاً

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

صیحه ْیاالله! برآوردند و ندا می نمودند، چه از اناث و چه از ذکور، که از سفک دم این مظلوم است که این بلی ه بر عراق نازل شده. و مرشد مستشعر نشد و از نوم غفلت بیدار نگشت. و الله به ظلمی او را شهید نمودند که آسمان ها به فزع و نوحه و ندبه درآمدند، مع ذلک متنب ه نشده.

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.

نفسی را که حضرت اعلی - روح ماسواه فداه - او را ْفرد الأحدْ نامیده و همچنین ْمظهر الأحدیةْ و ْإسم الله الدیانْ خطاب فرموده، در الواح ناری ه خود به حقارت او را می نامند و تا حال[۵۰۱]احدی از مشرکین او را نشناختند چه که ستر رحمن حائل بود. قُل: یا قومِ إتقوا الله و لا تسفکوا الدماء! تُوبوا إلیه، یا معشر الغافلین، لعل یُکفر عنکم جریراتکم و یغفر سیئاتکم ال تی ناحت بها سکَان الملک و الملکوَت، ثم أهل ملاء العال ین.

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.

و مرشد شما در مقام استحقار آن شهید بی معین ذکر می نمود که نقطه اولی به او مرقوم فرموده اند و سفارش نموده که کاغذ و قلم خوب از برای من تحصیل نماید که من بر او بنویسم. بگو: سل منا که این قول مقبول، از همین معلوم است که تو در ظل او بوده چه که این گونه تلطف از

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

آباء ظاهر می شود نسبت به اطفال. و کاش همین قدر مستشعر می شد. لا والله، لن یستشعرَ فی نفسه و لو یأتی اللهُ بکل آیةٍ أو بقبیل مِن أهل السموات أو بجنود الروح أو بصحف الأولین و الآخرین. فوالله اَز ظلم آن انفس مشرکه هیاکل احدی‌ه در نوحه و ندبه و نقطه اولی به حنین و ناله مشغول. فیا لیتَ یکون من ذی سمعٍ و ذی بصر و ذی قلب لیشهدَ و یسمعَ و یفقَهَ غشت قلوبهم و أفئدتهم شُواظٌ من النار و مارج من النیران و منعتهم عَن التوجه إلی أفعالهم و أعمالهم و ما ظهر من أنفسهم و مایخرج من أفواههم.

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.

بگو: ای غافل جاهل، سل‌منا که مجعولات تو قبول[۶۰۱]شد، نص نقطه بیان است در کل بیان که در حین ظهور به بیان و ماخُلق فیه از نفس ظهور محتجب نشوید. حمد خدا را که آن مشرک و امثال او از تصریح کلمات محکمه متقنه الهی‌ه محروم مانده تا چه رسد به تلویح اشارات مالک اسماء و صفات. بگو: از خدا شرم کنید و ذیل دین قویم الهی را به طین ظنون و اوهام میالائید و شمس مشرقه سماء احدی‌ه را به حجبات نفسی‌ه میوشانید! قل: تالله إن هذه لشمسٌ ما أخذها الکسوف و قمرٌ لا یخسف أبداً. إذاً مُوتوا بغیظکم، ثم بنار حسدکم، یا ملاء الأشرار. هنوز آن قدر ادراک ننموده اید که در حین اشراق شمس مدلول دلیل لا یُسمن و لا یُغنی بوده چه کهَ مقصود از دلیل عرفان

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

نفس مدلول بوده. إذاً فافتح بصراک لِتراها مشرقةً عن أفق العز و المجد و الجلال.

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.

قوله کبر غفلته: پس اگر دیگری برآید مدعی مقامی بعد از نقطه بیان شود خالی از این نیست: یا مدعی آن باید باشد که در ظل نقطه بیان است و دوره نقطه بیان هنوز منقضی نگشته و تکمیل این دوره نشده. باید در این صورت کمال عبودیت نسبت به رب اعلی نماید و غایت اطاعت به فرمایش او نماید و ابداً به قدر جوی از فرمایش رب اعلی[۷۰۱]باید تخلف ننماید، چونکه دوره دوره او است و خود مدعی در ظل افتاده.

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.

حال قدری انصاف ده و چشم بگشا که در چه مقام واقعی و در چه رتبه قائم! چه فرق ما بین خود و ملل قبل مشاهده می کنی؟ چه که آن قوم، که از زلال سلسال معارف عز صمدانی و کوثر افضال سلطان لایزالی محروم مانده اند، سبب این شده که به دلائل مثبته نزد خود مستدل و معتکف و به آن دلائل بر سلطان قبائل اعتراض نموده و از شریعه قدس احدیه محروم گشته اند.

206. Now, be fair for a moment and open your eyes to see in which real position and rank you stand! What difference do you see between us and the nations before us? It is because those people, who have been deprived of the crystal-clear waters of the knowledge of the Mighty, Self-subsistent One, and the abundance of the everlasting favors of the Sovereign, have relied on and clung to

their own positive reasons, objecting to the Ruler of the tribes, and have thus become deprived of the sacred law of Divine Unity.

207. For example, the people of the Torah have argued that after Moses, no one will bring a new divine law, and whoever comes must promote his law. They have also specified certain signs that the Promised One must manifest with, and therefore, they have been prevented from recognizing the manifestations of His appearance. The Promised One appears as God wishes and intends, not according to people's expectations. Similarly, the people of the Gospel believe that Jesus himself will descend from the heavens after the darkness of the sun, the dimming of the moon, and the falling of the stars.

Likewise, the followers of the Criterion (Quran) have never claimed that a new lawgiver will appear, and they say that a person was born a thousand years before Narjis Khatun [108], is currently in Jabulqa and Jabulsa, and is waiting for God's permission to appear. He will come and promote the law of the Messenger of God, that is, the very law that exists now. They have mentioned certain signs in this regard, which, if detailed, would require the writing of an entire book.

مثلاً اهل تورات به آن استدلال نموده که بعد از موسی نفسی صاحب شریعت نخواهد آمد و هر نفسی هم بیاید باید شریعت او را ترویج نماید. و همچنین علاماتی معین نموده اند که نفس ظهور باید به آن علامات ظاهر شود و لذا ممنوع شدند از عرفان مظاهر ظهور. چه که نفس ظهور یَظهَرُ کیف یُظهِرُهُ الله و أراد، لا بما عند الناس. و همچنین اهل انجیل برآنند که خود عیسی از آسمان نازل می شود بعد از ظلمت شمس و تاریکی قمر و سقوط کواکب. و همچنین ملت فرقان که ابداً قائل بر این که صاحب شریعتی ظاهر شود نبوده و نیستند و می گویند نفسی هزار سنه قبل از نرجس خاتون متولد شده[۸۰۱] و در جابلقا و جابلسا الآن موجود است و منتظر اذن الهی است که ظاهر شود، و او می آید و شریعت رسول الله را یعنی همین شریعت که در دست هست ترویج می دهد. و علاماتی هم در این مقام ذکر نموده اند که اگر تفصیل ذکر شود کتابی باید تألیف نمود.

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

جمیع این مطالب را به براهین متقنه و نصوص محکمه و دلائل محققه نزد خود چنان ثابت نموده اند که منکرین آن را کافر و باطل و مشرک دانسته و می دانند. و در حین اشراق شموس عز تقدیس چون بر خلاف آراء این نفوس بوده، لذا کل محجوب

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.

و محروم مانده اند. مع ذلک تازه استدلال می نمائید که این نفسی که ظاهر است یا باید فوق آن باشد یا در ظل او، اگر در ظل او است باید به اعمال او عامل شود و اگر فوق او رتبه را ادعا نماید محال بوده، چه که هنوز دوره دوره او است و تکمیل نشده. حال انصاف ده، فرقِ شما با این فئه چه چیز است؟ بلی، فرق لا یحصی، چه که در کتب آن قوم به اشارات معضله و آیات مقنّعه مستوره تلویحاً من غیر تصریح ذکر ظهور بعد شده، و لذا مَحتجب مانده اند، چه که ادراک ننموده اند معانی کلمات الهی ه را. ولکن شما و امثال شما مع آن که نقطه بیان - روح ماسواه فداه – تصریحاً[۹۰۱]من غیر تلویح می فرمایند به آنچه مابین سَموات و ارض خلق شده، چه از کلمات و چه از اشارات، از آن سلطان وجود و ملیک شهود خود را منع ننمائید، دلائل ذکر می کنید که حق جایز نیست ظاهر شود.

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 ap-

صد هزار آفرین بر فهم و کمال شما و مرشدین شما. از این کلمات کبری ه غروریه که به شما القا نموده اند معلوم شد که خود را مختار می دانند، نه حق را. بگو: ای متوهم، هرگز حق در هیچ ظهوری به خیال ناس ظاهر نشده و بر خلاف آنچه در دست جمیع ناس بوده ظاهر شده، چه که مقدس بوده ذات امنع اقدسش از جمیع

ظنون و اوهام و اشارات و دلالات و احدی بر نفس ظهور و کیفی‌ت او مطلع نه إلا نفسه العلیم الخبیر. آنقدر کرده اند که روی یهود و جمیع محتجبین ارض را سفید کرده اند. یهود یدالله را مغلول دانسته، دیگر دستور العمل از برای حق ذکر نکرده که اگر همچه ادعا نماید جایز نیست و اگر فلان ادعا نماید باید به شئون محدوده معی‌نه ظاهر شود. قد کبُر قولُک، یا غافل!

peared 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!

آنقدر ادراک ننموده که تکمیل هر ظهور قبلی به ظهور بعد شده و خواهد شد، چنانچه در این ظهور بدع قدس رحمانی در سنه تسع در سر سر نفوس[۰۱۱] مقدسه مطه‌ره زکی‌ه در همان حین تکمیل شدند، ولکِن أنتَ لا تشعر و لا تفقه و لا تعرف. چه که شکَر مصر عرفان الهی قسمت طوطی معانی بوَده، نه قسمت زاغ ظلمانی. و معرض بالله چون توقف نمود و از صراط لغزید در همان حین هیکلش از قمیص انسانی خارج و به جلود بهائم ظاهر و مشهود گشت. فسبحان مَن یُبدل الوجود کیف یشاء و یُقدر الأمور کیف یرید. لا راد لأمره و لا مرد لِمشی‌ته. کلُ شیء منقادٌ لسلطَنته و مشفق منَ خشیته و مرتعش من سطوته. و لذلک الرب یُلیق تهلیلُ اهل ملَاء الأعلی، ثم تسبیح أهل مداین البقاء.

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.

ولكن تو از آن نفوسی به نظر می آئی که اراده ادراک امری و یا تفقه در شیئی نداشته و نداری. مقصود اثبات ریاستی است که از برای مرشد خود محقق نمایند و خود هم در ظلش معروف وموسوم باشند. تالله، إن ظله بَرَهُوت و إن مائه مِلحٌ أجاج لو أنتم تفقهون.

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

بگو: ای أصم باطنی، احدی بر علم حق احاطه ننموده و نخواهد نمود. علمُهُ مکنونٌ مخزونٌ مصونٌ من إطلاعکم. اگر اراده فرماید در یک حین خلق اولین و آخرین را تکمیل می فرماید، ولکن تو هنوز تکمیل را نفهمیده. کاش استعداد ادراک هم در تو مشاهده می شد[۱۱۱] و این عبد، که یکی از خدام درگاه است، تو را مستعد می یافت و بر تو کلماتی القا می نمود که از آن ادراک نمائی بعضی امور مستوره را. اقلاً آن قدر می شد که اگر بر تکمیل ظهور اطلاع نمی یافتی به بغض خود مطلع می شدی. فاستحی عن الله و لا تُقنن له قوانینَ نفسک و هویک. إنه یظهر کیف یشاء، لا بما أنت تشاء.

Him. Indeed, He manifests as He wills, not as you will.

چه مقدار جسور شده اند که از برای حق - جل ذکره - قواعد ذکر می نمایند و شرایط مذکور می دارند. حال شما انصاف ده: آن حق‌ی که به دستورالعمل مشرکین ظاهر شود مثل خود آن انفس مشرکه خواهد بود. کل‌ما عرفتم و إستدرکتم هو (مخلوقٌ مثلکم و مردودٌ إلیکم). و الله پست ترین خلق او و عباد او ننگ می دارند که به آدابی، که آن نفوس مشرکه به شما القا نموده اند، حرکت نمایند. لأن‌هم یعبدُون العجلَ و لا یشعرون و یتبعِونَ الش‌یطان و لا یعرفون و یعق‌بون الجبتَ و لا یفقهون و یشربون فضلة ما شربه الطاغوت و لا یعلمون.

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.

و آنقدر ادراک ننموده اند که در هر ظهور اگر حق - جل کبریائه –به آداب و شرایط و اعمالی، که ما بین ناس بر حسب ظاهر بوده، ظاهر می شد هرگز احدی اعراض و اعتراض نمی نمود و جمیع به کوثر معانی حضرت لا یزالی فائز می شدند و به لقاءالله مرزوق[۲۱۱]می گشتند. آنان که در هواء روح طایرند و به بصر حدید الهی در اشیاء ناظر صد هزار امثال آن نفوس را در غرقاب فنا مشاهده می نمایند، که هر یک به حشیش منبته متشبث، ولکن از برای آن حشیش قرار و استقراری نبوده و نخواهد بود و بالاخره غرق خواهد شد، اگر چه حال هم نزد جالسین فلک ابهی لا شیء محض و غریق و فانی و معدوم مشاهده می شوند.

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.

سمع را از قطن تقلید پاک کن! بشنو کلمه حق را از پست ترین خلق او و بدان که حق - جل شأنه – به هیچ حجابی محجوب نه و به هیچ حدودی محدود نخواهد بود. ظاهر می شود به هر قسم که اراده فرماید، چه که لم یزل مقتدر بوده و خواهد بود و هرگز قدرت کل‌ی‌ه اش سلب نشده و نخواهد شد. حال به وهم شما اگر حق به دستور العمل معرضین ظاهر شود قدرتش را چه تأویل می نمائی؟ چه که از بیان شما چنان مستفاد می شود که لا بد باید به این قسم ظاهر شود، و قادر نیست به غیر آنچه شما نوشته اید مظهری از مظاهر امر خود را در ارض بفرستد. فبئس ما ظننتم و تظنون، و قد حبطت أعمالکم بما خرجت من أفواهکم، ولکن أنتم لا تستشعرون فی أنفسکم و تکونن من الغافلین.

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

فوالله روایح منتنه کثیفه از اشارات کلمات آن انفس[۳۱۱]مشرکه بر عالم و اهل آن مرور نموده. از خدا می طلبیم که صرصر عنایتی بفرستد و این ارياح را معدوم نماید. خود آن مشرکین خمسین الف سنه یوم قیامت را مستدل‌ند که به یک ساعت منقضی شد. بگو: ای بی بصران، همان معنی در اینجا جاری، پنجاه هزار سنه در ساعتی منقضی شود حرفی ندارید، ولکن اگر دو هزار سال به وهم شما در سنین معدوده منقضی شود اعتراض می نمائید.

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.

فوالله یُکذبکم کلُ الأشیاء، و یَضحَکُ لقلة عقولکم و عرفانِکم کلُ ما خُلِقَ بین السمَواتَ و الأرضین.

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.

بشنو از این عبد و سبحات اوهام را خرق کن و به حق بنفسه ناظر باش! چه که دون او مخلوق اویند و به کلمةٍ من عند او ظاهر. و ابداً بدون خود معروفً نگشته، بلکه ماسوایش به او معروف بوده و خواهد بود. چشم به نفس ظهور و بما یظهر من عنده داشته باش و شکر کن پروردگار را که ظاهر فرمود مظهر نفس خود را بغتةً! چنانچه نقطه بیان می فرماید: و لقد قرب الزوال و أنتم راقدون. شمس در قطب زوال مشرق و مضیء و این مقام شکر است نه شکایت. رحمت را نقمت مدان و نعمت را غضب مشمر! اگرچه لم یزل ظهور مظاهر احدیه نعمت ابرار و نقمت فجار بوده و خواهد بود[۴۱۱]فجار و اشرار لازال نعمت را نقمت انگاشته اند و عنایت صرفه را غضب دانسته اند.

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

در تکمیل دوره ذکر نموده بودی، بشنو بیان مُنزل بیان - روح من فی حقائق الأکوان فداه - را که به نص صریح می فرمایند قوله - جل کبریائه -: من أول ذلک الأمر إلی قبل أن یکملَ تسعةُ کَینونات الخلق لم تظهر. و

إن کل‌ما قد رأیتَ من النطفة إلی ما کسوناه لحماً، ثم إصبر حتّی تشهد خلقَ الآخر. إذاً قل: فتبارک الله أحسن الخالقین! و أشهد أن فرقَ القائم و القیوم عدد تسعة. ذلک ما تکملن الکینونیات فی مقاعدهن. ذلک فرق بین کل أعظم و عظیم. و در مقام دیگر: و لَتُراقبن فرق القائم و القیوم، ثم فی سنة التسع کلَ خیر تُدرکون. و در این مقام نازل: هذا ما وعدناک قبل حین الذی أجبنا: إصبر حتّی یقضی عن البیان تسعة، إذاً قل: فتبارک الله أحسن المبدعین.

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.'"

ای صاحب بصر و انصاف دار، علی زعم خود چشم بگشا و از ظهور تسع تا حین خلق آخر مشاهده کن و به تبارک الله احسن الخالقین و تبارک الله احسن المبدعین ناطق شو! ملاحظه کن که در تکمیل خلق و اعظمی‌ت ظهور بعد در فرق قائم و قیوم و همچنین اعظم و عظیم تصریحاً من غیر تلویح[۵۱۱]می فرمایند. و چون مدت منقضی شد و میقات الله به آخر رسید ظَهَرَ جمالُ التسع بسلطانٍ مبین. إذاً فزع کلُ مَن فی السموات و الأرض إلا مَن أتی اللهَ بقلبٍ سلیم. إتقوا الله، یا قوم، و لا تتخذوا

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.

القی‌ومَ مهجوراً بینکم! خافوا عن الله و کونوا من المتقین! إیّاکم أن تُحرفوا کلماتِ الله عن مواضعها، لأن ذلک خطأ عظیم فی ألواح عز حفیظ. ولکن نطفه مقام بلوغ را ادراک ننماید، چنانچه الیومِ ادراک بیانات الهی را احدی ننموده إلا مَن شاء ربّک. اگرچه این کلمات را به ظنونات باطله خود تأویل نموده تحریف خواهند نمود، چنانچه نقطه اولی - جلّت عظمته - خبر داده.

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

حال از اینها گذشته یک ذکر می نمایم، لعل به آن مستشعر شوید و به شعور آئید. اگر نفسی مذکور دارد که شجره از حین إلی انقضاء دوهزار سنه به اوراد لطیفه حمری‌ه معطره ظاهر خواهد شد، با کمال طراوت و نضارت و عطر و روایح محبوبه، و حصر نماید که شما ناظر به خود آن شجره و ظهور آن باشید نه دون او، و بعد صبح از خواب برخیزید و بغتةً ملاحظه نمائید که آن شجره طی‌به مبارکه به اوراد حمری‌ه لطیفه منیعه ظاهر شده، حال چه می کنی؟ انکار خواهی نمود آنچه به بصر مشاهده می کنی[۶۱۱]و به شامه می یابی، یا به آنچه دیده موقن خواهی شد؟ لا والله شما و امثال شما از آن نفوسی مشاهده می شوید که آن اوراد مشهوده ظاهره را به احجار ظنون و هوی در هم ریزند،که این زود به

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!

ثمر آمده باید دوهزار سنه بعد از این اوراد ظاهر شود و از این شجره مشهود آید. أف لکم، یا ملاء المتوهمین!

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.

مع آن که به نص صریح منزل بیان ابداً ظهور بعد محدود به وقتی نشده، چنانچه منصوصاً می فرماید اگر این حین بخواهد ظاهر شود مختار است، چه که عارف به حین ظهور احدی إلا الله نبوده و نیست. و در جمیع بیان می فرمایند منوط به اراده و مشیت خود آن سلطان احدیه است. یُظهر نفسه کیف یشاء و یُرید. إنما الدلیل آیاته و الوجود علی نفسه نفسهُ إذ الغیر یُعرف به و هو لا یُعرف بدونه. سبحان الله عما تصفون. و همچنین می فرمایند: چه کسی عالم به ظهور نیست غیر الله هر وقت شود باید کل تصدیق به نقطه حقیقت نمایند و شکر إلهی به جا آورند.

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

حال ملاحظه نمائید که به چه صراحت می فرمایند که هر وقت ظاهر شود باید تصدیق نمایند. مع ذلک به جای آن که فرموده شکر الهی به جا آورند، عوض شکر شکایت آغاز نموده، و به جای تصدیق سهام کین و سیف بغضا بر آن[۷۱۱]مُطاف ارواح نبیین و مرسلین هجوم نموده اند. بگو: ای محروم، ملاحظه نما که سلطان معلوم

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.

آن ظهور محتوم مکنون را به هیچ شرطی مشروط فرموده؟ فأتِ بها! لا فو ال‌ذی خلق الممکنات بکلمة منَ عنده. أبداً این ظهور را معل‌ق و مشروط به امری و شرطی نفرموده اند. چه که شرط در آن ساحت مفقود صرف است و جز نفس او بر او احدی محیط و مطلع نه.

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.

می فرماید: آیاتش دلیل بر او است و ظهور و وجودش مُثبت نفسش. مع ذلک به کلمات موهومه و اشآرات نالایقه حق منیع را محدود نموده اند. فویل لهم و بما إکتسبت أیدیهم. کلمات الهی را به هواهای خود تحریف منمائید و تفسیر مکنید، چه که احدی به مقصود آن فائز نشود. چنانچه در احکام ظاهری‌ه رؤسای بیان را امر فرموده اند که از جناب آسی‌د حسین - علیه بهاءالله- که تلقاء عرش بود سؤال نمایند. می فرمایند، چه که شما عارف به مراد الله نیستید. مع ذلک شما معرض بالله را نفس الله دانسته اید.

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

از این گذشته (خاتم النبی‌ین) از محکمات آیات کتاب رب العالمین است. اگر هزار و دویست و هفتاد سنه احدی به معنی آن مطلع شد حال هم معانی کلمات منزله بیان را نفسی دون الله می تواند ادراک[۸۱۱]نماید. بسیار تفکر نمائید در

آنچه ذکر می شود و از قلم به اذن الله جاری می گردد، که شاید از صریر قلم این ضَعیف به جمال قدم فائز شوی. إنّه لَیهدی مَن یشاء إلی صراطٍ مستقیم.

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.

و دیگر معلوم نشد مقصود شما از تکمیل چه بوده. اگر مقصود تکمیل آیات الهی‌ه است که آن در حین نزول کامل، و ابداً در آن ساحت نقص راه نداشته و نخواهد داشت. ما نزل مِن عنده کان کاملاً مِن قبل و یکون کامِلاً من بعد و فی الحینِ. واگر مقصود تکمیل نفوس است که نفوسی مشاهده شده هرچه مدت طول کشید ناقص تر ظاهر شده اند. چنانچه در منتهی دوره فرقان به عقیده شما منتهی کمال رؤسای آن عصر آن بود که جمیع الواح الله را طرد نموده و به رسل الهی وارد آوردند آنچه شنیده اید. و یا از تکمیل تکمیل اعمال ظاهریه مقصود است؟

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?

اگر این است که مشاهده شده اکثری را همان اعمال سبب احتجاب گشته. چنانچه ملاحظه شد که عاملین فرقان

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.

چون ظهور نی‌ر اعظم را مخالف اعمال خود مشاهده نمودند، فتوی بر قتلش دادند و سفک دم مطه‌رش نمودند. و همچنین اهل انجیل و همچنین اهل تورات تا منتهی شود ظهورات به بدیع اول.

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.

بدان که تکمیل کل شیء منوط[۹۱۱]به قول و تصدیق نقطه حقیقت بوده. بشنو که نقطه بیان - روح ماسواه فداه - چه می فرماید که شاید از کوثر بیانات رحمن از غبار تیره اشارات مظاهر شیطان مطهر شوی. اگرچه یقین است که کلمات الله در تو اثر ننموده و نخواهد نمود، ولکن لحاظ الله در اکثر بیانات متوجه افئده مخلصین از عباد خود بوده. چه که آن نفوس مقدسه منقطعه روایح مسک معانی را از فرسنگ های بعیده استشمام نمایند و به کلمات الهی از کلمات عالمین منقطع شوند. قوله - تبارک ذکره - : فإنه لو یجعل ما علی الأرض نبیاً لیکونن أبنیاءَ عند الله. از این بیان رحمن حقیقت تکمیل را ادراک کن که شاید متنبه شوی و خزف اشارات به بحر لؤلؤ معانی الهی هدیه نفرستی، و موقن شوی به این که کل امور از حق ظاهر و به حق راجع و به تصدیق او ثابت و محقق.

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

قدری تفکر نما: مع آن که منتهی رتبه تکمیل هیاکل بشریه به رتبه نبوت است، و اکثریَ این رَتبه بلند اعلی را محال دانسته اند که نفسی به آن مقام فائز شود، مع ذلک می فرمایند اگر آن ظهور اعظم اراده فرماید جمیع ما علی الارض را به این رتبه، که

اکمل مراتب بوده نزد کل، فائز می فرماید. فو عمره، لمثل هذا الرب ینبغی[۲۰۲۱]أن نفدی أنفسَنا و أرواحنا، ثم ذواتِنا و حقائقَنا، و هذا قلیلٌ عند ظهور عطایاه و بروزِ مواهبه ال‌تی أحاطت الثقلین.

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.

اگر نفسی به دوام ملک و ملکوت عمر نماید و به کل اعمال عامل شود و در ظهور اقل مِن آن توقف نماید جمیع اعمال او، که در زمَن لا یحصی عامل بوده، هباء می شود، بلکه وجود و کینونتش لاشیء می شود، تا چه رسد به تکمیل او. و همچنین اگر در این مدت نعوذ بالله تارک کل اعمال بوده و در حین ظهور فائز به قول بلیٰ شود جمیع اعمال در حق او ثبت و عند الله کامل بوده و خواهد بود.

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.

بر تکمیل دوره احدی إلا الله مطلع نه. بسا که در اقرب مِن آن تکمیل ظاهر و بسا که در الف سنهَ و فوق آن تکمیل نمی شود. و این بسی واضح است که تکمیل هر شیء به تصدیق الله بوده، نه به طول مدت و ظهور اوهام ناس. نفس ظهورِ بعد بنفسه دلیل بر تکمیل ما ظهر فی ظهور القبل بوده. به حق ناظر باشید نه به طول مدت و زمان، چه که حق قادر است در آنی کل اوان را منقضی فرماید و یا آن که یک آن را در صدهزار سنه امتداد دهد. له الخلق و

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

الأمر، کلُ بأمره یعملون.

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.

در این مقام چند فردی از لسان ابدع امنع در عراق نازل، لاجل تنبه ذکر می شود.

232. In this position, a few individuals descended from the tongue of the most exalted in Iraq are mentioned for awakening.

سائلی مر عارفی را[۱۲۱]گفت
کی تو بر اسرار الهی برده پی؟
وی تو از خمر عنایت گشته مست
هیچ یادت آید از روز الست؟
گفت یاد آید مرا آن صوت و گفت
کو بدی بود و نباشد این شگفت
هست در گوشم همی آوای او
و آن صدای روح و جان افزای او
عارفی دیگر که برتر رفته بود
در اسرار الهی سفته بود
گفت آن روز خدا آخر نشد
ما در آن روزیم آن قاصر نشد

233. A questioner asked a mystic [121],

"When did you attain the divine mysteries?"

"Have you become intoxicated by the wine of grace?

Do you remember the day of Alast?"

He replied, "I remember that voice and speech,

which has always been, and this is not strange.

In my ears is still the sound of it,

and that voice which increases the spirit and soul."

Another mystic, who had ascended higher,

was immersed in the divine secrets.

He said, "That day of God has not ended,

we are in that day, it has not fallen short."

این کلمات مخصوص آن ذکر شد که معلوم شود ادراک این امور منوط به عرفان عارفین است. هر نفسی این مراتب را ادراک ننماید و اطلاع نیابد. عجب است که تو

234. These words were specifically mentioned to show that the understanding of these matters is dependent on the knowledge of the mystics.

خود را عارف می دانی و از کلمات عرفا هم اطلاع نداری، و إلا در این مقام اعتراض نمی نمودی. چه که عرفا برآنند که اسماء الهی در کل حین مؤثر، چه که تعطیل جایز نه. و لذا گفته اند اسم مُمیتْ در کل حین کل موجودات را از وجود اضافی به عدم اضافی راجع می نماید، و همچنین اسم مُحیِیْ و مُبعثْ در کل آن کل اکوان را از عدم اضافی به وجود اضافی جلوه می دهد. چنانچه آیه مبارکه (بَل هُم فی لِبسٍ مِن خلقٍ جدید) را در این مقام تفسیر نموده اند.

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.

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.

در این صورت آن خلق بعد در حین قبل موجود نه، و همچنین دَر حین قبل آنَ خلق[۲۲۱] موجود حین بعد معلومَ نه. پس چگَونه تصور تکمیَل شَیء از اشیاء نموده اند؟ چه که آن شیءکه در این حین موجود است در حین بعد نیست، چه که تجدد و حدوث است از برای این شیء. چگونه تکمیل دست می دهد؟ اگر بگوئی در همان حین محدثه در حین می شود، این طول مدت لازم نداشت و ندارد. و اگر ناس قابل ادراک معانی کلمات الهیه می بودند هرآینه در این مقام تفصیلی ذکر می شد تا آن که از جمیع عرفان قبل و بعد منقطع شده و به شریعه عرفان بدیع، که الیوم از یمین عرش رحمن جاری است، توجه نمایند.

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.

بشنو ذکر این فانی را و امر را بر خود مشتبه منما! کلمات الهی را احدی ادراک ننموده و نخواهد نمود. چه که مفتاح ابواب او به ید مقتدر قدیر بوده، و تا ختم اناء معارف الهی‌ه را ید قدرت نگشاید احدی بر آن مطلع نشده و نخواهد شد، بلکه عرف آن را هم نیافته و نخواهند یافت، چنانچه تا ید قدرت ظهور قبل ختم کنائز علوم فرقان را نگشود احدی ادراک ننمود.

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 ap-

باری تکمیل در دست قدرت حق بوده و خواهد بود. تکمیل هر دوره به ظهور بعد بوده و در حین ظهور تکمیل حقیقی واقع، ولکن استطاعت ادراک آن را امثال آن نفوس ضعیفه نداشته وندارند، چنانچه ادراک آن انقضای[۳۲۱]خمسین الف سنه در ساعت واحده نشده. و اگر نفسی هِم ادعا نموده بر حسب تقلید بوده إلا مَن علمه الله مِن جواهر علمه. بسا از علوم ربانی که درَ سماء علم لدنی الهی ودیعه مانده. دیگر تا چه وقت و زمان از افق امکان مظاهر قدسی‌ه و مطالع منیعه ظاهر شوند و مستعد ادراک گردند و از سماء مشی‌ت علی قدر مقدور نازل شود، الأمر بیده یفعل مایشاء و لا یُسئل عما شاء.

pear 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.

و این که نوشته باید از فرمایش رب اعلی به قدر جوی تخلف ننماید، معلوم نشد که این حکم حکم شما است باید عمل شود یا حکم نقطه بیان. نقطه بیان می فرمایند عمل او میزان کل بوده و به هر چه آن وجود مبارک عامل شود باید کل عامل شوند. گویا اصلاً بیان را ندیده و اطلاع هم نداری. به تعلیم شیطان ناطقی و به تحریک او متحرک.

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

آخر ای نفسی، که به عرفان موسومی و خود را عارف دانسته، از خود هم یک اظهار وجودی بنما و خود را مثل اغنام مکن که هر راعی به هر جهت اراده نماید شما را ببرد! و ای کاش راعی انسان می شد، راعی ذئب پیدا نموده اید و جمیع عرفان و ایقان و ثمرات توحیدت را در ساعت اول ملاقات بلع نموده و حال جسدی میت و لاشیء مشهودی. و به قسمی هم میت[۴۲۱] و لاشیء ملاحظه می شوی که به صدهزار صور هم مهتز نشوی و به حرکت نیائی. به حق معبود یکتا که دلم بر تو و امثال تو می سوزد، چه که کینه و بغضا در این قلوب نبوده و نیست. و آنچه ذکر شده و می شود خالصاً لوجه الله بوده و خواهد بود.

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.

و دیگر طلعت ابهی - روح ماسواه له الفداء – به جمیع اعمال عاملند لو أنت من المتبصرین. چند سنه می شود که این عَبد لیلاً و نهاراً معاشر بوده. فوالله الذی لا إله إلا هو، که امری که فی الجملة مکروه باشد از این جمال مبارک دیده نشده. جمیع اشیاء بر تقدیس ذات مقدسشان شهادت داده و می دهند. در لیالی و ای‌ام جز ذکر الله و ارتفاع کلمته از آن بیت مطهر مقدس استماع نشده. خود شما اگر قدری به انصاف بیائید شهادت می دهید که مقدسند از اوهام ماسواه و منزهند از ادراک مادونه. کدام عمل فوق انفاق جان است در سبیل رحمن؟ آیا نشنیده اید که بیست سنه در سبیل الهی بر ایشان چه وارد شده؟ اگر چه آن مفتری خبیث اعمال خود و مرشدش را به جمال اطهر اقدس نسبت داده و تو هم من غیر دلیل و برهان از او پذیرفته، ولکن نه والله، به قول او و امثال او ذیل مطهر نیالاید.

241. And as for what is written that the claimant has fallen under the shadow, although nothing but pure servitude has been heard from

و این که نوشته مدعی در ظل افتاده، اگر چه از جمال[۵۲۱] اقدس اطهر جز عبودیت صرفه چیزی استماع نشده، ولکن این کلمه ملقی بسیار لغو بوده و خواهد

the most sacred and pure beauty, this uttered word has often been and will be frivolous. In this case, the exalted presence - may the souls beyond him be his ransom - was under the shadow of the scholars of the era, as they were manifest in that era, and if they were removed from the scholars, they would have been under the shadow of the Messenger of Allah. How small is their status, how little is their intellect, how meager is their insight, and how great is their claim. But I bear witness that before the appearance, they were under the shadow of the Prophet, and during the appearance, they were above all messengers.

بود. از این قرار حضرت اعلی - روح ماسواه فداه - در ظل علمای عصر بوده، چه که در آن عصر ظاهر و اگر از علما سلب نمایند در ظلِ رسول الله بوده. ما صغر شأنُهُم و قل عقلُهم و صغر درایتُهُم و کبر قولُهم. ولکن شهادت می دهم که قبل از ظهور در ظل نبی بوده و حین ظهور فوق کل ذی رسالةٍ.

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.

قوله - عظم غل ه -: پس چنین شخصی اگر خود و اصحابش در تقریر و تحریر مدعی آن شوند که برتری از رب اعلی جسته و هست زهی تناقض. و خلاف صریح با مدعای اول است ادعای دو امر متناقض از شخصی بزرگ، بلکه از هر ذی شعوری قبیح است. هیچ عاقلی ادعای دو امر متناقض صریح نمی نماید، خصوص اگر ادعای آن نماید که رب اعلی از یک کلمه من ایجاد شده. پناه بر خدا که یک فی الجملة تجلی اشخاص بزرگ به بعضی به جهت امتحان چه ادعاها بروز می نماید و جمعی از عوام هم باور می نمایند و بلا تصور تصدیق می کنند.

243. Say to the polytheists: If you hear from me, then weep for yourselves, and then lament for the

قل للمشرکین: إذا لو تسمعون مِنی فابکوا علی أنفسکم، ثم نوحوا لِقلة عقولکم

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.

و درایتکم. ذکر امثال آن معرضین در کتابِ قبل و بعد نازل. قوله تعالی:[۶۲۱](کَمَثَلِ الحمارِ یَحمِلُ أسفَاراً). بگو: تناقض وجودِ خوَد شَما اَست. او را از میان بردار تا جز توحید صرف و تفرید بحت مشاهده ننمائی. اگر تو بخواهی این ادعا را بفهمی و آنچه فرموده ادراک نمائی، که شاید به منبع معین قدس لا یزال وارد شوی، این است قوله - عز إجلاله-: یا قوم، إنّی لجمالُ علیٍ بینکم و نفسُ محمدٍ فیکم و کینونةُ الروحِ بین السموات و الأرض إن أنتم تعرفون. و این همان مطلبی است که بعینه نقطه بیان فرموده. آن اراده نفس این اراده بوده و خواهد بود، و آن مشیت بعینه همین مشیت بوده و خواهد بود، و این مشیت و اراده بعینه همان مشیت و اراده بوده و خواهد بود. ذکر تناقض من غیر شعور نموده. چه که فی الحقیقة دَر حق جمیع انبیا این تناقض را ثابت نموده، زیرا که هر نبی بعدی در ظل نبی قبل بوده و با ثبوت ظلّیت ادعای برتری که نموده؟ نعوذ بالله، به قول مشرکین تناقض است و از درجه اعتبار ساقط.

244. God forbid, then again God forbid! Say: O you who sleep on the bed of lusts and suckle from the breast of heedlessness, ignorance, and passion, contradiction has not been and will not be the way in the sacred

حاشا، ثم حاشا! قل: یا أیها النائم علی فراش الشهوات و المسترضع عن ثدی الغفلة و الجهل و الهوی، تناقض را در ساحت اقدس مظاهر مقدسه الهیه راه نبوده و نخواهد بوَد. این تناقض در نفس خلق است، نه در امر حق. بپذیر قول این عبد

را[۷۲۱]و نفس خود را از ثقل حمل این اشارات و کلمات نجات ده تا خفیف شده به هوای قدس روحانی پرواز نمائی و به مقر مقدس از تحدیدات بشری‌ه وارد شوی، تا آن ساحت را مقدس از ذکر تناقض و اضداد و انقلاب و اختلاف و محاربه و مکالمه و مجادله و اشاره و دلاله یابی. چه که آن مقر اطهر از اسطقس‌ات اضدادی‌ه خلق نشده و از عناصر اربعه مختلفه به وجود نیامده. از عنصر روح ظاهر شده، هوایش عین نار و نارش نفس هوا و مائش صرف تراب. کل متحدند من غیر تغییر و اختلاف. و رطبش عین یبوست و یبوستش عین برودت و برودتش حقیقت حرارت. و از این حرارتِ حرکت ما فی الوجود خلق شده. لو لا الحرَ لم تکن الحرکة. و الحرارة هی الفاعل و إنّما الحرکة هی الفعل.

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.

ولکن امثال آن نفوس، که از طین حرص و نار کبر و هواء نفس و ماء غفلت خلق شده اند، البته به آنِ مقر اقدس اطهر، که مقدس از عرفان کل من فی الملک بوده و خواهد بود، نتوانند تقرب جست. لو یخطر التقرب ببالهم لَیحترقون فی الحین. آنچه در مظاهر قبل ذکر شده در این ظهور ابدع امنع هو به هو و کلمه به کلمه و حرف به حرف ذکر می شود. یَرجِعُ التناقض و الأضداد[۸۲۱] إلی أشکالهم و أمثالهم و یبقی الإتحاد و

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 man-

ifestations 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!

الإئتلاف لأحباء الله فی المبداء و المآب. ای منصف، به قول خود ظلّیت فرض مگیر و ما یظهر مِن جمال الأبهی را تناقض مبین!

246. And they also wrote: Especially if they claim that the Lord Most High was created from one of my letters. Such fabricated and idolatrous words, which that idolatrous soul has whispered to you, have appeared from the wicked idolatrous souls in all ages of the manifestations of the divine. It has not been, nor will it ever be, specific to this unique revelation. Just as in the revelation of the Point of Exposition - may our souls be sacrificed for him - they attributed lies, slander, idolatry, and disbelief to that divine and blessed tree, and everyone has heard and knows it. So, if such words appear from the likes of those who turn away, it is not surprising, for the state of those who have always been rejected and the likes of them have been and will be like this. By God, the certainty and affirmation of every perceptive person in the likes of these words have increased and will continue to increase in the truth. For these matters have been and will always be among the Sunnah (ways) of the divine order, as recorded in all the books before and after: (Every

و دیگر نوشته بودند: خصوص اگر ادعای آن نماید که رب اعلی از یک حرف من ایجاد شده. از این قسم کلمات جعلیه شرکیه، که آن نفس مشرک به شما القا نموده، از انفس خبیثه مشرکه در جمیع اعصار ظهور مظاهر الهیه ظاهر شده، تخصیص به این ظهور بدیع نداشته و ندارد. چنانچه در ظهور نقطه بیان - روح ما سواه فداه -نسبت کذب و افترا و شرک و کفر به آن شجره طیبه الهیه داده اند و کل استماع نموده و می دانند. لذا اگر از امثال آن معرضین این کلمات ظاهر شود عجب نیست، چه که لازال شأن آن مردود و امثال او این بوده و خواهد بود. فوالله هر ذی بصری از امثال این کلمات ایقان و تصدیقش به حق زیاد شده و خواهد شد. چه که این امور از سنن امر بوده و خواهد بود، چنانچه در کل کتب از قبل و بعد مسطور است: (و هَمَت کُلُّ أُمَةٍ بِرَسُولِهِم لِیَأخُذُوهُ و جَادَلُوا بِهِ بِالبَاطِلِ لِیُدحِضُوا بِهِ الحقَ فَأخَذتُهُم فکیف کَانَ عَقَابِ) و در مقام دیگر: (وَ مَا یَأتیهِم مِن رَسُولٍ إلا کانوا بِهِ یَستَهزِئُونَ). لذا هر چه[۹۲۱] از این اعتراضات ذکر شود صدق کلمات الهی، که درکتب او ثبت شده، نزد موقنین و متبصرین ظاهر شده و می شود.

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."

بگو: ای بی بصر، آنچه از بیانات بدیعه منیعه نازل شده حق نازل فرموده. آیا نشنیده که از سماء احدیه نازل، قوله – جل کبریائه و عز إعزازه-: یا قوم، إنی قد کنتُ راقداً فی البیت و صامتاً عن الذکر، هبت علی نسماتُ الله و أحیتنی بالحق و أنطقنی بثناء نفسه و جعلنی هدیاً و ذکریاً للعالمین. و کلما أرید أن أصمتَ، روحُ القُدُس یُنطقنی بالحق و روحُ الأعظم یهتزنی و روح البقاء یُحرک قلمَ البهاء إن أنتم من العارفین.

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

یا قوم، خافوا عن الله، ثم أستحیوا عن جماله و لا تتکلموا بما یلعنکم به کل الذرات و عن ورائها لسان الله الملک الصادق الأمین. و لیس هذا من عندی، بل من عنده لو أنتم من الشاعرین. فوالله لو کان الأمر بیدی لسترتُ نفسی عن أبصارکم و ما ألقیتُ کبدی تحت مخالیب ذئاب الأرض و کان الله علی ما أقول شهید.

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:

إیاکم، یا قوم، أن تمنعکم النفس و الهوی عن الصعود إلی مقر الأقصی. فانظروا بطرف الإنصاف إلی حجج النبیین و المرسلین. تالله إن هذا لغلامُ الرحمن قد أظهره الله بین ملاء الأکوان و إصطفاه مِن بین بریته و أظهره بطراز[۰۳۱] نفسه بین العالمین، و یقول فی کل حین مخاطباً إلی ملاء الیهود:

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!"

أن یا ملاء العنود، تالله قد جائکم الموعود. و إن هذا لهو الروح إن تُریدوا أن تُصلبوه فافعلوا ما شئتم و لا تکونن من الصابرین. ثم یخاطب ملاء الإنجیل و یقول: إن تریدوا أن تجادلوا محمداً رسول الله إن هذا لمحمد بینکم، فافعلوا ما أردتم لأنه أنفق روحه فی سبیل الله المهیمن العزیز القدیر. ثم یخاطب أهلَ الفرقان و یقول: یا ملاء الطغیان، إن تشائوا أن تُعلقوا مظهر نفسی الذی سمی بعلیٍ فی الهواء، تالله إن هذا لعلیٌ قد حضر تلقاء وجوهکم، یا ملاء الذئاب، ثم یا شرذمَة الخنازیر، فافعلوا به ما شئتم و لا تصبروا أقل من حین لأنه ما إتخذ لنفسه معیناً و لا ناصراً. و علمه الله بالحق ماورد علیه و یرد یا جنود الشیاطین!

ثم يخاطب ملاء البيان و يقول: يا ملاء الطغيان و الكفران، قد جائكم الموعود الذی وُعدتُم به فی کل الألواح. فو جماله إنه قد ظَهر بالحق و ماَ حفظ نفسه فی سبیل الله الملک المتعالی العزیز الحمید و کان بین یدی الأعداء فی کل اللیالی و الأیام و نصر أمرَ ربه بنفسه المتعالی العزیز الجمیل. و ورد علیه ما لا یذکر بالبیان و ما إطلع به أحدٌ إلا الله الذی بعثه بالحق و أرسله علی العالمین. أنتم إن تریدوا أن[۱۳۱]تقتلوه کما قتلتموه، فافعلوا ما شئتم لأنه ینتظر ما وُعدَ به فی کل الألواح إن أنتم من العارفَین.

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."

إذاً یخاطب علیٌ عن یمین العرش ملاءَ البیان و یقول: یا عباد، أما بشرناکم بهذا الظهور فی کل الألواح؟ أما أخذتُ عنکم عهد نفسه فی ذر البیان؟ إذاً فاستحیوا عن جمال الرحمن و لا تفعلوا ما یرتفع به ضجیجُ أهل ملاء الأعلی. خافوا عن الله و لا تکونن من الظالمین. تالله إنی قد فدیتُ نفسی شوقاً للقائه و طلباً لوصاله و أکون معه فی کل الأحیان و أبکی علی ماورد علیه منکم، یا معشر الظالمین!

252. Then Ali addresses the assembly of eloquence from the right side of the Throne, saying: "O servants, have We not given you glad tidings of this appearance in all the Tablets? Have I not taken from you the covenant of His Self in the atoms of eloquence? So be ashamed before the beauty of the Merciful and do not do what raises the outcry of the people of the Highest Assembly. Fear God and be not among the wrongdoers. By God, I have sacrificed Myself out of longing for His meeting and seeking His union, and I am with Him in all times, and I weep for what has befallen Him from you, O assembly of

wrongdoers!"

253. Oh, what sorrow after the commandments, you have done what no one has done to anyone. Then the manifestations of the Prophets and the Messengers weep and will continue to weep. By God, O people, I have put all matters in His grasp, and I did not move in My days except by His remembrance and His praise, and I did not speak except in His name, and I did not command the servants except to enter His mighty and impregnable shade. I wish you had done as the Jews did to the Spirit, and acted as the assembly of the Gospel did with Muhammad, the Messenger of God, and committed what was committed by the assembly of the Criterion when I appeared with the truth, with clear authority.

فآه اه بعد وصایای قد فعلتم ما لا فعل أحدٌ بأحد. إذاً بکی و یبکی مظاهرُ النبیین و المرسلین. فوالله یا قوم، إنی جعلتُ کلَ الأمور فی قبضته و ما تحرکتُ فی أیامی إلا بذکره و ثنائه و ما تفوهتُ إلا بإسمه و ما أمرتُ العباد إلا بالدخول فی ظله العزیز المنیع. فیالیت أنتم فعلتم کما فعلت الیهود بالروح و عملتم بما عمل ملاء الإنجیل بمحمد رسول الله و إرتکبتم ما إرتکبت به ملاء الفرقان حین ظهوری بالحق بسلطانٍ مبین.

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 heed-

لا فو نفسی، ما قنعتم بما فعلوا هؤلاء و تفعلون ما یستعیذ منه حقائق کل الملل لو أنتم من الشاعرین. أتقتلون الذی سفک دمی فی سبیله؟ تالله بعد سفکه علی الأرض نقش بإسمه المتعالی[۲۳۱] العزیز البدیع. یا قوم، فاستحیوا عن الله و لا تُدحضوا الحق بما عندکم و لاترتکبوا ما یجعلکم محروماً عن نفحات الله العزیز الحکیم. إسمعوا قولی، ثم إرجعوا إلیه، ثم توبوا و إستغفروا لعل یغفرکم ببدایع رحمته و یطهرکم عن دنس العصیان و عن رجس أنفسکم، یا ملاء الغافلین!

less!

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.

فوالله یا قوم، إنّی نزلتُ ما یرد علیه فی الألواح، فسوف یظهر ما رقم من قلم الأعلی علی ألواح عز حفیظ. إذاً ینوحن قبائل مدائن الأعلی و أنتم تفرحون فی أنفسکم و تلعبون بآیات الله بعد الّذی بها بشّرناکم فی صحائف عز منیع. یا قوم، إنّه روحی و أنا روحه و لم یزل کان مشیّتی مشیّتهُ لا تفرقوا بینی و بینه. و کلّما یظهر من عنده لکان محبوبَ قلبی و فؤادی لو أنتم من الموحّدین.

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 mis-

این بدایع کلمات الهی، که از سحاب فیض رحمت رحمانی نازل شده، این عبد ذکر نموده که شاید عباد غافلین به شعور آیند و قیاس به نفس ننمایند، و آنقدر مشعر شوند که معرضین از این آیات بدع ربّانی معارض و محارب با حق بوده و خواهند بود، چه که منزل آیات حق است. حال اگر با پروردگار عالمیان محاربند خود می دانند، مفری از برای نفسی الیوم نه و مقری مشهود نه، مگر آن که یا باید اقرار نمایند[۳۳۱]به آنچه ظاهر شده، یا آن که باید به جمیع صحف و کتب و زبر کافر شوند. این است قول حق و نیست بعد از حق مگر گمراهی آشکار و هویدا.

guidance.

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.

مَثَل معرضین مثل نفوسی است که در حین ظهور نقطه اولی بعضی اعراضاً عن الله و اعتراضاً علیه مذکور می نمودند: این سی‌د ادعای ولایت نموده و بعضی ادعای نبوت و بعضی ادعای ربوبیت، و هر کدام از مغل‌ین به کلمه ناطق. و آنقدر ادراک ننمودند که باید معی‌ن نمود که منزل کی است، و منزل هم معلوم نمی شود إلا از نفس آیه. و قد خسر ال‌ذینهم کفروا و أشرکوا بالله و بغوا علی الله المهیمن القی‌وم.

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 Pro-

و دیگر ذکر تجل‌ی نموده بودی. و الله آن نفس ملقی و مرشدش نه تجل‌ی را ادراک نموده و نه مجل‌ی را، چه که اگر ادراک نموده بودند به حق اعتراض نمی نمودند. سزاوار بود که این کلمات را به نفس معرض بالله راجع کنی، چه که از قمیص یک اسمی از اسماء بر حق استکبار نموده و کافر شده به نفسی که به او ادعای ایمان می نماید. آیات او را می خواند و بر کینونتش سیف می زند. یفعل و لا یشعر، یقول و لا یعرف. هو و أمثاله عند الله فی حد سواء، إلا أن‌ه أشر و أظلم. أعاذنا الله و أحبائه من شره و شرهم و إن‌ه لهو الحافظ الحاکم العَلیم الخبیر.[۴۳۱]

tector, 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.

و دیگر ذکر عوام نموده بودی و این که بلا تصور تصدیق می کنند. حال تو انصاف ده این عبد حال شش سنه می شود که لیلاً و نهاراً در خدمت حاضر و با هر یک معاشر بوده و هستم و آنچه به چشم خود دیده ام می گویم، و شما محض قول یک مفسد خبیث ملحدی، که آسمان سایه نیانداخته بر مفسدی مثل او. حال این عباد بلا تصور تصدیق حق نموده اند، یا تو؟ فو الله حمیر بر عقل و درایت آن نفس مشرک، که این کلمات را به تو القا نموده، می خندد چه جای انسان. مع ذلک این عباد را عوام دانسته و ذکر نموده که بلا تصور تصدیق حق نموده ایم. یقین تو خود را عالم می دانی.

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

اولاً این که این مطلب از کجا بر شما معلوم شد، چه که خدمت جمال ابهی نرسیده اید؟ هیچ منصفی چنین ارتکابی ننموده که ندیده و نرسیده به مجرد حرف اخبث ناس و افسدهم بردارد من غیر شعور آنچه از قلم جاری می شود نوشته و به شهرها بفرستد. کاش به قول طلبه های مدرسه هم عمل می نمودید، چه که نزد آن طایفه تصدیق منوط به سه تصور بوده: اول موضوع و ثانی محمول و ثالث نسبت حکمی ه، و بعد تصدیق ثابت می شود و جاری می گردد. آن موضوعی که تو فهمیده[۵۳۱] چه بوده و آن محمول کدام است؟ و فوالله إرتکبتَ ما لا إرتکبه أحدٌ مِن الجاهلین.

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.

بلی، این عباد تصدیق مظاهر الهی‌ه از قبل نموده و از بعد هم بفضل الله و منه خواهند نمود، و إنشاءالله از عنایت و مکرمت او به هیچ حجابی محتجب نشویم و به هیچ منعی ممنوع نگردیم. فوالله آنچه از آن ملحد خبیث شنیده، کذب صرف و افتراء بحت بوده، و نمی دانی که بنفس که مؤانس شده. تالله الحق، یفر الجحیم من نفسه و یستعیذ الحسبان بالله من وجهه و لقائه. به حق ایشان که اگر یک کلمه صدق این عباد از این دو نفس استماع نموده! و نمی دانی چه کرده اند. به کل ظلم قیام نمودند و بعد نظر به القای شبهه در قلوب ناس و ستر اعمال مردوده شنیعه خود، مفتریاتی به حق نسبت داده اند که احصای آن ممکن نه. امیدوارم که در دنیا و آخرت خیر نبینند و به عذاب دنیا قبل عذاب آخرت معذب شوند.

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

باری لل‌ه کلمه ذکر می شود که شاید از تصور و تصدیق و بدیهیات و نظریات خود طاهر و مقدس شوی و به شریعه تصدیق، که عین و حقیقت تصور است، وارد شوی. نقطه اولی - جلت عظمته - می فرمایند: قبل أن یعرفکم نفسَه أنتم فی نار الحب

تدخلون. می فرمایند[۶۳۱]قبل از آن که آن جمال قدم بشناساند نفس خود را، شما در نار حب او داخل شوید. و این عباد سال های سال است که ذکر و ثنای ایشان را از کل عباد شنیده ایم، تا این که به شریعه قرب وارد شدیم و در کل حین دیده آنچه از احدی ندیده و نشنیده ایم. و از کل این امور گذشته آیات الهی بمثل باران نیسانی در کل حین نازل. مع ذلک چگونه توقف جایز، با آن که نقطه بیان تصریحاً در کل بیان می فرمایند منتهیٰ جد و جهد خود را نموده که به قدر قولْ بلیٰ توقف ننمائی که همان قدر در نار خواهی بود و جمیع اعمالت هباء می گردد.

of thought. The Primal Point - exalted be His glory - says: "Before the beauty of His countenance reveals itself to your soul, you must enter the fire of His love." And for years, we have heard the praises of Him from all His servants, until we entered the path of proximity according to His divine law, and at all times, we have seen and heard what we have never seen or heard from anyone else. Moreover, divine verses have been descending like April showers at all times. Nonetheless, how can hesitation be permissible when the Primal Point explicitly states in all His declarations that the ultimate effort should be made not to hesitate even for the duration of uttering "Yes," because that is the extent to which you will be in the fire, and all your deeds will turn into vanity.

بسیار این عبد شرم نمود از این کلمه تو. خود تو هم تصدیق این عبد می نمودی، ولکن حجاب حایل شد. نسئل الله بأن یرفعه بقدرته لتشهدَ شمسَ وجه ربک مشرقاً مضیئاً طَالعاً بین العالمین. و الله حیرت فوق حیرت است که چه باز داشته تو را که به هتک حرمت حق کمر بسته و به منتهی سعی به مجادله و محاربه بر خواسته. فوالله سیفُ إعراضکَ أحدُ من سیفِ الحدید، لأن منه یُجرَحُ جسَدُ الظاهرِ و من سَیفک قُطع أکبادُ الوجود من الغیب و الشهود. ولکن أنت تفرح فی نفسک کأنک لا ذنبَ لک. نسئل الله بأن یُرجع إلیک ما عملتَ و فعلتَ[۷۳۱]و إرتکبت أو یکفر عنک خطیئاتک و یهدیک إلی نفسه و یرزقک لقائه العزیزَ المنیع.

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.

و این که این عباد را عوام ذکر نموده، قسم به مربی امکان، همین قول شما دلیل بر حجیت این امر است. چه که در اول ظهور ستین اعتراضاً علی الحق بعینه همین قول را ذکر می نمودند، و از قبل هم در احیان مظاهر ظهور لسان مشرکین به این کلمات ناطق. چنانچه در کتاب مبین نازل، قوله تعالی: (فقال الملأ الذین کفروا من قومه ما نَرَاکَ إلا بَشَراً مثلَنَا و ما نراکَ إتَبَعَکَ إلا الذینهم أراذلُنَا بَادِیَ الرأیِ و ما نری لکم علینا مِن فضلٍ بَل نَظُنُّکُم کاذِبین)، که جمیع مؤمنین به حق را اراذل و عوام می شمردند.

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

و الله انعام از قول آن ملقی ملحد ننگ دارند. بگو: خود را بشناس و به حد خود تکلم کن! قدرت از آنچه القا نموده مشهود و معلوم شد. إنا لا نُشرک برب‌نا أحداً و لا نتوجه إلی أحدٍ دونه. بحول الله و قوته در این مقام چون مشاهده شد، که معرضین از کأس غرور شاربند و از کوب کبر مشروب چه که عارفین بالله را عوام ذکر نموده اند، لذا لازم شد که این عبد بعضی از آیات نقطه اولی - روح ماسواه فداه – را ذکر نمایم تا

of the First Point - may the spirit be sacrificed for Him - when it was observed that those who drink from the cup of arrogance and the chalice of pride have called the mystics who know Allah as common people. So at least the knowledgeable should be distinguished from the ignorant. He says - may His remembrance be exalted -: "Say: Allah has not created anything more valuable than knowledge in His sight, all are created by it, all are sustained by it, all die by it, and all are revived by it. That is your knowledge of Allah, then of the manifestation of His essence in every appearance, and then of what appears from the manifestation of His essence. Other than that, there is no knowledge with Allah if you know. At the time of the next appearance, all knowledge is your knowledge of Him and what appears from Him, not what has appeared before. And your knowledge of what He has determined before, for then you will not be rewarded for it, but you will be questioned about it. In every appearance, it is fitting that the proofs thereof should encompass what has been revealed in that appearance, not according to the distinctions you make. To the point that He said - may His remembrance be exalted -: 'But the matter is that you should leave all that and return from your own selves and your knowledge if you are believers in Allah and His signs.'"

اقلاً عالم از جاهل تمیز داده شود. قوله - عز ذکره -: قل: ما خَلَقَ اللهُ شیئاً أعزَ من العلم عنده، کلٍ به یُخلقون[۸۳۱]، کلٌ به یُرزقون، کل به یمیتون، کل به یحیون. ذلک علمکم بالله، ثم بمظهر نفسه فی کلِ ظهور، ثم ما یظهر من عند مظهر نفسه. دونَ ذلک لم یکن عندَ الله بعلمٍ إن أنتم تعلمون. و عند ظهور الأخری کلُ العلم علمُکُم به و ما یظهرُ من عنده، لا بما قد ظهر من قبل. و علمکم بما قدر من قبل، فإنکم أنتم حینئذٍ به لا تُوجرون، بل عنه تسئلون. ینبغی فیً کل ظهور أدلاء ذلک أن یحیطون بما نزل فی ذلک الظهور، لا علی فصل التی أنتم تفصلون. إلی أن قال - عز ذکره -: بل الأمر أن تترکن کلَ ذلک و تعد من أنفسکم و علمکم إن أنتم بالله و آیاته مؤمنون.

266. Now, it is necessary to pay some attention to these divine words so that you may comprehend a knowl-

حال قدری ملاحظه در این کلمات الهیه لازم که شاید علمی را، که لم یزل عند الله محبوب و محمود بوده، ادراک

نمایند و معرضین بالله را عالم ندانید. فو ال‌ذی أی‌د الروح بالروح، الیوم اگر کل مَن فی السموات و الأرض به تمام علوم ارض ظاهر شوند و در امر بدیع توقف نمایند از جهلا عند الله مذکور. مؤید این بیان نص بیان نقطه بیان - روح مَا سواه فداه -، قوله - جل و عز - مخاطباً لحرف الحی: إن آمنتَ به سواء علمتَ من شیء أو لا علمتَ فلا ینقص مِن فضلک من شیءٍ، ولکن إن إحتجبتَ عنه إن علمتَ کلَ علمٍ لا ینفعک. به نص آن جوهر وجود الیوم اطلاق اسم ْعالمْ بر احدی[۹۳۱]نخواهد شد، مگر آن نفوسَی که به قمیص ایمان امر بدیع مزی‌ن شده اند.

edge 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.

عجب است مع این آیات واضحات، مع ذلک مؤمنین بالله را عوام نامیده اید. چه زود نَفَس رحمن از آن قلوب منقطع شده و از نفس سبحان محتجب گشته اند. چه که اگر اقل مِن ذر رایحه علم و حکمتش بر نفوس معرضَه مرور می فرمود، هرگز به این کلماتی، که پست ترین ملت فرقان سال ها به آن مستدل بوده اند، مشغول نمِی شدند. فواحسرتا علیهم بما إرتکبوا فی جنب الله و کانوا مِن الخاسرین!

267. It is astonishing that despite these clear verses, you have still called the believers in Allah common people. How quickly the breath of the Most Merciful has been cut off from those hearts, and they have become veiled from the breath of the Glorious. If even the slightest fragrance of His knowledge and wisdom were to pass over the souls of those who turn away, they would never have been preoccupied with these words, which the lowest of nations have relied upon for years. Alas for them, because of what they have committed against

Allah, and they are among the losers!

268. Listen to another melody from the Sultan of the Oneness. Addressing the letter of life, He says - exalted is His statement -: Indeed, everything recognizes itself by itself, so who can know it by another? Verily, if you had perceived the day of His appearance, even if you recognized Him by the most knowledgeable of the scholars of eloquence, you would not have truly known Him. And if you saw Him standing in His command, then you mentioned upon Him the name of humanity, you would not negate the letters of negation to affirm the appearance of the Oneness.

نغمه دیگر آن سلطان احدی‌ه را بشنو. مخاطباً لحرف الحی می فرمایند قوله - عز بیانه -: فإن‌ه یُعرف کلّ شیء نفسَه بنفسه، فمَن یقدر أن یعرفَهُ بغیره؟ ألا إن‌ک لَو أدرکتَ یومَ ظهوره إن عرفتَه بأعلم علماء البیان ما عرفتَهُ و إن رأیتَهُ واقفاً فی أمره، ثم ذکرتَ علیه إسمَ الإنسانی‌ة ما أنفیتَ حروفَ النّفی لإثبات مظهر الأحدی‌ة.

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.

فما أعز کلماته و أحکم إشاراته و أظهر برهانه و أجل بیانه، ولکن أنتم، یا ملاء البیان، ظلمتم علی نفس الله و کینونته. و إن‌ه ما قصر فی بیانه، قد شرع لکم کل مناهج و بی‌ن لکم کل ما کان مستوراً عنکم و فصل لکم من کل شیءٍ تفصیلاً، رحمةً من عنده علیکم و هدیاً و ذکری للعالمین. و أنتم إشتبهتم أمر الله علی أنفسکم کما إشتبهوا ملل القبل علی أنفسهم و بذلک ضلّ[۰۴۱]سعیُهُم فی الدنیا و الآخرة و کانوا قومَ سوءٍ أخسرین.

270. Even though the beauty of the Most Merciful says that if you saw the most knowledgeable of scholars in

مع آن که آن جمال رحمن می فرماید که اگر اعلم علمای بیان را در یوم ظهور و طلوع و اشراق نی‌ر اعظم متوقّف دیدی و

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.

ذکر انسانی‌ت بر او نمودی، هرآینه از نفوسی خواهی بود، که حروف نفی را در آن یوم نفی ننموده اند از برای اثبات مظهر احدی‌ه. الیوم هر نفسی بر احدی از معرضین، من أعلاهم أو من أدناهم، ذکر انسانی‌ت نمایَد از جمیع فیَوضات رحمانی محروم است، تا چه رسد که بخواهد از برای آن نفوس اثبات رتبه و مقام نماید.

271. Consider that the addressee of the verse is one of the letters of the Living, who has been and will always be prior to all expression, according to the statement of the Point of Expression itself, which says that they are the first creation of expression. And it says that all have attained the divine law of Oneness and the divine manifestation through the existence of these letters. Yet, it has determined such limits for those souls as mentioned. So ponder, O people of insight! Ponder, O people of vision! Ponder, O people of virtues! Ponder, O people of righteousness! Ponder, O people of knowledge, wisdom, and eloquence!

ملاحظه نموده که مخاطب آیه منزله یکی از حروفات حی است، که اسبق از کل بیان بوده و خواهد بود به نص خود نقطه بیان، که می فرمایند ایشانند اول خلق بیان، و می فرمایند کل به وجود این حروفات به شریعه احدی‌ه و ظهور الهی‌ه فائز شدند. و مع ذلک به آن نفوس به این قسم تحدید فرموده چنانچه ذکر شد. فتفکروا، یا أولوالأبصار! فتفکروا، یا أولوالأنظار! فتفکروا، یا أولوالأخیار! فتفکروا، یا أولوالأبرار! فتفکروا، یا أولوالعلم و الحکمة و البیان!

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

قل: تالله کل‌ما نزل فی البیان قد رجع إلی نقطةٍ، و إن‌ها هی حینئذٍ مقبوضة بکف القدرة و الإقتدار. و نُرید أن نفص‌لها مرهاً أخری رغماً لأنفسکم، یا ملاء[۱۴۱]المشرکین، کما فص‌لناها مرةً بعد مرةٍ. و هذه مِن مرة فزعت عنها سُکانُ الس‌موات و الأرض، ثم سکان مدائن الأسما إن أنتم من العارفین.

قل: إن‌ه قد كان نفسی و إن حينئذٍ قد ظهرت نفسه بالحق و نطقت بين السموات و الأرضين و يقول بالحق: إن كلَ الآيات قد رجعت إلی آياتی و بعثت فی كلماتی و ظهرت بإذنی و نزلت من سماء مشی‌تی إن أنتم من الموقنين. ثم كل الظهورات إنتهت بظهوری و كل المشارق قد أشرقت بإشراقی و كل المطالع قد إستبهت بطلوعی و ظهوری. فأين أبصار الناظرة، فأين قلوب العارفة، فأين أفئدة المقدسة، و أين أنفسُ الزكی‌ة، و أين صدور المنيرة ليعرف و يفقه و ينظر و يشهد ما ظهر و أشرقَ من أفق الله المقتدر العزيز العظيم؟

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?

قل: موتوا بغيظكم. إن‌ه قد ظهر بالحق و لا يخاف من أحد و ينتظر ما قدر له من لدن محبوبهَ المقتدر العليم الحكيم. و يقول فی كل حين مخاطباً لأسيافكم و رماحكم و سهامكم: هلموا و تعالوا، لأن‌ی أكون مشتاقاً بكم و يشهد بذلک شوقی و إشتياقی، ثم شغفی و نغماتی لو أنتم من الشاعرين. إن الذی قد ظهر بالحق هو محبوبی و أنا محبوبه و هو نفسی و أنا نفسه. و ما يخرج من لسانی هو بيانه الأبدع الأملح الأقدس المنيع. و من يكون عنده[٢٤١]أقل من الشعر شعور و أقل من الذر بصر، ليشهد

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

ظهور الله و عظمته و یجد روائح قدسه من نفحات هذه النغمات و یکون من الراسخین علی هذا الأمر الأعظم المبین.

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.

قل: إنی أکون حیاً بحیوته و أتحرک بحبه کما أنه کان حیاً بحیوتی و ما تنفس إلا بذکری و ثنائی بین العالمین. نفسی فداه و نفسه فدایَ کلی فداه و کله فدایَ کلما أقول ْإنه فدایْ هو نفسُ قوله بأنه فدائه. إیاکم أن تشهدوا الفرقَ یا ملاء المتبصرین. کذلک نزل الله حینئذٍ من آیات عظمته علی طور الفؤاد و قد أظهرناها لکم لتشکروا الله بارئکم، یا ملاء البیان، و لا تکونن من المحتجبین.

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.

أن یا ایها المستغرق فی بحر الإشارات، فاعلم بأن إعراضک و إعتراضک لا یرجع إلی نفسی، بل علی الله ربی و ربک و رب آبائنا الأولین. لأنی عبدٌ آمنتُ به و برسله و صفوته و لا أجد لنفسی من وجودٍ، لأنه قد بعثنی بالحق و أرسلنی علی العالمین. إنک لو ترید الإعتراض إذهب إلیه و قل: ْبأی جهة بعثتَ الذی به فزعت

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 Victori-

كينونتی، ثم حقائق المشركين؟ و لو وجدته و تكون مستطيعاً فی نفسک فاذكر لی كلمةً عنده، لعل يخلصنی منک و من ملاء الأشرار و يجعلنی من المنقطعين. قل: أی ربِ أنت تعرف ملاء البيان، لِمَ أرسلتَ عبدَک[۳۴۱]بهذا؟ إذاً فاشهده تحت أسيافهم و مخاليبهم و أظفارهم، يا من بيدک ملكوت ملک السموات و الأرضين. إرحمه، يا مالک الملوک، ثم أنصره بالحق و إنک أنت المقتدر المتعالی الغالب العزيز المريد.

فو الذی أرسلنی بالحق، إنی أكون متحيراً من فعله فی حقی لأنه بعثنی فی أيام ما هبت فی مثلها نفحاتُ الله المقتدر العزيز العليم. و بذلک أُبتُليتُ بما لا أُبتُلِيَ به أحدٌ مِن الأصفياء و يشهد بذلک نفسه العَليم الخبيرِ. هل تظن بأنی أنطق من تلقاء نفسی و أكون موجوداً بوجودی؟ لا فو رب العالمين، بل يحركنی أرياح مشيته كيف شاء و أراد. و مَن كان له درايةٌ لَيجد من إهتزازِ نفسی إهتزازَ الله الملک المقتدر الغالب القدير. هل تقدر أن تسكن تلقاء نفسک حين الذی يأخذک حمی الرعد الذی به يرتعش كل الأعضا؟ لا فوالذی خلقک بالحق، لو أنت من المستشعرين. فكما يحرکک و لا تقدر أن تسكن كذلک تُحركنی أرياحُ مشية الله.

و إن‌ک إن ترید أن تعترض فاعترض علیه. و ما أنا إلا عبدٌ منیبٌ، و لم أجد لنفسی سکوناً و لا قراراً و لاحرکةً إلا بعد أمره. و لا ینکر ذلک إلا کل مغل معتد اثیم.

ous, the Able.

Can you be still on your own when the fever of thunder takes you, which makes all your limbs tremble? No, by the One who created you with the truth, if only you were perceptive. Just as it moves you and you cannot be still, so too do the winds of God's will move me. And if you wish to object, then object to Him. I am nothing but a repentant servant, and I find no stillness, no settlement, and no movement for myself except after His command. And none denies this but every sinful transgressor.

باری در جمیع ظهورات اول معرض علمای عصر بوده اند، چه که اگر علما انکار حق الله نمی نمودند[۴۴۱] احدی اعراض نمی نمود. و آنچه فساد در ارض شده از انکار علما بوده، چنانچه تصریحاً می فرمایند قوله - عز ذکره -: وَ إن أول مَن إحتجب عن نقطة البیان أدلاء العلم عند أنفسهم ولکن‌هم عند الله لا یدرکون من شیء و لا یتعقلون. این است که عند الله امثال آن نفوس از اهل علم محسوب نه، و نفوسی، که به ایمان موفق شده اند، بر کرسی علم مستقر، اگرچه به حرفی از علوم ظاهره مطلع نباشند.

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.

الیوم علم و جهل و اعلی و ادنی و قُرب و بُعد و صادق و کاذب، حی و میت، بالغ و رضیع، عاقل و غافل به تصدیق ظهور معلوم و ممتاز می شوند. مَن آمن به فهو مِن أعلی العلماء و أعز الناس و أبصرهم و أتقاهم

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.

و أعقلهم و أعلاهم و أقربهم و أصدقهم و أدق‌هم و أفقههم. كذلک نزل بالحق من جبروتِ عزٍ عظيم. اين است كه نقطه بيان در اين مقام می فرمايند قوله - عز ذكره -: فلتهدين، أللهم، كلَ أولی محبتی إلی دينک. فإن الأمر من عندک علی حد سواء، لو يؤمن بحجتک و آياتک أدنی الخلق لَيكون أعلاه، و أبعدُ الخلق ليكون أقربَهُ

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."

مقصود از اين بيانات آن كه جميع بدانند كه عند الله اهل علم نفوسی هستند كه عالم به او شده اند و در كلمه بلیٰ توقف ننموده اند. آن نفوسند اهل علم و ادلاء آن و اهل عصمت و معدن حكمت و منبع[۵۴۱]بيان و مطلع ذكر. كل اسماء خير به آن نفوس راجع مادامی كه در ظل الله مستقرند. علوم ظاهری‌ه در اين مقام معتبر نبوده و نخواهد بود. اين است كه آن نقطه وجود و طلعت مقصود در كلمات منزله مخاطباً به اهل علم وصايای لا يُحصی فرموده اند و جميع را وصی‌ت فرموده، كه در حين ظهور مغرور به علم و حكمت و بيان خود نشده كه شايد به علم الله و ما عنده فائز گردند. اين است كه نقطه بيان می فرمايد قوله - عز ذكره -: لعل يوم ظهور حق كسی به افتخار تعلم نزد آن مبدأ علم متعلم گردد. و چه بسيار عظيم است اين امر زيرا كه علم او غير نفس او نيست. و می فرمايد - عز ذكره -: هيچ لذتی اعظم تر در امكان خلق نشده كه كسی استماعِ نمايد آيات آن را و بفهمد مراد آن و لمَ و بمَ در حق كلمات آن نگويد و مقايسه با كلامَ غير او نكند. همين قسم كه

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.

کینونت او مظهر الوهی‌ت و ربوبی‌ت است بر کل شیء، همین قسم کلام او مظهر الو هی‌ت و ربوبی‌ت است بر کل کلامها، که اگر آن انسانی بود متکلم هرآینه می گفت: ْإنی أنا الله لا إله إلا أنا و إن ما دونی خلقی. أن یا کلَ الحروف إیای فاتقونْ.

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.'"

ای اهل بیان، اگر چه به حدودی ظاهر شده اید، که ابداً گمان تقدیس و تنزیه نمی رود[۶۴۱]که احدی به آن فائز شود، و چنان مشاهده می شود، که اگر صد هزار باب معارف الهی‌ه مفتوح شود احدی گوش ندهد تا چه رسد به ادراک، بشنوید نصح الهی را و در کل ای‌ام تفکر در ظهور قبل و امورات واقعه در ای‌امش نمائید که شاید آن امور محدثه از نظر محو نشود و سبب استقامت گردد.

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.

در اول ظهور کل علما بر انکار قیام نمودند به نص خود نقطه بیان - روح ما

281. At the beginning of the Manifestation, all the scholars denied the

سواه فداه - ،یعنی مجتهدینی که در کل اطراف بودند آن طلعت احدی‌ه به هر یک لوحی بإسمه و رسمه نازل فرمود و در آن لوح ذکَر اعراض او را به تفصیل فرموده اند و سواد آن الواح الان موجود. و به علمای نجف و کربلا واحداً بعد واحد مرقوم داشته اند، و همچنین به علمای فارس اسماً بعد اسم، و همچنین به علمای ارض صاد و ارض قاف و سایر بلاد. به شأنی ابواب انصاف مسدود بود که یک نفر آن قوم، که از معارف و به علم مشهور، به آن شجره علم الهی و منبع حکمت صمدانی و مطلع بیان رحمانی موقن نشده و فائز نگشته. و نفسی، که قبل از کل نفوس به شرافت کبری فائز و باب رحمت و باب علم و باب هدایت و باب فضل شد از برای کل موجودات، جناب باب[۷۴۱] - بهاءالله علیه – بوده.

advent, as explicitly stated by the Point of Expression - may our souls be sacrificed for Him. That is, the learned ones who were in all the surrounding areas, sent a Tablet to each of them by their name and title, and in that Tablet detailed their objections. The content of those Tablets still exists. They were sent one by one to the scholars of Najaf and Karbala, and likewise to the scholars of Persia by name after name, as well as to the scholars of the lands of Sad, the lands of Qaf, and other countries. The gates of justice were so closed that not a single person among those people, who were renowned for their knowledge and understanding, became convinced of and benefited from that divine Tree of Knowledge, that Source of Eternal Wisdom, and the Luminous Manifestation of God's Expression. The very soul that was the first among all souls to attain the highest nobility and become the Gate of Mercy, the Gate of Knowledge, the Gate of Guidance, and the Gate of Grace for all beings was the person of the Báb - may the Glory of God be upon him.

و البت‌ه تفصیل آن ذات مقدس را هر نفسی شنیده که مابین ناس اشتهار نداشته و صاحب منبر و محراب هم نبوده اند. یکی از تلامذه جناب حاجی سی‌د کاظم - علیه رحمة الله و فیوضاته - بودند و اکثری از علمای ظاهره آن نفس مقدس‌ه را تکفیر می نمودند. و در تلامیذ سی‌د مرحوم هم بعضی از نفوس بوده، که از ایشان معروف تر بوده اند، چنانچه یومی از جناب ملا مهدی خوئی، که یکی از اصحاب جناب سی‌د بود، از علم جناب باب استفسار شده. او چند

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

نفوس متعدده را اسم برده و جمیع را در علم و فضل ظاهره ترجیح می داد بر باب اعظم و کلمه اکرم.

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.

و نفوس مشهوره معروفه هیچ کدام موقن نشدند، بلکه بر اعراض و اعتراض قیام نمودند. از جمله ملا حسن گوهر و میرزا محیط و میرزا کریم خان و همچنین سایرین که در آذربایجان و اطراف معروف بودند. باری جمیع علمای معروفین، چه از فئه شیخی‌ه و چه از فئه ظاهره، در امرالله توقف نمودند، بلکه معرض و منکر و نظر به اعراض سلب علم از آن نفوس غافله فرموده اند.

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.

ولکن جناب باب اعظم یعنی اول مَن آمن و سبعة عشر انفس که با ایشان بودند چون به شرافت ایمان فائز شدند[۸۴۱] کل عند الله از ادل‌ای علم مذکور، چنانچه می فرماید این نفوس در جمیع اسماء حسنی ابواب رحمتند بر کل ناس، و در بیان پارسی به تفصیل مذکور و مسطور، ملاحظه نمایند. منتهی جد و جهد را نموده که در یوم ظهور از هیچ امری محتجب نمانید و ناظر به هیچ شیء عما خَلق و یُخلق نشوید، چه که هر نفسی در آن یوم در اقل من آن بشیء غیر حق ناظر شود به قدر همان از شریعه قرب بعید خواهد بود.

284. However, the Bab al-Azam, meaning the first to believe, and the seventeen souls who were with him, became triumphant in the nobility of faith. All of them were considered the foremost in knowledge by God, as He says, "These souls are the gates of mercy for all people in all good names." In the detailed and recorded Persian exposition, observe this. Endeavor and strive so that on the Day of Appearance, you are not veiled from anything and do not look at anything created or to be created. For every soul on that day will be far from the divine law to the extent that it looks at something other than the

truth.

285. Purify your heart from all impurities and lift your gaze from the signs, symbols, closeness, and distance that you have understood with your own intellect! For no one has had or will have knowledge of the hidden divine will and the concealed divine intention, and at all times, something wondrous appears and will appear. It is enough that something appears that no one has ever conceived before. Take refuge in God and pray day and night for a matter to manifest that is easy for creation to understand, so that perhaps they will not be deprived of the effusions from that greatest ocean and the illumination of the sun of meanings.

قلب را از کل مطهر دارید و نظر را از علامات و اشارات و قرب و بعد که به عقل خود ادراک نموده اید بردارید! چه که احدی بر مشیت مکنونه الهیه و اراده مستوره اش اطلاع نداشته و ندارد، و در کل حین به شأن بدیع ظاهر شده و خواهد شد. بسا است که به شأنی ظاهر می شود که ابداً احدی از قبل تعقل ننموده. پناه به خدا برده و در لیل و نهار مسئلت نمائید که به امری ظاهر شود که ادراک آن از برای خلق سهل باشد که لعل از فیوضات آن بحر اعظم و اشراق انوار شمس معانی محروم نمانند.

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

ظهور قبل - روحی و نفسی له الفداء - در این امر بسیار نصیحت فرموده اند و به بیانات لایحصی ذکر نموده اند، علی شأنٍ لن یخطر ببال أحدٍ أمرٌ إلا و إنه[۹۴۱]رقم من قلمه الأعلی. مثلاً اگر نفسی به بیان ناظر باشد می فرماید: إیاک أن تحتجبَ به عن مُنزله. و اگر کسی به حروف متمسک باشد می فرماید: إیاک أن تحتجبَ بالحروف عن مُوجدهم و خالقهم. و اگر کسی به علم مفتخر باشد می فرماید: لَم یَصدُق إسمُ العلم علی أحدٍ إلا بأن یکونَ عالماً بنفس الظهور. و اگر نفسی به علامات محدود باشد می فرماید که: إیاکم أن تحتجبوا بها. چه که احدی بر کیفیت ظهور آن ذات قدم مطلع نه. یُظهر نفسهُ کیف یشاء. و اگر کسی به تکمیل ناظر باشد می فرماید: تصدیق کل شیءمنوط به تصدیق آن منبع صدق بوده و خواهد بود. اگر بفرماید: کل کاملند لیس لأحدٍ أن یقول لِمْ و بِمْ و اگر بفرماید: کل

ناقصندْ لیس لأحدٍ أن یعترض علیه. و اگر نفسی به وقت محدود باشد چنانچه این ای‌ام کل به آن محتجب می فرماید: هر وقت ظاهر شود باید کل تصدیق به شجره حقیقت نمایند و شکر الهی به جا آورند. و اگر نفسی به رؤسا و مرایای عصر ناظر باشد مخاطباً إی‌اهم می فرماید که شما به قول من حجت شده اید، زینهار که از نفس من در ظهور آخر محتجب شوید.

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.

و لذلک الرب یُلیق تسبیحی و تسبیحُ کلِ شیءٍ و تقدیسی و تقدیس کل شیءٍ و ذکریَ و ذکر کل شیء. لأن‌ه ما قصر فی نصح عباده[۰۵۱]فی هذا النبأ الأعظم العظیم، و أجاب مِن قبل کلَ إعتراضات التی کانت فی أنفسِ عباده لئلا یردَ فی ظهوره مرةً أخری ما یحزن به نفسه و یکدر به فؤاده. حال ملاحظه امرالله نمائید و ملاحظه شأن عباد که چه قدر غافلند، و آن نفوسی، که به قول او موجود شده، عوض آن که شکرش نمایند و به حمدش حامد و به ثنائش مثنی و به ذکرش ذاکر و به نعمتش شاکر، کل به اسیاف کین ظاهر شده اند. نسئل الله بأن یحفظَ هذا المظلوم مِن هؤلاء المغلین و المشرکین و ینصرَ أمره و یظهرَ برهانه و یعلو حجته بین السموات و الأرضین. روحی له الفداء ونفسی له الفداء لأن‌ه ما بقی مِن نصح إلا و قد نصح به عباده.

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 op-

pressed One from these wrongdoers and polytheists and to support His cause, manifest His proof, and elevate His argument among the heavens and the earth. May my soul and spirit be sacrificed for Him, for there is no advice left that He has not given to His servants.

288. In particular, since they have observed arrogance and pride among the scholars during the previous Manifestation, they have advised this group a great deal, reminding them with good admonitions and healing explanations so that they may not follow the ways of the past and become heedless of the truth during the time of the Manifestation. For, due to the objections of those souls, all people are veiled from the truth except those whom your Lord wills. As they say - exalted be His mention - at every Manifestation, the people of that Manifestation become veiled from the truth by the scholars of that Manifestation. And now, they are heedless of the fact that with just one "No" from Him, all of these become untrue. Be cautious of the true Manifestation, so that on the day of His appearance, you do not confirm His truth through the confirmation of the people of eloquence, for all their confirmations are transformed into a mere affirmation with just one "Yes" from Him and invalidated with just one "No".

مخصوص چون از علما در ظهور قبل غرور و استکبار مشاهده فرموده اند این فئه را بسیار نصیحت نموده و به مواعظ حسنه و بیانات شافیه ایشان را متذکر داشته که مباد به سنن قبل عمل نمایند و در حین مظهر ظهور از حق غافل شوند، چه که به اعراض آن نفوس جمیع ناس معرض إلا مَن شاء ربک. چنانچه می فرمایند قوله - عز ذکره -: این است که در نزد هر ظهوری اهل آن ظهور به علمای آن ظهور محتجب می شوند. و حال آن که از ورای امر غافلند که به یک قول لِأی او[۱۵۱]کل اینها غیر صادق می گردند. مراقب باش ظهور حق را که در یوم ظهور به تصدیق اهل بیان تصدیق او نکنی که کل تصدیق های ایشان در نزد او به یک بلیٰ تصدیق صرف می شود و به یک لا دون آن.

289. And likewise, in this station addressing the scholars of eloquence, they say - exalted be His greatness -: "O scholars of eloquence, have mercy

و همچنین در این مقام مخاطباً لعلماء البیان می فرمایند قوله - جل کبریائه -: أن یا علماءَ البیان، فلترحمن علی أنفسکم، ثم

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!"

ترحمون بأن لا تحتجبن عن الّذی یظهر بالحق بشئون دینکم. فإن کل دینکم عنده بمثل یوم قد خلق الله ذلک الدین، أنتم إلی نقطة البدءِ تنظرون. فإن‌کم أنتم مثل کل أولی الظهوَرات مبتلون. رب‌ما لیل راقدون و أنتم عندالله مؤمنون و فی نهارکم مَثَلکم کمثل العلماء من قبلکم لن یحکم الله علیکم بشیء. فلتتراقبن أنفسکم، ثم لتتراقبون!

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 remem-

ای ملاء بیان، رحم بر خود و امرالله نموده سبب اختلاف مشوید و ارتکاب منمائید امری را که به آن کلمه جامعه متحده تفریق شود! در امور وارده خالصاً لوجه الله تفکّر نمائید! و الله الّذی لا إله إلا هو که حق در هر وقتی از اوقات و عصری از اعصار که ظاهر شده به شأنی ظاهر که بر متبص‌رین و منصفین مجال توقّف و شبهه و ریب نبوده، مگر نفوسی که خود برخود مشتبه نموده اند. فلت‌تقن الله، یا ملاء البیان[۲۵۱]، و لتعتصمن بالله، یا ملاء البیان، و لترحمن علی أنفسکم، یا ملاء البیان، و لا تعترضن علی الّذی آمنتم به فی ظهور قبله و به ثبت إیمانُ کل مؤمنٍ و إیقانُ کل موقنٍ و توحیدُ کل موحدٍ و علمُ کل عالم و ذکرُ کل ذاکر. هذا خیرُ النّصح من لدی العبد لکم و علیکم إن أنتم من المنصفین.

berer 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?"

و دیگر نوشته بودی: و اگر مدعی آن است که من خود آن نقطه بیان هستم خالی از این نیست: یا آن که مرادش آن است که او هستم بعینه و بشخصه که واضح البطلان است، چه که تکرر تجلیات جایز نیست و بالبدیهة باطل، و اگر تجدد امثال است که واضح تر است بطلانش. بر علاوه باید در این صورت هم بعینه به همان احکام سابق بلا تفاوت امر نماید. پس کجا تغییرجایز است؟

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

از قراری که معلوم می شود هنوز معنی تجلی را هم ادراک ننموده، چه که محلش را ندانسته. اینجا محل مُجلی است نه تجلی. اگر به عین بصیرت ملاحظه نمائی به مبدأ تجلیات لانهایه پی بری. و این جواب از قبل ذکر شده که بعینه می فرمایند آنچه را نقطه اولی فرموده. ذکر تِجلی و عدم تکرار تجلی را بگذار و مُجلی را ادراک کن و از دونش منقطع شو. چه می گوئید در نقطه اولی[۳۵۱]- روح ما سواه فداه - که می فرمایند نقطه بیان بعینه همان نقطه فرقان است از قبل. و همچنین در جمیع بیانِ که می فرمایند: من ظهر عینَ من یظهِر و من یُظهر عینَ من ظهر.

same as the one who appears."

293. And also, they say: "Indeed, I am He, and indeed, He is I."

294. Moving beyond this, the manifestations of divine unity appear as united in one aspect and as different manifestations in another aspect. In the sense that all have emanated from the source of divine command, and all have spoken on behalf of God, and all have been commissioned to proclaim the message to the people, they are all one. This is what they say: "We do not distinguish between any of them (the messengers)." And in another context, where the context is that of divine laws, names, and aspects of divine dominion, each has appeared with a specific name, law, structure, and form. And if you were to observe with the eye of insight, by Allah, there is no god but He, you would see all of them in truth as one manifestation, one emergence, one movement, one action, one deed, one law, one name, and one custom. It is astonishing that you have not reached this understanding, while the children of this manifestation have become aware of it – even in the Persian Tablets, which descended during the years of suspension in Iraq from the exalted heaven of divine unity, all these levels are detailed in those mentioned Tablets, so blessed are the successful and the knowledgeable – and you have not yet become aware of the manner of manifestation and have assumed divine power to be like your own power and have made His command contingent upon your com-

و همچنین می فرمایند: إن‌نی أنا إی‌اه و إن‌ه هو إی‌ای.

از این گذشته مظاهر احدی‌ه از جهتی متحد و از جهتی به ظهورات مختلفه ظاهر. از آن جهت که کل از مشرق امر مُشرق و من عندالله تکلم نموده اند و کل به تبلیغ ناس مأمور گشته اند، کل واحد بوده. این است که می فرماید: (لا نُفَرِقُ بَینَ أحد منهُم.) و در مقام دیگر که مقام شرایع و اسم و جهات ملکی‌ه است هر کدام به اسمی و شریعتی و هیکل و هیئتی ظاهر شده اند. و اگر به دیده بصیرت ملاحظه نمائی فوالله الذی لا إله إلا هو که کل را به حقیقت واحده و ظهور واحد و حرکت واحده و فعل واحد و عمل واحد و شریعت واحده و اسم واحد و رسم واحد مشاهده نمائی. عجب است که به این بیان نرسیده، اطفال این ظهور بر این عارف شده اند - چه که دَر الواح پارسی‌ه، که در سنین توقف در عراق از سماء عز احدی‌ه نازل، جمیع این مراتب به تفصیل در آن الواح مذکور آمده، فطوبی للفائزین و العارفین - و تو هنوز مطلع بر[۴۵۱] کیفی‌ت ظهور نشده و قدرت الهی‌ه را مثل قدرت خود فرض گرفته و امرش را منوط به امر خود. فبئس ما ظننتَ إن‌ه یظهر کیف یشاء کما ظهر بالحق رغماً لأنف المشرکین.

mand. 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.

همان قسم که نقطه اولی - روح ما سواه فداه - فرموده است، این ظهور بعینه همان قسم می فرماید، تفکر لتعرف! و این است همان ظهور موعودی کَه کل به آن وعده داده شده اند در بیان. و الیوم عمل کل مَن أعرض عن هذا الظهور عندالله مردود و غیر مذکور. إنه یقول حینئذٍ: ٱنّنی أنا الله لا إله إلا أنأ کما قال النقطة من قبل و بعینه یقول مَن یأتی من بعد. آیا ندیده که می فرماید اگر صد هَزار مرتبه شمس طالع شود یک شمس بوده و خواهد بود؟ و می فرماید همین قسم در مظاهر احدیه ملاحظه نمائید.

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.

بدان که در تجلی دو نظر ملحوظ: به نظری مکرر و به نظری غیر مکرر. و این دو نظر منسوب به تجلیات ظاهریه ملکیه است، ونفس تجلی در مقر خود مقدس از این دو نظر بوده و خواهد بود. ولکن ادراک این مقام قدری مشکل. هر نفسی بخواهد علی ما هو علیه ادراک نماید باید بین یدی الوجه حاضر شود لیعرف ما لا عرفه من قبل و یطلع بما هو المَستور.

297. And you have also consid-

و دیگر تجدد امثال را محال دانسته.[۵۵۱]

ered 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.

اگر تجدد امثال مظاهر الهی‌ه محال باشد، تجدد امثال شیطانی‌ه که موجود و مشهود است و مجال انکار نه. چنانچه دیده می شود که در هر شهری مثالی از هیاکل ظلمانی‌ه بعینه موجود و مشهود. فاعتبروا، یا أولو الألباب! باری تجلی‌ از مُجلی‌ من غیر انقطاع بوده و خواهد بود، در صُوَر مظاهر اختلاف ظاهر لو أنت من العارفین. و اگر قدری برتر خرامی و از کلمات مشرکین قلب خود را مطهر نمائی خود ادراک می نمائی آنچه را که حال من غیر التفات انکار نموده. ذکر تکرار تجلی‌ نیست که جایز باشد یا غیر جایز.

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

بشنو کلمات این عبد را و به قلب طاهر و بصر منیر در کلمات الله و ظهوره ملاحظه نما و به دو کلمه مجعوله، که شیطان القا نموده، افتخار منما! در امم قبل و علمای آنها مشاهده کن که صدهزار کتب تألیف نموده اند و مقصودشان از جمیع آن کتب اثبات حقی‌ت حق بوده، و بعد از ظهور کل به همان کتب محروم مانده. مع ذلک هنوز معرضین متنبه‌ نشده تازه دست به رساله نویسی گذاشته اند. فویلٌ لأناملهم و بصرهم و یدهم. در حین ظهور هیچ کلمه به مقر خود مستقر نه إلا باذن مظهر ظهور.

except by the permission of the Manifestor of the manifestation.

299. The Point of Declaration - Exalted and Mighty - has commanded that on the Day of [156] Manifestation, you should not argue with His words against Him. You have been arguing and continue to argue with the insinuations of Satan and the fabrications of your own souls. These arguments of yours and those like you have been foretold, may God, the Most High, the Most Great, be truthful. The text of the Declaration is the revealed Declaration, which says - may His mention be exalted -: "Let one's utmost efforts be not to argue with His words against Him on the Day of the Manifestation of Truth, for all the statements are the words of the previous Manifestation and He is more knowledgeable than what He has revealed to all creation. For the spirit of all is in His grasp, and there is nothing among all but a specter if they are settled upon the truth. And otherwise, it is not worth mentioning. If a person, even if he is the Plato of his time, has knowledge in every field, but does not acknowledge the truth, will his knowledge bear fruit for him? Glory be to God, far from that! Rather, his true knowledge is the knowledge of God, the Messenger, the Manifestations of His Command, and the Manifestations of His Decree, and they do not call anything other than that knowledge among the possessors of hearts.

نقطه بیان - جل و عز - فرموده که در یوم[۶۵۱] ظهور به کلمات او بر او احتجاج منمائید. به القای شیطان به مجعولات انفس معرضه احتجاج نموده و می نمائید و همین احتجاجات شما و امثال شما را خبر فرموده اند، صدق الله العلی العظیم. نص بیان منزل بیان است که می فرماید قوله - عز ذکره -: منتهای جد و جهد خود را نموده که در یوم ظهور حق از کلمات او بر او احتجاج نگردد، که کل بیان کلام ظهور قبل او است و او است عالم تر از آنچه نازل فرموده از کل خلق. زیرا که روح کل در قبضه او است و در نزد کل نیست إلا شبحی اگر بر حق مستقر باشند. و إلا که لایق ذکر نیست. چنانچه نفسی اگر افلاطون زمان باشد در هر علمی، اگر تصدیق نکند حق را، آیا ثمر خواهد بخشید او را علم او؟ سبحان الله عن ذلک! بلکه از برای او علم اون است که علم به خدا و رسول و مظاهر امر و مظاهر حکم آن باشد و مادون آن را اطلاق علم أولوالأفئده ننمایند.

300. Say: Open your eyes, O heedless one, then listen to what the

قل: فافتح بصرک، یا أیها الغافل، ثم

إسمع ماتغرد الورقاء على أفنان دوحة البيان بالله المقتدر العزيز المنان. ملاحظه نما که امر تا به چه مقام بلند و مرتفع است که آن هیکل احدی‌ه و ذات صمدی‌ه کلمات خود را از آن[۷۵۱] ساحت اقدس اطهر اظهر انور منع فرموده اند. و به نص صریح می فرمایند که در حین ظهور به کلمات بیان بر آن هیکل معانی و مظهر عز صمدانی احتجاج منمائید، و مع ذلک اهل بیان شرم ننموده. و ای کاش به کلمات او احتجاج می نمودند، بلکه به کلمات مجعوله مردوده، که از انفس خبیثه ظاهر شده، بر جواهر احدی‌ه و ساذج قدمی‌ه احتجاج نموده و می نمایند. زهی حسرت بر این نفوس که به دو کلمه الفاظ مجعوله از شاطی بحر علم الهی محروم مانده اند و به رایحه منتنه از نفحات قدس احدی‌ه ممنوع گشته اند. و ای کاش که به احتجاج کفایت می شد. لا فو الذی دلع لسان الروح بثناء نفسه که به احتجاج قانع نشده و نخواهند شد، بلکه به اسیاف کین و رماح بغضا به شطر علی اعلی توجه نموده و می نمایند.

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.

و همچنین می فرمایند بیانه - عز بیانه -: احدی بر بیان مطلع نه و به علم او محیط نبوده و نخواهد بود، مگر آن هیکل الهی‌ه و معدن و منبع علوم ربانی‌ه. مع ذلک

301. And similarly, the Declaration states - exalted be the Declaration -: No one has been or will be informed of the Declaration or compre-

نفوسی که به محاربه برخواسته ادعای علم نموده و می نمایند، مع آن که فو الله الذی لا إله إلا هو که در دبستان علم حقیقی با طفل ابجد خوان برابری نکرده[۸۵۱] و نخواهند کرد، بلکه در آن محضر اگر وارد شوند خود را کلیل مشاهده نمایند. می فرماید: روح کل در قبضه اقتدار آن ظهور امنع اقدس بوده و خواهد بود و در نزد کل نیست مگر شبحی از او. و این هم اگر بر حق ثابت باشند و إلا می فرماید که قابل ذکر نیستند.

hended 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.

حال ملاحظه کن این نفوس را که به چه مقام افتاده اند، فوالله فی أسفل الهاویة لو أنتم تشعرون. الیوم کل علوم ارض عندالله معدوم و غیر مذکور، بلکه علم الهی، که مقصود بوده و در کل کتب ربانی و زبر صمدانی ممدوح، علم به مظهر نفس او بوده در هر ظهوری حین ظهور. الیوم هر نفسی به آن فائز شد و لو حرفی عالم نباشد اعلم ناس عندالله مذکور. و اگر العیاذ بالله از این فضل اعظم محروم ماند و حافظ کل کتب باشد اجهل از کل ناس عندالله مشهود.

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."

بشنو بیان دیگر منزل بیان - روح ماسواه فداه - را قوله - عز إجلاله -: و همچنین تصور کن در نزد ظهور آن جمال قدم که اگر کل اهل بیان در جوهر علم مثل او گردند که ثمر نمی بخشد إلا به تصدیق به او. فلتعتبرن أن یا أولی العلم، ثم إیاه تتقون. والله حال خجلت می برد این عبد[۹۵۱]که چه ذکر نماید. این بیان نقطه اولی - روح ماسواه فداه – و آن کلمات شما که عالم را به کدورت و غبار تیره نموده. فارفع رأسک عن النوم، ثم إشهد أنوار تجلی ربک لعل تطلع بما کنتَ غافلاً عنه و تکون من التائبین إلی الله الذی خلقنی و إیاک و جعلنا من الذینهم أدرکوا أیام لقائه و کانوا من الفائزین. از خدا می طلبم که نسیم عنایتیَ بوزد که شاید آن مرده را به عرصه حیات کشاند و از فضل و عنایت خود قطره از ماء حیوان وکوثر جاریه از یمین عرش ربک الرحمن مشروب فرماید. و او است بر کل شیء قادر و توانا.

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 acknowl-

از این مراتب گذشته در یحیی بن ذکریا و عیسی بن مریم چه می گوئید، که یحیی بن ذکریا مبعوث شد قبل از عیسی و ادعای نبوت هم نمود، چنانچه جمیع فرق اسلام به نبوت او قائل و مذعنند؟ و به احکام و شرایع هم ظاهر شدند، چنانچه هر نفسی،

edge and submit to his prophethood? They both appeared with laws and ordinances, so that everyone who came before John and confessed his mission would be given a ritual bath according to the customs revealed at that time from the heaven of divine will, and he would teach them the divine words. Similarly, he gave the people glad tidings of the appearance of the Greatest Word, meaning the Spirit of God.

305. After the Spirit appeared, and the divine word emerged from behind the veils of concealment, shining and illuminating with the radiance of divine unity, people objected that His Holiness, outwardly, associated and mingled with sinners. As is written in the Gospel itself, He socialized with them, and on numerous occasions, they objected to the sovereign of divine unity. Especially on one of those days, some heedless ones were present before Him and objected, "O Spirit of God! The companions of John the son of Zechariah were very ascetic and devoted, spending their days fasting and nights in the remembrance of God. However, what we observe from you and your companions is that you are not engaged in worship and remembrance and do not abstain from the wealth of the people."

The Spirit contemplated within himself, then raised his head and said, "If John were as you say, why did you kill him, O assembly of the polytheists?" He said, "According to you, I am a sinner, while John the

که بین یدیه حاضر می شد و به رسالتش معترف، به آدابی، که در آن وقت از سماء مشیت نازل، باب غسلش می داد و تلقین کلمات الهیه می فرمود. و همچنین بشارت می داد ناس را به ظهور کلمه اعظم یعنی روح الله.

بعد از آن که روح ظاهر شد و کلمه الهیه از خلف حجبات ستریه به اشراقات احدیه طالع و مشرق و منیر گشت[۰۶۱]ناس اعتراض نمودند چه که آن حضرت به حسب ظاهر با خاطئین مُجالس و مؤانس بودند. چنانچه در خود انجیل مسطور و مکتوب که با عشارین معاشرت می فرمود، چنانچه در مواضع عدیده بر آن سلطان احدیه اعتراض نمودند. مخصوص در یومی از ایام بعضی از غافلین بین یدیه حاضر و اعتراض نمود: یا روح الله! اصحاب یحیی بن ذکریا بسیار زاهد و عابد بودند به شأنی که در ایام صائم و لیالی به ذکر الله قائم. لکن آنچه از شما و اصحاب شما مشاهده می شود به عبادت و ذکر مشغول نیستید، بلکه اجتناب از مال ناس نمی نمائید. فتفکر الروح فی نفسه، ثم رفع رأسه و قال: لو کان یحیی علی ما أنتم تقولون لمَ قتلتُمُوهُ یا ملاءَ المشرکین؟ می فرماید بَه قول شما من خاطی، یحیی بن ذکریا که تقصیری نکرده و جمیع هم مقرید به زهد و تقوای آن جمال مبین، پس او را چرا کشتید؟ فبهت الذی کفر، و خائباً خاسراً راجع گشت.

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 sub-

و همچنین اعتراض می نمودند که تو شریعت یحیی را تغییر داده مع آن که هنوز امر او مابین عباد ثابت نشده و تکمیل دوره او نگشته. چه که ای‌امی نگذشت مابین آن ظهور و این ظهور و او عباد را باب غسل می داد و تو قائل که به روح القدس غسل می دهم، چنانچه اصحابت داده اند. و آنها صائم بودند[۱۶۱] و اصحاب تو آکل. و او به تمام زهد ظاهر، چنانچه ابداً در اموال ناس به قدر خردلی تصرف ننموده و اصحاب شما هر یک که از مزارع عبور می نمایند اجتناب از اخذ و اکل نمی نمایند و دیگر به هیچ عملی عامل نیستند. فرمودند: این ای‌ام ای‌ام شادی و عیش است. وقتی آید که به کل اعمال عامل شوند. و مقصودشان این بود که چون ای‌ام لقاء الله است فی الحقیقة مقام جنت احدیه است و در آن مقام اگر در بعضی از امور ظاهره اهمال رود حق - تعالی شأنه – عفو خواهد فرمود، و بعد از ارتقای روح به رفیق اعلی آنچه به او مأمور شده اند البته عامل خواهند شد.

و فوالله ظهور نقطه اولی و این ظهور ابدع ابهی بعینه ظهور یحیی بن ذکریا و روح

الله است و جمیع مطابق واقع شده. همان قسم که یحیی نبی و رسول بود من عندالله و همچنین مبشر به ظهور بعَد چنانچه می فرمود: یا قوم، إنی أبشرکم بملکوت الله و إنه قد إقترب و در مقام دیگر: (و قد إقتربت ملکوتُالله) و همچنین صاحب احکام و شریعت بوده و همچنین در ای‌ام ظهور او روح ظاهر شده، نقطه اولی - روح ما سواه فداه - بعد از آن که اخذ عهد از کل نموده و بشارت داده به ظهور بعد می فرماید: و لقد قرُب الزوال و أنتم راقدون[۲۶۱]، که بعینه همان مضمون است که یحیی بن ذکری‌ا به آن تکل‌م نموده و بشارت داده.

lime and wondrous appearance is essentially the appearance of John the son of Zacharias and the Spirit of God, and all of it has been fulfilled accordingly. Just as John was a prophet and messenger from God, and likewise a herald of the subsequent appearance, he said: "O people, I give you glad tidings of the kingdom of God, and it is indeed near." And in another station: (And the kingdom of God has drawn near). He was also the bearer of laws and commandments, and during his appearance, the Spirit was revealed. The primal Point - may our souls be sacrificed for Him - after having taken the covenant from all and given glad tidings of the subsequent appearance, said: "And verily, the decline is near, and you are asleep." This is essentially the same content that John the son of Zacharias spoke of and gave glad tidings about.

و در این ظهور هم آنچه به عیسی بن مریم اعتراض نمودند، ملاء بیان هم همان اعتراضات را نموده. چنانچه شما می نویسید که تکمیل دوره نشده. و همچنین می نویسید که باید احکام تغییر داده نشود. و تلویحاً می خواهید ذکر نمائید که احکام را تغییر داده اند. و همین را کذب محض به شما تلقین نموده اند، چه که مخصوص فرموده اند که به بیان پارسی عمل نمایند.

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.

و دیگر تغییر احکام دخلی به رتبه ندارد که هر ظهوری ادعای برتری از ظهور قبل نماید. باید احکام تغییر دهد و ناسخ اوامر قبل باشد، چنانچه خود نقطه بیان فرموده

309. And changing the laws has no relevance to the claim of superiority over the previous appearance. The laws must be changed and abro-

که اگر اعتراضات اهل فرقان نمی بود شریعت فرقان را نسخ نمی نمودم. و از آن گذشته به اعتقاد خود شما و جمیع حضرات داود یکی از انبیای اعظم است و صاحب کتاب. مع ذلک ناس را به شریعت تورات امر فرمود. و همچنین از کلمه عیسی بن مریم است که می فرماید: (ما جاء ابن الإنسان لیدین العالم بل جاء لیُحیی العالم.) از این بیان همچه معلوم می شود که در اول ظهور اراده تغییر احکام قبل نداشته اند، چنانچه یحیی بن ذکریا هم تغییر کلیه نداده اند إلا در بعض امور. و آنچه[۳۶۱]مسلم است حکم سبت را حضرت روح تغییر دادند و یوم احد قرار فرمودند. و همچنین حکم سیف را مرتفع فرمودند و طلاق را هم منع نمودند.

gate 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.

ولکن در این ظهور اگر ملاحظه نمائید با این که در اول امر جز عبودیت صرفه امری ظاهر نشد، مع ذلک ذئاب ارض از ملاء بیان به اعراض و اعتراض برخواستند و از ایکات نفاق به قصد نیر آفاق بیرون آمدند. با آن که حکم محکم بیان است و درکل الواح الله مسطور که اگر نفسی به آیات ظاهر شود به او معارضه ننمائید و مجادله نکنید و احتجاج ننمائید، و بشأنی در این حکم مبالغه فرموده اند که والله الذی لا إله إلا هو حکمی از این محکم تر و ثابت تر در بیان نازل نشده، گویا جمیع بیان در این امر ابدع امنع نازل شده، مع ذلک اول معرض و امثال او به اعراض برخواسته و

310. But in this appearance, if you observe, although at first, nothing but pure worship appeared, the wolves of the earth still rose up in opposition and objection to the explanations of the spiritual leaders, and they came out of the pits of hypocrisy intending to spread corruption. Although the firm command is evident and written in all the Tablets of God, that if someone manifests himself with verses, do not oppose him, do not argue, and do not protest. They have even emphasized this command to the extent that, by God,

who there is no god but Him, no firmer and more stable command has been revealed in the explanations. It seems that all the explanations have been revealed in this innovative matter, the most prohibitive. Nevertheless, the first opposer and the likes of him have risen in opposition and have caused what no oppressor has ever done. You have not been in this land to be informed. By the truth of the Primal Point and all the prophets and messengers who speak the truth and righteousness, I am telling you.

وارد آورده اند آنچه را که هیچ ظالمی عامل نشده. شما این ارض نبوده اید که مطلع باشید. به حق نقطه اولی و جمیع نبی‌ین و مرسلین که به حق و راستی تکل‌م می نمایم.

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.

چون ملاحظه نمودند که آیات الهی مثل غیثِ هاطل نازل و بحر اعظم ربانی در امواجَ و شجره عز صمدانی‌ه به اثمار بدیعه منیعه مزی‌ن شده و ارياح فضلی‌ه از یمین عرش الهی‌ه در هبوب و سماء مرتفعه قدمی‌ه به انجم علوم[۴۶۱]و معارف جدیده مطرز، به نفاق برخواست و در صدد قطع شجره ربانی‌ه افتاد. و چون از آن عاجز شد مکر صدرش ظاهر گشت و جمیع مهاجرین مضطرب و اهل حرم در نوحه و ندبه مشغول و جمال احدی‌ه از بین بری‌ه خارج شدند. بعد به افترا و کذب برخواستند و اراده نمودند که به مفتریات جعلی‌ه و ظنونات افکی‌ه خبیثه ستر نمایند آن فعل شنیع را. و بعد عامل شدند آنچه را که عامل شدند، چنانچه خود شما هم می دانید که آن مفسد مفتری که به آن ارض آمده چه گفته و چه کرده. و به آن اصل هاویه نفسی متعرض نشده و سخن نگفته. مع ذلک خود را مظلوم نامیده و به امثال خود القا نموده آنچه را که شیطان به اولیای خود القا نموده و می نماید. فویلٌ لهم و للذین إتبعوهم. تالله إنهم لفی خسرانٍ عظیم.

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.

قول دیگر آن که: باید اکمل و اتم باشد چنانچه ظهور هر رسولی و نبی‌ی اعلی از ظهور سابق بوده و رب اعلی همچنین ادعا نموده بالن‌سبة به سابقین. این است که هر لاحقی نسخ سابق نموده.

313. Firstly, if the eye of fairness is open, it would observe that there is no doubt about this appearance, and it testifies to what has been revealed from the Almighty God, the Dominant, the Mighty, the Powerful. Open your eyes [165] to bear witness that the beauty of the appearance was, at that time, firmly established on the throne of greatness and independence, and on its right was the Point of Explanation with the authority of honor and majesty, and on its left was Muhammad, the Messenger of Allah, with the lights of the Mighty and Exalted God. And facing the face, the spirit stood with a group from the Supreme Assembly and descended with the truth if you understand. Then, behind him were ranks of angels of heaven with pitchers of the everlasting Kawthar and cups of Tasneem if you know. And all of them were wailing, crying, and shout-

اولاً آن که اگر بصر انصاف مفتوح، مشاهده می نماید که شبه این ظهور در ابداع نیامده، و یشهد بذلک ما نزل من جبروت الله المهیمنِ العزیز القدیر. فافتَح بصراک[۵۶۱]لِتشهدَ بأن جمالَ الظهور قد کان حینئذٍ مَستقراً علی عرش العظمة و الإستقلال وً عن یمینه نقطةُ البیانِ بسلطانِ العزة و الإجلال، و عن یساره محمدٌ رسولُاللهَ بأنوار الله العزیز المتعال، و فی مقابلة الوجه قد قام الروحُ بقبیل مِن ملاء الأعلی و نزل بالحق إن أنتم تفقهونَ، ثم عن خلفه صفوفاً مِن ملئکة السماء بأباریق من کوثر البقاء وَ أکواب مِن التسنیم إن أنتم تعلمون. و کل‌هم ینوَحن و یبکین و یصیحن علی ما ورد علی جمالِ الله المهیمن العزیز القی‌وم.

ing 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.

اگر صاحب بصر بودی و به منظر اکبر راجع می شدی بالمشاهدة و المشافهة انوار الهی را از مظهر عز سلطان لایزالی مشاهده می نمودی. ولکن رمد اوهام به شأنی ابصار را علیل نموده که اگر به مقر اطهر هم وارد شوند گمانِ نمی برم که به لقاء فائز گردند، چنانچه جُعل اگر قرب رضوان مسکن نماید از عرف اوراد محروم بوده و خواهد بود، و همچنین اعمی اگر در مقابل شمس حاضر شود از انوار او ممنوع بوده و خواهد بود. لیس لهم نصیبٌ مِن هذا البحر الأعظم.

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 wit-

این که ذکر نمودی هر لاحقی باید مقدم و اعلی بر سابق باشد، اگر مضطرب و متزلزل مشاهده نمی شدی در این مقام کلمه که از حق استماع نموده ام[۶۶۱] مذکور می داشتم. و این مطلبی است که غیر الله هر که در آن تکلم نمایِد از فضولی محسوب است. الله یعلم مرادَهُ فیما نزل، چه که لئالی معانی مکنونه در صدف ابحر کلمات الهی ه را جز نفس ظهورِ مطلع نبوده و نخواهد بود. کل ذلک علمُهُ عند ربی و ما إطلع به أحدٌ إلا نفسه العالم العلیم. چون ملاء بیان احجب از متوهمین قبل مشاهده می شوند، لذا بهتر آن که مدارا نمائیم و آنچه را ادراک نموده ایم مستور داریم که مباد فزع دیگر مرتفع شود. قدرت محیطه و رحمت منبسطه الهی ه هرگز محدود به حدودی نبوده و نخواهد بود. یفعل ما یشاء و یحکم ما یرید.

nessed, it is better that we exercise discretion and keep what we have understood concealed, lest more fear is heightened. The encompassing power and the expanded divine mercy have never been and will never be limited to any boundaries. He does what He wills and decrees what He desires.

316. In the abrogation of the previous laws, the Point of Expression - may our souls be sacrificed for Him - states that everything is dependent on the will of the Self of the Manifestation. If He wishes, He confirms the previous commands and prohibitions, and if He wishes, He abrogates them. The command is in His hands, and no one has the right to object or say "why" and "because of what" in everything He does and orders. Whoever says "why" and "because of what" has disbelieved in God, fought against himself, argued with His authority, denied His command, and has been among the polytheists.

و در نسخ احکام سابق نقطه بیان - روح ما سواه فداه - می فرماید کل منوط به اراده نفس ظهور است، اگر بخواهد اوامر و نواهی قبل را امضاء می فرماید و اگر بخواهد نسخ می فرماید. بیده الأمر، لیس لأحدٍ أن یعترضَ علیه أو یقول لِمْ و بِمْ فی کلّ ما یفعل و یأمر. و مَن قالَ لِمْ و بِمْ فقد کفر بالله و حارب بنفسه و جادَل بسلطانه و أنکر أمره و کان مِن المشرکین.

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.

قول دیگر: اگر به طریق استعکاس است، مثل حضرات ائمه اطهار بالنسبة به حضرت محمد که ادعای مثلیت به آن حضرت می نمودند و حال آن که در ظل او بودند، پس[۷۶۱]مطلب واضح است، چه چنین شخصی را نمی سزد که ادعای برتری در چنین صورتی نماید.

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

در بیان قبل ذکر این مقام شده. دیگر این کلمات آن مشرک ملقی، که احقر از کلمات صبیان است، بی جواب بوده و خواهد بود. ای مرد، عکس چه عاکس؟ چه این ساحت مقدس از ذکر و بیان است و منزه از ادراک مَن فی الإمکان.

kind of reflection? What is this sacred realm of mention and explanation, which is beyond the comprehension of anyone within the realm of possibility?

در این مقام حکایتی به نظر آمد: ای‌امی که نقطه اولی - جل و عز - در جبل ماکو مسجون بودند - چنانچه حال هم در این ارض مسجونند، ولکن این سجن را به آن سجن قیاس مکن، چه که حال هم مسجون دولتند و هم مسجون اهل بیان، و سجن ظهور قبل مخصوص به دولت بوده، و اگر خوب ملاحظه کنی در این سجن کل دول هم شریک - باری در آن ای‌ام جناب وحید یعنی آقا سیّد یحیی - علیه بهاءالله – به نصرت امر عَلَم برافراخته بودند، چنانچه شنیده اید، و در کل دیار علما بر اعراض و انکار بر خواسته و بر کل منابر نعوذ بالله به سب و لعن نقطه اولی و اصحابش مشغول. امام جمعه طهران، اگر چه فی الحقیقة او مبغض نبود و انصافش هم از جمیع برتری داشته، روزی بر منبر رفته مذکور نمود که از جمله شنیده ام حضرت باب هوا را مطهِر دانسته.[۸۶۱]آخر بگوئید: ای مرد، در کتابَ کدام فقها و علما چنین کلمه مشاهده نموده که هوا مطهِر است؟ و آنقدر ملتفت نشده

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...

بود که مقام اجتهاد نیست، مقامی است ماورای این اذکار و کلمات، و خود بنفسه مجدد شرایع بوده. و همچه ادراک نموده بود که یکی از فقها هستند و این مسئله فقهی‌ه را مخالفاً للعلماء ذکر نموده اند و جایز دانسته اند.

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.

و حال شما هم نمی دانید چه نقل است و چه امر از افق اراده الهی ظاهر شده. مع ذلک به این کلمات، که لایق انفس ملقیه بوده و هست و شما هم به القای آنها نوشته اید، افتخار می نمائید. و البته به اغوای شیطان به اطراف هم فرستاده اید، چنانچه مخصوص اخبار فرموده اند، و إن‌ه لهو الص‌ادق العلیم. فسوف یبطل الله ما عندهم بقوله الحق و یظهر مکرَ نفوسهم لعباده المقربین.

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.

شأن شما آن بود که اولاً سؤال نمائید از نفس ظهور که ادعا چی است و حجت چه تا بر آن مطلع شوید. اگر می فرمود که این همان ظهوری است که نقطه بیان به آن بشارت داده و اخذ عهد او را از کل نموده، دیگر این اعتراضات جمیع بی ثمر بوده و خواهد بود و این همه زحمت به خود نمی دادید که حروفات جعلی‌ه آن انفس ملقیه را ترکیب نمائید. إتق الله و لا تقُل ما لا تعلم و لا تتبع کلَ ناعق، و لو ترید أن تطلع[۹۶۱] بالحق فاسئل اللهَ ربک و رب العالمین!

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 babbler. If you wish to seek the truth, ask God, your Lord and the Lord of the worlds!

قول دیگر - کبُر غفلةُ مَن ألقاه -: غایت امر این است که یکی از ادلا و مرایای او می باشند. و مرایا را مراتب است و حاکی بالتمام از نسل یکی خواهد بود. رشته مرآت تام واحداً بعد واحد خواهد بود، باقی دیگَر حاکی بالتمام نخواهد بود. و آن را هم حضرت رب اعلی حصر در میرزا یحیی نموده.

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.

قد أخطأ مَن ألقاک و عصی فیما إرتکب و کفر بالله الذی خلقه مِن ترابٍ و إفتری بالذی إلیه یرجع فی منقلبه و مثواه و هو مِن الذین جعل الکتابَ عضین. چه که تازه مَرآت تام و غیر تام ذکَر نموده. والله قلم متحیر است که در جواب امثال آن غافلین چه ذکر نماید. خود نقطه اولی در مقام مناجات می فرماید: الهی! در هر سنه بفرست مرآتی تا آن که مدل باشد بر تو و حاکی باشد از تو. و بعد می فرماید: در هر شهری بفرست. و اگر تسلیم نمائیم قول شما را مخالف است با قول نقطه بیان. منتهی رتبه مرایا این رتبه است که می فرماید قوله - جل إجلاله -: قل: أن یا شموسَ المرایا! أنتم إلی شمس الحقیقة تنظرون. فإن قیامکم بها لو أنتم تتبصرون. کل کم کَحیتانٍ بالماء، فی البحر تتحرکون و تحتجبون عن الماء و تُسئلون عما أنتم به قائمون.

324. He who has cast you has made a mistake and has disobeyed in what he has committed, and has disbelieved in God who created him from dust, and has lied about the One to whom he will return in his journey and abode, and is among those who have made the Scripture divided. It is new that he mentioned complete and incomplete mirrors. By God, the pen is bewildered as to what to mention in response to the heedlessness of the likes of them. The Primal Point (the Bab) Himself says in a supplication: O God! Send a mirror in every age so that it may be a model for You and a representation of You. And later He says: Send one in every city. And if we accept your statement, it contradicts the statement of the Primal Point. However, the rank of mirrors is this rank that He says - May His Majesty be glorified -: Say: O Suns of Mirrors! You look towards the Sun of Truth. Indeed, your establishment is with it if you have insight. All of you are like a whale in the water, moving in the sea and veiling yourselves from

the water, and you ask about what you are upholding.

325. Say: O heedless one, observe that He addresses the Suns of Mirrors, which is the ultimate rank of them[170], and says that you should look towards the Sun of Truth. And then He says your example is like a whale that moves in the sea and is veiled from the water, and you are asked about what you are upholding.

بگو: ای غافل، ملاحظه نما که به شموس مرایا، که منتهی رتبه[۰۷۱]آنها است، می فرماید که شما به شمس حقیقت ناظر باشید. و بعد می فرمایند مَثَل شما مثل حیتان است که در بحر حرکت می نمائید و محتجبید از ماء، و سؤال کرده می شوید از آنچه به او قائمید.

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.

فوالله اگر اهل بیان انصاف دهند همین بیان منزل بیان جمیع را کافی است، از کلمات مشرکین منقطع می شوند و معنی این کلمات الهیه را الیوم مشاهده می نمایند. چنانچه این نفس معرض، که خود را مرآت می داند و بعضی هم من غیر شعور او را مرآت فرض گرفته، بر فَرض تسلیم از شمس حقیقت محروم مانده، چنانچه مشاهده می شود که به نفس خود ناظر و به موهوم متشبث و از شمس حقیقت بعید و ممنوع. در ماء حرکت می کند چنانچه در ظل اشراقات انوار الهیه مستظل، ولکن از او مهجور و محجوب و محروم. و همچنین الیوم از کل مرایا سؤال کرده می شود، چنانچه کل در موقف سؤال حاضر، هر کدام از شریعه عرفان الله خارج شد از حجر محسوب بلکه قابل ذکر نبوده، و هر کدام عارف شد و در ظل عنایتش مأوی گرفت از مرایای اولیه عند الله مذکور. کذلک فصل الأمر لعل الناس هم یفقهون.

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.

حال قدری در این بیان تفکر نما که شاید به کوثر احدیه، که از معین کلمات الهیه جاری است، فائز گردی. بگو: ای ظالم بی خبر، این[۱۷۱]تحدیدات در کجای از بیان مسطور است که القا نموده؟ افترا بر حق بسته که مرآت حاکی بالتمام از نسل یکی خواهد بود و آن را هم حضرت رب اعلی در فلان حصر نموده. قُل: إفتریت برب العرش و الکرسی الرفیع. از این کلمات حقیقت عرفان مَن ألقی إلیک و أوحی إلیه معلوم شده. آفرین، خوب ید منبسطه الهیه را مغلول نموده اید. یتکل‌مون بمثل الیهود و لایشعرون. خاک بر فم امثال آن قائلین و طین بر رأس نابالغین که تنزیه امر و تقدیس کلمات الهیه را به غبار جهل و تحدید آلوده نموده اند. لم یزل امرالله مقدس از این حدود بوده.

327. Now, reflect on this statement so that perhaps you may become successful through the Kawthar of divine oneness, which flows from the source of divine words. Say: O unjust and ignorant one, where in the recorded statement are these limitations that you have assumed? You have fabricated a lie against the truth, claiming that the mirror will be a perfect reflection of a single lineage and that the Most High Lord has restricted it to such and such. Say: You have fabricated lies against the Lord of the Throne and the Exalted Seat. From these words, the truth of recognition has been made known to those who have been inspired and received revelation. Bravo, you have bound the divine extended hand. They speak like the Jews but are not aware.

Shame on the mouths of such speakers and clay on the heads of the immature who have tainted the sanctification of the divine cause and the holiness of divine words with the dust of ignorance and limitations. The divine cause has always been sanctified from these boundaries.

والله الذی لا إله إلا هو که از پست ترین اهل ملل قبل محتجب تر مشاهده می شوند، ولکن مرشد بسیار از این کلمه مسرور شده، والبته شما را هم نظر به این خدمت یکی از شهدای نار قرار داده و یا خواهد داد. چه که همیشه اراده داشته که امر الله را مخصوص به خود و ما یخرُج من صلبه نماید و شما پیش از اراده او امضا داشته اید. مرید یعنی شما. صد هزار آفرین بر شما که از برای یک مخلوق خبیثی، که والله الذی لا إله إلا هو که شیطان از افعالش احتراز جسته و می جوید، از خالق گذشته[۲۷۱].

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

أف له و لمن إتبعه. فوالله بإفترائه إهتزت أركانُ العرش و تزلزلت قوائم كرسی الرفيع.

بشنو ندای این عبد را و این دفتر نفس و هوا را، که به القای شیطان به کلمات ظنونی ه کاذبه مفتریه نقش نموده، بشوی و از مفازه تنگ به فضای وسیع منیع وارد شو! ندیده مگو و نفهمیده منویس! عنقریب تو و او و ما همه به خاک راجعیم. ای با انصاف، به این شدت چرا در تضییع امرالله کمر بسته و برای رضای مخلوقی بی قدر و بی شأن این همه مفتریات به حق نسبت داده؟ قد أخذتكم نفحاتُ القهر و أی قهرٍ أعظم مِن ذلک. تعبدون البقر و لا تعرفون، ثم تدعون الله بأن يُخرج لكم من صلبه عجلاً لتعبدوه و تكونن من العابدَين، ثم من نسَل هذا العجل عجلاً آخر. و لو ينقطع النسل لَتعزون فی أنفسكم و تنوحون و تبكون كما تبكون فی فقدان آبائكم و أمهاتكم، بل أعظم لو تكونن مِن الشاعرين.

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.

ملاحظه نما که چه قدر غافلند این نفوس که شمس معانی با منتهی علو عظمت و جلال از افق حقیقت طالع و مشرق شده. او را به قدر ما یظهر مِن صلب البقر هم ندانسته اند. بگو: لعنت بَر شما و بر حیای شما. قد شق هیکلُ الأحدیة رداءَ العظمة مِن ظلمکم، یا ملاء العنود.

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.

حیرت از این است که سیّد محمّد اصفهانی، که[۳۷۱]ابداً از این امر اطلاع نداشته و با او نبوده، شما او را صادق فرض گرفته اید و جمیع نفوسی که مطلع بوده اند کاذب دانسته اید و به اغوای او شمشیر کین بر جمال رب العالمین آخته. بریز این وساوس نفسانیه و خدع نسناسیه را! قسم به آفتاب معانی که طائفین حول ننگ دارند از ذکر این مرایای کاذبه شما. و آنقدر شما ادراک ننموده اید که وجود مرایا بنفسه لنفسه نبوده، بلکه در حین تقابل اشراقی از شمس در آنها ظاهر و بعد از انحراف معدوم بوده و خواهند بود. صد هزار مرایا به کلمه خلق شده و می شوند، وتا در ظل شجره اثبات و شمس حقیقت باقیند از مرایا مذکور، و إلا از احجار سجّین و اهل نار مذکور.

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.

قول دیگر: مسلم می داریم که بر رب

332. Another saying: We ac-

اعلی برتری دارد و قیامت او است و دورهِ او مرتفع شده، به این معنی که من همان مَن یُظهره الله هستم که وعده خود حضرت رب اعلی است که دوره بیان به او مرتفع می شود و ناسخ خواهد بود، بطلان این سخن أظهر من الشمس است. اولاً خود حضرت باب بهَ نوعی که احدی خلاف نکند بیان نموده. بیان یکی از آن بیانات مجملاً این عبارت است: لو لمِ یکمُل خلقُ ذلک الظهور لم یُظهِر الله مظهر الآخر. و معنی تکمیل را نیز بیانَ فرموده. این است که آنچه فرموده و امر نموده چون که[۴۷۱] من الله باید تخلف نکند و خلقی در ظل اوَ خلق شود و کل فرمایشات او، چه از مقامات عالیه و چه از فروعات دنی‌ه، به ظهور آید. و إلا ظهور چنین شخصی لغو خواهد بود و اخباری که از حق است کل کذب خواهد بود.

knowledge 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.

قل: یا أی‌ها الحمیر، حق آنچه بفرماید حق است و به کلمات مشرکین باطل نشود. بلکه آنچه الیوم بطلانش اظهر من الشمس است انفس خود معرضین بودَه و خواهد بود. قل: خُذ زمامکَ یا أی‌ها المکَار، و یا أی‌ها المتوهم اَلذی ما شهدت عینُ الدهر مثلَکَا! نمی دانم به کدام نفس آن نفوس را شبیه نمایم، چه که در اعراض شبه و کفو و مانند ندارند.

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

بگو به آن مشرک ملقی که: ای غافل، حق را باطل مدان و کلمات حق را باطل مشمر! و الله، یا أی‌ها المنکر، رایحه کلمات الهی از دونش بسی ممتاز، بحیث لو یکون فی شرق الإبداع و یتکلم بکلمة لَیجدُ رائحة القدس منها مَن کان فی الغرب إن یکون مطهراً عن أریاح المشرکین. آنچه از حق - جل جلاله و عظم کبریائه - ظاهر شود فعلاً و قولاً مطاع بوده و خواهد بود نزد أولوالأفئده و بر احدی اعراض و اعتراض جایز نه. و یشهد بذلک کلُّ ذی عقلٍ و کلُّ ذی درایة و شعور، ولکن إنهم لما خُلقوا من الجهل لَن یستشعروا و یکونن من الغافلَین. باید اول عارف به حق[۵۷۱] شَد که چه می فرماید و حج‌تش چه، بعد از ثبوت و اظهار بی‌نه و برهان کل این کلمات و قائلین و متکلمین آن راجع به نار بوده و خواهند بود. و إن النار مثواهم فبئس مثوی المشرکین.

و این که نوشته حضرت اعلی فرموده لو لم یکمل خلق ذلک الظهور الخ، امر تکمیل در قبضه قدرت الهی بوده. شما و امثال شما

ادراک ننموده و نخواهید نمود. چه که می شود هزار سنه ناس به شریعتی عامل باشند و مع ذلک لفظ تکمیل بر او صادق نیاید. و می شود در یومی کل تکمیل شوند و احدی بر تکمیل و غیر آن جز حق مطلع نه، چه که تکمیل هر امری منوط باراده او است چنانچه از قبل ذکر شد. اگر بخواهد جمیع ناس را به یک نفس راجع، و از همان نفس به نفس او راجع و محشور و ظاهر می فرماید، و همچنین بعث جمیع نفوس و تکمیل ایشان را، به اقرار نفسی به صاحب ظهور در همان حین حکم تکمیل ظهور قبل در نفس او می شود. کل ذلک تقدیرٌ من لدن مقتدر قدیر. ولکن محتجبین و مَتوهمین به این مقام واصل و به عرفانش فائز نگشته.

is not completed, etc.," the matter of completion has been in the hands of divine power. You and those like you have not and will not comprehend it. It is possible that for a thousand years people might act according to a certain religious law, yet the term "completion" would not apply to it. And it is possible that in one day everything becomes complete, and no one but the truth would be informed about the completion or otherwise, as the completion of every matter is subject to His will, as mentioned earlier. If He so wills, He can return all people to Him with a single breath, and from that very breath, He can return them to life, gather them, and make them manifest. Likewise, He can resurrect all souls and complete them by having each soul acknowledge the Manifestation in that very moment, thus fulfilling the previous Manifestation's completion. All of this is a predetermined decree from the All-Powerful, the All-Able. However, those who are veiled and deluded have not reached this station nor attained its knowledge.

بسا می شود که شمس حقیقت ظاهر و مشرق و کل ناس محتجب، و جمیع مظاهر اثباتیه در نفس ظهور ظاهر و ثابت و مستقر و حکم نفی بر کل جاری و صادق. و هذا سرٌ خفی لم یعرفه أحدٌ إلا مَن فتح الله بصره و نوره بنور[۶۷۱]الإیقان. چنانچه نقطه بیان - روح ما سواه فداه - می فرماید قوله - عز کبریائه -: تو را محتجب نکند کثرت این خلق و انجماد آنها بر امر خود، که اگر فرض تصور شود در یک ظهوری شجره حقیقت ناطق گردد و کل تأمل نمایند در حق او،

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

کل در ٰلا إلهْ منفی بوده و هستند. اگر چه در روی ارض باقی هستند، ولی بقای ایشان بقای در نار بوده و هست. و کل اثبات آن نفس ممتنعه مرتفعه بوده.

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.

حال در این بیان نقطه بیان چه می گوئی و تکمیل دوره آن ظهور را چگونه تعقل می نمائی، مع آن که احدی به عرفانش فائز نشده؟ پس عارف شو که تکمیل دوره به نفس خود ظهورِ بوده و خواهد بود. ولکن لا یعقله إلا مَن شرِب کوثرَ المعانی مِن بحر الأعظم الذی ظَهر عن یمین العرشِ بأمواج ظاهر مبین.

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

و همچنین مضمون بیان نقطه بیان - روح ما سواه فداه - است که می فرمایند این که ما بین ظهورَین به طول می انجامد سبب عدم استعداد ناس است، و شمس حقیقت بعد از غروب در افق ابهی ناظر به عباد خود بوده، هر حین که ملاحظه فرماید نفسی ظاهر شده که تواند اصغای کلمة الله نماید، در همان حین نفس خود را به او بشناساند و اقل از تسع تسع عشر عِشر دقیقه صبر ننماید. و در این[۷۷۱]مقام مَثَل

به نقطه فرقان - جلت عظمته - زده اند و فرموده اند که مثلاً بعد از غروب شمس محمدی‌ه همیشه ناظر به خلق خود بوده، اگر ملاحظه می فرمود که نفسی در ارض موجود شده که حمل امانة الله نماید، ابداً در ظهور تأخیر نمی فرمود. و این که عدد غریس [۱۲۶۰] طول انجامیده به این جهت بوده، چنانچه حین استعداد اول من آمن و قبول او کلمه اعظم را اقل از آن در اظهار امر تأخیر نرفت و همان حین القای کلمة الله به او شد. و اگر یک آن قبل از آن بالغ می شد و بین یدی حاضر، همان یک آن هم تأخیر در القا نمی شد.

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.

ای محتجبین، در کلمات و بیان الهی تفکر نمائید که شاید به رشحی از طمطام بحر معانی فائز شوید. و اگر با بصر باشید نفس این ظهور بدیع را سبب تکمیل بیان مشاهده می نمائید که همان حین ظهور تکمیل دوره بیان شده. و از آن گذشته جمیع را به احکام بیان امر فرموده اند و خود بنفسه عامل بوده اند، و اگر جمیع حجبات خرق می شد چه می کردید؟ بدانید که در حین ظهور هر نفسی که بین یدی حاضر شد جمیع اسما و صفات و شرایع و احکام و اوامر که از قبل بوده به اقبال او به حق در نفس او تکمیل شده و می شود. إذاً تفکر لتکون من العارفین.

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.

و این که نوشته بودی باید کل فرمایشات[۸۷۱]او چه از مقامات عالیه و چه از فروعات دنیه به ظهور آید و إلا ظهور چنین شخص لغو خواهد بود و کل اخبار حق کذب، بدان که کل ما فی البیان به عالم ظهور آمده و بین یدی الله محشور گشته، ولکن آن وقت امثال آن نفوس میت و لاشیء بوده اند و لذا مستشعر نشده اند. بعد از ظهور این اقوال احدی را غنی ننموده و نخواهد نمود، چه که تکمیل کل به تصدیق او بوده و عز کل به امر او و اعمال کل به قبول او منوط بوده.

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

مثلاً اگر بخواهد کل آنچه را در ظهور قبل عنایت فرمود اخذ نماید احدی را نرسد که بر او اعتراض نماید، چه که او قادر بوده و خواهد بود. یک بیان از نقطه بیان - روح ما سواه فداه - ذکر می شود، لعل تستشعر فی نفسک و تکون من المستشعرین. قوله - جل کبریائه - : مثلَ کل بیان مثل جوهری است که نزد کسی امانت گذارد و در یوم ظهور مظهر حقیقت اگر از کل خواهد اخذ نماید آنچه به ایشان داده قدر شیء صبر ننمایند. نه آن که یکی به مسئله فروع آن

محتجب گردد و یکی به اصول آن و یکی به شئون حکم و یکی به شئون عز، بلکه کل از اوست و به او راجع می گردد. و او را شناخته به آیات او و احتیاط در عرفان او نکرده که به قدر همان در نار محتجب خواهید بود. و اگر در مابین[۹۷۱] خود و خدا توجه می کنید مثال او است که در افئده شما است. به او از او محتجب نگردید. بشناسید کسی را که از برای عرفان او خلق شده اید.

Bayan is like a substance entrusted to someone, and on the Day of the Manifestation of the True Reality, if He wishes to take back all that He has given them, they would not show patience for the value of a thing. It is not that one would be veiled from the issue of its branches, another from its principles, another from its matters of decree, and another from its matters of exaltation; rather, everything is from Him and returns to Him. And whoever has recognized Him by His verses and has not been cautious in knowing Him, to the extent of that, they will be veiled in the fire. And if you pay attention between yourself and God, His example is that which is in your hearts. Do not become veiled from Him by Him. Recognize the one for whose knowledge you have been created.

حال ملاحظه نمائید که چه قدر از شاطی بحر عرفان دور مانده اید و چه مقدار به حجاب نفس و هوی از موجد و محقق اسماء محروم گشته اید. فوالله آنچه نقطه بیان خواسته خلاف او نموده اید، آنچه آیات محکمات او بوده به ظنونات افکیه تحریف و تأویل نموده اید. قطره از بحر تقدیس نیاشامیده اید و به هبوبی از ارياح عز تنزیه فائز نگشته اید. مع این که کوثر بیان، که از معین قلم سلطان امکان جاری شده، گاهی فروع ذکر می نمائید و گاهی اصول مذکور می دارید. و الله مقصودی نداشته و ندارید جز آن که به حبلی از حبال نفس تمسک جسته و به آن بر سلطان احدیه اعتراض نمائید.

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 princi-

ples. 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.

حال ملاحظه نمائید که کلمات الهی چگونه محقق شده. نص فرموده اند که در آن یوم احدی به ذکر فروع و اصول و حکم و شئون عز محتجب نماند، چه که آن ساذج قدم خود بنفسه مطاع بوده و هر چه در حین ظهور بفرماید آن حکم الهی و امر او بوده ما بین عباد. مع ذلک تو و امثال تو به ذکر اصول و فروع احتجاج بر حق نموده اید و مرشد به شئون[۰۸۱] عز وحکِم. الیوم کل در نار مشاهده می شوید إلا مَن تمسک بالله المقتدر العزیز المختار.

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

ای بی خبران، به شأنی مبالغه فرموده اند که می فرمایند در آن یوم احتیاط در عرفان او مکنید که به قدر همان احتیاط در نار خواهید بود. مع ذلک وارد آورده اید آنچه را که هیچ یک از مظاهر نفی و سجین وارد نیاورده اند. یک بیان دیگر از بیان منزل بیان لوجه الله ذکر می شود، شاید اثواب رثیثه بغضا را از هیکل بیاندازید و به رداء عز الهی فائز شوید. قوله – جل کبریائه -: ولی مغرور نگشته به حب نقطه و حروف حی که آن روز روز امتحان است! اگر کسی آن نقطه و حروف را دوست داشت و به هدایت آن مهتدی گشت دلیل است که این نقطه و حروف را دوست داشته.

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.

ملاحظه کن که چه مقدار محکم و متقن این امر ابدع امنع اقدس را در کتاب ذکر فرموده اند. حتّی آن که می فرمایند به حب من مغرور نشوید و از آن جمال قدم محجوب نمانید. مع ذلک در کل حین به احتجاجات لا یحصی احتجاج نموده و می نمائید. و اگر بگوئید این ظهور آن ظهور نیست، این همان قولی است که کل ملل قبل در احیان ظهور مظاهر احدیّه گفته اند. مثلاً در حین ظهور روح الله[۱۸۱] وکلمه او جمیع به کتب قبل استدلالات بر بطلان اوِ نموده و جمیع معارض و منکر آن إلا مَن شاء ربّک که معدودی قلیل بودند. و همچنین در ظهور خاتم انبیا، که از مشرقِ بطحاء اشراق فرمود، کلّ منکر شدند که تو آن ظهور موعود نیستیِ و ادلّه های مجعوله ذکر نموده رسائل بر رد حق نوشتند. و همچنین در ظهور نقطه بیان مشاهده نموده و می نمائید که چه کرده و می کنند. چه فرق است ما بین این طایفه و آن گروه؟

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

انسان بصیر باید الیوم به نفس ظهور و اصل امر ناظر باشد. اگر همان بی‌نه و برهان که به آن اثبات نقطه اولیّه و طلعت احدیّه نموده مشاهده نمود، اقل مِن آن

and proof that established the initial point and the appearance of unity, it is not appropriate to stop at anything less, for the extent of that stoppage will be in the fire. Otherwise, for those who observe, the greater scene of the manifestation itself has been a proof. This servant is perplexed as to what to mention, since it is observed that you have been deprived of understanding the explicit divine words, let alone allusions and indications. It seems that you have not even desired to comprehend. Thus, the words of this servant and his melodies are like playing a lute for souls that are deprived of hearing. This individual is fitting in this station:

347.

The subtle secret of Sana'i is like playing a lute in front of the deaf for the ignorant; it is like displaying a mirror in front of the blind.

May God strike your ears with deafness and cover your hearts with a veil of fire.

348. Oh, you who are heedless! They say - exalted be their mention -: Do not be veiled by the veils of knowledge and wisdom, for this will prevent you from the path of God. You are sending scholarly indications as a gift before the sovereign of knowledge and presenting a withered leaf as an offering to the divine bounty of unity. If only you were also possessors of knowledge and wisdom! No, by God, you appear as nothing more than a hollow and dry shell, which contains small pebbles and makes a noise when moved, but is devoid of

توقف جایز نه، چه که به قدر همان توقف در نار خواهد بود. و إلا از برای ناظرین منظر اکبر نفس ظهور بنفسه حجت بوده. این عبد متحیر است که چه ذکر نماید، چه که مشاهده می شود که از تصریح کلمات الهی محروم مانده اید، چه رسد به تلویح و اشاره. و گویا اراده ادراک هم نداشته ونداريد. لذا قول این عبد و ترن‌ماتش مثل نواختن بربط است از برای نفوسی که از سمع محروم باشند. این فرد در این مقام مناسب است:

نکته رمز سنائی نزد نادانان چنان که پیش کر بربط[۲۸۱] سرای پیش کور آیینه دار

ضرب الله علی آذانکم وَقراً و علی قلوبکم غِشاوَةً مِن النار.

أن یا ایها الغافل، می فرمایند - عز ذکره -: لا تحتجبوا بحجب العلم و الحکمة، فإن هذا لیصدنکم عن صراط الله. تازه شما اشارات علمیه پیش سلطان معلوم هدیه می فرستید و ورقه یابسه به رضوان عز احدیه تحفه ارسال می دارید. ای کاش صاحب علم و حکمت هم می بودید! لا والله لا شیء محض و جلود یابسه مشاهده می شوید، که در آن احجار صغیره باشد و در حین حرکت صدائی از او ظاهر و از وجود و حرکت اصلی بی نصیب و عاری. (عِجلٌ جَسَدٌ لَهُ خُوَارٌ).

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.

اليوم هيچ ادل٥ مدلول را از امرش منع نمی نمايد و هيچ شیء از آنچه ما بين سموات و ارض خلق شده کافی نبوده و نخواهد بود، مگر دخول در ظل امر او. اگر کل ارض مملو از کتب شود مقابله نمی نمايد با يک حرف که از لسان جوهر قدم اليوم ظاهر مِی گردد. بريزيد اين تحقيقات لا يُسمنه لا يُغنيه را و پاک کنيد صدور را از وساوس عبارات اولی الاشارات، که شايد در اين ربيع الهی به رضوان بديع فائز شويد. از دونش بگسليد و به او متمس‌ک گرديد! جهد نمائيد که شايد اليوم به کلمات و اشارات و اسماء و مظاهر آن از موجد و محق‌ق آن محجوب[٣٨١] نمانيد. اين است که نقطه بيان - جل اعزازه - می فرمايد قوله - عز قوله -: کل از برای اين است که در يوم ظهور به اسماء محتجب نمانيد بلکه نظر کنيد بما يقوم به الاسماء من کلِ شیء، حتی ذکر النبی. فإن ذلک الإسم يُخلق به بما ينزل الله.

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

اگر منصف باشيد از اين بيان جمال رحمن ادراک می نمائيد آنچه را که اليوم از او محتجب شده ايد. چنانچه به اسمی از اسماء که نمی دانيد کی است و چی است از خالق آن محروم مانده ايد. چند نفری جمع شده به ايادی وهمی٥ ظنونی٥ هيکلی ترتيبِ داده ايد و بعد به او عاکف شده ايد. صنعتُم بايادی الجهل هيکلَ العِجل،

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.

ثم إتخذتُمُوهُ لأنفسكم رباً من دون الله. فويلٌ لكم، يا ملاءَ الشرک و النِفاق.

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.

از جمیع آیات و کلمات می گذریم، امری را الیوم مجدداً میزان معرفة الله قرار دهید و طرفین را بسنجید، اگر چه حق باید عباد را امتحان نماید و بسنجد، نه عباد او را. چه که نفس حق و ما یظهر من عنده مقدس از میزان ناس بوده و خواهد بود. ولکن به این راضی شدیم که حق از باطل معلوم شود، چه که حجت الهی را حجت نمی دانید و برهان او را طرد نموده اید. در این صورت إتماماً لحجة الله علیکم اظهار می شود که هر میزان و برهانی که نزد آن گروه میزان معرفت حق است میزان قرار دهند تا حق[۴۸۱]از باطل معلوم شود. و این کلمه به عقاید شما ذکر می شود تا دیگر عذری نماند و حق چون شمس بر هر نفسی ظاهر و لایح و هویدا گردد. و إلا حق مقدس از میزان عباد و برهانهم و حججهم و دلائلهم بوده و خواهد بود. چه که میزان الله الیوم نفس حق بوده و برهان و حجتش ما ظهر مِن عنده إن أنتم تفقهون.

352. And this, which has been ex-

و این که به لسان شرک و اعراض القا

pressed 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.

نموده که ظهور چنین شخصی لغو خواهد بود و اخبار حق کل کذب، قطع

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].

الله لسانَ مُلقیک و کسر الله یدَهُ و أنامله و قلمه، لأنه تجاوز عن حده و إفتری بالله المهیمن المقتدر العزیز القیوم و إرتکب ما ضیعت به حرمة الأمر بین العباد. إذاً یتبرئن منه أهل السجین و کیف عباد الله المقربین.

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?

بگو: اولاً تو آن اخبار را ندانسته و به معنی آن ابداً مطلع نیستی. همچنان که ملل قبل هم نظر به عدم ادراک معانی کلمات الهیه از شاطی بحر احدیه در حین ظهور مظاهر ربوبیه توقف نموده محروم گشته اند. از جمله در انجیل در علائم ظهور بعد می فرماید شمس در آن یوم تاریک می شود و قمر از نور ممنوع و کواکب بر ارض می ریزند، و به همین عبارات اهل انجیل إلی حال اقبال به شریعه محمدیه ننموده اند. حال تو چه می گوئی؟ این اخبار کذب بوده و یا آن فئه ادراک معانی[۵۸۱] آن را ننموده اند؟

355. And likewise, the mention of "Seal of the Prophets" in the Quran, as well as the signs of the coming ap-

و همچنین ذکر خاتم النبیین در فرقان، و همچنین در علائم ظهور بعد و علائم قیامت از انفطار سماء و انشقاق ارض و نسف

جبالْ و ْقیام اموات از قبور ظاهرهْ و امثال این بیانات که از علائم قیامت بوده. و کل الیوم به همین عبارات از مالک اسماء و صفات ممنوعند. حال چه می کنی؟ تصدیق می نمائی یا تکذیب؟ چه که بر حسب ظاهر آنچه مرقوم شده ظاهر نگشته. یا باید بگوئی کل کذب است و یا بگوئی که معانی آن را ادراک ننموده اند. و در نص ْخاتم النبیینْ نمی دانم چه خواهی گفت که نقطه اولی تصریحاً فرموده که نبی از اول لا اول آمد و إلی آخر لا آخر خواهد آمد، مع آن که محال دانسته اند که بعد از حضرت رسول نفسی بیاید و ادعای نبوت نماید.

pearance 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.

بگو: ای غافل، بدان که احدی بر معانی کلمات الهی ه علی ما هی علیه مطلع نبوده و نخواهد بود مگر مظهر علم و حکمت رب‌انی. چنانچه نقطه بیان تصریحاً می فرمایند که احدی بر جواهر معانی الهی ه که در خزائن کلمات بیان مستور است مطلع نشده و نخواهد شد مگر نفس ظهور بعد. و اگر کل ملل معانی کلمات را ادراک می نمودند هرگز از مشارق وحی و الهام محروم نمی شدند. چنانچه الیوم محتجبین اهل بیان[۶۸۱] نظر به عدم ادراک ما نزل فی البیان از جمال رحمن محروم مانده اند. والله اگر فی الجملة به شعور آیند از عرفان بلکه از انفس خود منقطع شوند.

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 di-

vine 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.

ای غافل از کوثر معانی، کلمات الهی را کذب مدان و عبث مشمر و خود را عاجز از ادراک آن مشاهده نما. و از عرفان هر کدام که خود را عاجز مشاهده نمائی از منبع و معدن علم لدنی سؤال نما که شاید از فیوضات بحر معانی لب تشنه نمانی و در بحور وساوس شیطانی غریق و فانی نگردی. حرفی از آنچه نازل شده لغو نبوده و نخواهد بود، بلکه لئالی معانی کل در هر حرفی از کلمات منزله سبحانی مستور بوده. و لا یقدر أن یُخرجها إلا ذو قدرةٍ عظیم. و اگر هم بخواهی نعوذ بالله در کلمات منزله و ظهورات قدرتیه لغو و فطور ملاحظه نمائی انفس محتجبه اولی است. قل: فانصُب مرآتک فی مقابلة وجهک لتشهدَ جلدَک و تعرفَ ما فیه. لعل توفَّق علیَ الرجوع و تکون تائباً منیباً معترفاً مقراً مذعناً بخطیئاتک و سیئاتک. و إنه لهو الغفور الرحیم.

358. He says - in his great arrogance -: None of His affairs and

قوله - کبر غله - : هنوز هیچ از شئونات و اوامر او به ظهور نرسیده. و علائم ظهور

قائم را که اهل فرقان قائلند، اگر چه علائم حین ظهور ظاهر شده ومردم نفهمیده، اما علائم بعد از ظهور ظاهر نشده. اگر اهل فرقان ایراد[۷۸۱]نمایند که علائم بعد از ظهور چه چیز است جواب چه خواهد بود؟ از نفهمیدن علائم حین ظهور و ظاهر نشدن علائم بعد از ظهور موجب حجاب خلق از حق خواهد بود و این از حق دور است. خود ملاحظه فرموده غرس حبه بدون ظهور اصول و اوراق و اغصان او، حبه دیگر که ثمره و قیامت او است چگونه ممکن است؟

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?

آنقدر شده که متصل بر خود رد می نویسید و مستشعر نیستید، چه که نوشته علائم ظهور قائم در حین ظهور ظاهر شده و مردم نفهمیده اند.حال ملاحظه کن این عدم فهم از چه رو بوده. شکی نیست که از عدم ظهورات توهمیه ناس بوده. چنانچه از علائم ظهور آنچه ذکر شده از آن عبارات معانی توهم نموده و چون موافق توهمات خود در عالم ملکیه مشاهده ننمودند لذا به عرفان نقطه بیان فائز نشدند. چنانچه خود تو وامثال تو هم عارف نبوده تا آن که منزل بیان کلمات قبل را تفسیر فرمودند، و بعد از بیان هیکل رحمن قلیلی تصدیق نموده و اکثر انکار. و این فعلی است که الیوم تو و امثال تو از ملاء بیان عاملند. چه که معنی کلمات الهیه را ادراک ننموده اید و لا یشعر صیحه می زنید که نباید این ظهور ظاهر شود، هنوز تکمیل خلق بیان نشده. و اگر ادراک[۸۸۱]می نمودید البته

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

به این کلمات محتجب نمی شدید. حق را مثل خود عاجز مشاهده نموده اید. فو الله! اگر نفسی به قدرت حق موقن باشد ابداً در امثال این کلمات توقف نمی نماید، چه که قادر است در کلمه از کلماتِ خود کل کتب را عود فرماید و همچنین بَدء فرماید. إنّه لهو المقتدر علی مایشاء و إنّه لهو العلیم الحکیم.

Bab).

Just as you and the likes of you have not been cognizant until you have interpreted the revealed words before, and after the revelation of the structure of the Most Merciful, you have affirmed a little and mostly denied. And this is the act that you and the likes of you are committing today in the realm of explanation. You have not comprehended the meaning of the divine words and do not feel the call that this appearance should not occur; the creation of the explanation is not yet complete. And if you had understood [the divine words], you would not have been veiled by these words. You have perceived the truth as powerless as yourself.

By God! If a soul is confident in the power of the truth, it will never stop at the likes of these words, for He is capable of renewing all the books in a single word and initiating them likewise. Indeed, He is the Powerful over what He wills, and He is the All-Knowing, the Wise.

علائم بعد از ظهور کل ظاهر شده، ولکن شما ادراک ننموده، چنانچه به قول خود شما علائم حین ظهور را فئه فرقان عارف نشده اند. و هر علامتی که بعد از ظهور آن را لازم دانسته و عارف به آن نشده، چنانچه نوشته از منبع علم الهی سؤال نما تا موقن شوی به آن که کل ظاهر شده، ولکن امثال آن نفوس از ادراک کل محتجب مانده اند.

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.

و اصل علامت ظهور بعد از قائم ظهور حسینی بوده. شما اول را به قول خود مذعنید و ثانی را منکر. در همین کلمه اگر تفکر نمائی بر اسرار ما لانهایة مطلع شوی. و در ظهور حسینی بعد از قائم نوشته اند در کتب اخبار خود شما که کل انبیا و مرسلین در ظل رایت حضرت در آیند. و همچنین نوشته اند که قائم رجعت نماید و او هم به حضرت ملحق شود. اگر قدری در این عبارات تأمل نمائید ادراک می نمائید که بیان کتب مطابق است[۹۸۱]بما نزل فی البیان. آنقدر بدان که علائم بعد از ظهور کل ظاهر شده. بعضی را ادراک ننموده اید و بعضی را انکار نموده اید. کذلک أمرکم هویکم إن أنتم تعلمون.

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

حال چه می گوئید در نقطه بیان - روح ما سواه فداه - که ابداً علامتی ذکر نفرموده، و منصوص فرموده اند که هر وقت ظاهر شود باید کل تصدیق نمایند و شکر الهی به جا آورند و به ظهور بنفسه ناظر شوند و بما یظهر مِن عنده. و صریح می فرمایند او مختار است به هر نوع که اراده فرماید ظاهر شود، بر احدی نیست که به او احتجاج نماید. و وصایای لایُحصی فرموده ملاء بیان را که مباد به بیان و ما نزل فیه بر نفس رحمن احتجاج نمایند. مع ذلک تو به وهمی‌ات نفس خود احتجاج نموده و ذکر تکمیل دوره کرده. نفس حق ظاهر و به آیات نقطه ناطق و می فرماید: به ظهور من تکمیل دوره بیان شده و می شود. مع

ذلک آنقدر محتجبی که نفس حق را به قدر خلق ندانسته، می گوئی که مخصوص باید در خلق تکمیل شود. و حال آن که امر حق به دونش تکمیل نشده و نخواهد شد، بلکه به نفس مقدسش تکمیل شده و می شود لو أنتم تشعرون. کل‌ما تکل‌متَ به بغیٌ مِنکَ علی الله المقتدر المهیمن القیوم.

been revealed in it.

Yet, you have objected based on your own delusions and mentioned the completion of the cycle. The Divine Soul is manifest, and it speaks through the verses of the Point. It says: "The cycle is completed with my appearance, and it will be so." Nevertheless, you are so veiled that you have not recognized the Divine Soul according to the level of creation, and you claim that it must be completed specifically within the creation. The fact is that the matter of the Truth has not been completed by knowledge, and it will not be; rather, it has been and will be completed by His Holy Soul, if only you could comprehend. Every time you speak out of your own rebellion against God, the Almighty, the Dominant, the Everlasting.

نمی دانم اگر نقطه بیان علائم ذکر می فرمودند چه می کردید و چه وارد می آوردید[۰۹۱]. آیا در بیان کلمه مشاهده شده که اگر نفسی به آیات الهی‌ه و شئونات عز ربانی‌ه ظاهر شود بر قتلش قیام نمائید و یا به مفتریات نفسی‌ه رداء عز احدی‌ه را بیالائید؟ بلکه در جمیع بیان می فرماید: اگر نفسی ظاهر شود و بگوید من محبوب شما هستم من دون آن که از او برهانی ظاهر شود، بر َاحدی نیست که بر او اعتراض نماید. و حال شمس معانی از افق عنایت رحمانی مشرق و به آیات الهی ناطق به شأنی که احدی بر احصای آن قادر نه. مع ذلک بعضی می گوئید: تکمیل دوره قبل نشده، بعضی می گوئید زود ظاهر شده.

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 Rahmaniyah blew from the right side of the glorious oneness, awakening me and making me speak in praise of His essence between the heavens and the earth. O people, I swear by God that I have not taken pride in myself, nor have I denied the divine signs, and I am submissive to what is before you in the scriptures and certain of the creator who created all. Show mercy to me and do not attack, and if you do not embrace this divine law, do not object. O people, if it were up to me, I would have certainly concealed myself from your sight[191] and would not have been content to impose upon myself what no one among the possible bearers has endured, as there has not been a day that has passed without being subjected to insult, ridicule, and mockery. But the Holy Spirit spoke at the beginning of my life, and the Supreme Spirit spoke through my tongue, and this is not from me, but from the side of a powerful one whose power encompasses and surpasses all things.

365. O people, neither the nearness nor the distance of the appearance has been in my hands or yours,

بگو: ای بی انصافان، خود جمال ابهی می فرماید که معنی پارسی آن این است که:

ای قوم، بودم یکی از شما بر بستر خود آرمیده و نائم، نفحات رحمانی‌ه از یمین عز احدی‌ه وزید و مرا بیدار نمود و به ثناء نفسش ناطق فرمود مابین آسمان ها و زمین ها. ای قوم، قسم به خدا که افتخار بر نفسی ننمودم و منکر آیات الهی نبوده و نیستم، و مذعنم آنچه مابین دست های شما است از بیان و موقنم به پروردگاری که جمیع را خلق فرمود. رحم نمائید بر من و متعرض نشوید، و اگر به این شریعه عز رب‌انی‌ه اقبال نمی نمائید اعتراض مکنید. ای قوم، اگر اختیار به دست من بود البته خود را از ابصر شما ستر[۱۹۱]می نمودم و راضی نمی شدم بر نفس خود آنچه را که احدی از ممکنات حمل آن ننموده، چه که روزی نگذشته مگر آن که به سب و شماتت و استهزاء مبتلی بوده ام. ولکن روح القُدُس نطق فرمود در صدرم و روح اعظم تکل‌م نمود به لسانم، و این نیست از جانب من، بلکه از جانب قادری است که قدرتش بر همه اشیاء محیط و فائق است.

ای قوم، قرب و بعد ظهور دست من و شما هیچ کدام نبوده و نیست، بلکه در دست قدرت الهی بوده و خواهد بود و در

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.

قبضه اقتدار او مقبوض، ظاهر فرمود هر قسم که خواسته. بترسید از خدا و نباشید از ظلم کنندگان! ای قوم، از کأس کلمات الهی کوثر معانی بیاشامید! اگر روائح قدس تجرید از او استشمام نمودید، در آن وقت انصاف دهید و وارد نیاورید آنچه را که به آن به جزع آیند اهل غرفات رضوان و نباشید از غفلت کنندگان.

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.

ای قوم، به راستی می گویم آنچه از پروردگار شما مأمور شده ام و نفحات صدق از کذب بسی واضح و معلوم است. بترسید از خدا و نباشید از دورماندگان! ای قوم، هرگز متعرض نفسی نشده ام و با اهل بیان در کمال رحمت و رأفت و خضوع و خشوع معاشرت نموده ام. و در ای‌امی که جمیع قلوب از سطوت مضطرب بوده[۲۹۱]و جمیع نفوس از سیاط قهر متزلزل، به نفس خود مابین اعدا ایستاده ام و در کل حین از سهام اعدا بر صدرم وارد شده، و احدی قادر بر احصای ضرم نبوده مگر پروردگار عالم دانا. بسا از شب ها که جمیع راحت بوده و این عبد در سلاسل و اغلال و بسا ای‌ام که شما در بیوت خود ساکن و این عبد در دست اعدا مبتلی. و کل بر آنچه ذکر شده شاهد و گواهید، اگر به صدق تکلم نمائید و باشید از راست گویان.

367. O people, are you the

ای قوم، شما مقتدرید یا پروردگار

عالمیان؟ اگر او مقتدر است ظاهر فرمود مظهر نفس خود را هر قسم که اراده فرمود. و اگر ذنب عبد این است، این نبوده از نزد او، بلکه از نزد خالق زمین و آسمان. ای قوم، بشنوید ندایم را و تسنیم حیوان را از کأس رحمن در این ای‌ام بیاشامید و نباشید از محرومان!

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!

این است معنی کلمات الهی‌ه که این عبد به قدر ادراک خود ذکر نموده که لعل ملتفت شوید که امر در دست احدی نبوده و نیست و بر کیفی‌ت ظهور احدی مطلع نبوده و نخواهد بود. کل در قبضه قدرت و اقتدار اسیرند و او است حاکم. هر چه بخواهد ظاهر می فرماید و کل مأمور که در ظهور به نفس ظهور ناظر باشند نه به کلمات و اشارات.

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.

فو الله چون آیات الهی من غیر تعطیل از سماء مشی‌ت لایزالی[۳۹۱]نازل، نفس معرض بالله و سی‌د محم‌د با هم ملحق شده تدبیر نمودند که شاید به بعضی مفتریات ناس را از این سلسبیل محروم نمایند. این است که یکی به استانبول دوید و یکی مت‌صلاً در این ارض به مکاتیب مجعوله مشغول شد. و الله ال‌ذی لا إله إلا هو که با کمال رأفت و شفقت به آن دو نفس و کل سلوک فرموده اند. عجب است با آن که خود شما از اوصاف جمال مبارک

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,

شنیده و اکثری از اهل دیار به چشم خود دیده اند، مع ذلک به دو کلمه مفتریات شجره فساد جمیع را از قلب محو نموده و به این شدت بر اعراض و اعتراض بر خواسته. نسئل الله بأن یوفقک لعرفان نفسه و ینقطعک عن الإشارات لعل تطلع بما کنتَ محتجباً عنه و تکون مِن الفائزین.

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.

اگر بر احوال این عباد مطلع شوی که چه گذشته در این سنین توقّف در ادرنه و منصف باشید نوحه و ندبه نمائید. خدای واحد شاهد است که در هر ساعتی از آن قیامتی بر پا شده، چه که در هر حین آن نفسی، که او را من دون الله به اغوای شیطان حق می دانی، به امری شنیع و فعلی قبیح ظاهر شده. تو را قسم می دهم به خداوندی که جمیع اشیاء را به اراده خود خلق فرموده که هیچ به عقلت می رسد که ایشان از نفسی که منسوب است نان منع نمایند؟ چه فایده که نبوده[۴۹۱] و نیستید. محض تضییع امر از برای لقمه نان به مدینه کبیره دویدند و چه مقدار شکایت در این ارض نموده اند. و الله کذب نمی گویم و مقصودی ندارم، ولی قلب از این محترق است که چنین نفوس را رب دانسته اید و خود و ناس را از حق منیع محروم نموده اید. آخر ای‌ام این عباد است اگر چه شما توهم نموده اید که به جهت دنیا به این ارض آمده ایم، ولکن خدا شاهد و گواه است که به چه قسم آمده ایم و مقصود چه بوده. شما خود می دانید که این عبد در مقر خود محتاج به نان نبوده که شهر به شهر برای نان بدود، بلکه نفحات رحمن این عباد را جذب نموده لو أنت مِن العارفین.

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.

باری حرمت خود و این عباد و امر همه را ضایع کردند و مع ذلک به بنده نصیحت می نمائید و موعظه می نویسید که چرا به چنین نفوس مؤمن نشدی و موقن نیستی. رذالتشان به مرتبه رسیده که مجعولاً سیاهه داده اند که چه قدر از مهاجرین رفته اند و چه قدر هم در این ارض ساکنند. و آنچه به بعضی از فقرا می رسید قطع نموده و به اسم خود گذرانده اند. فو الله انسان زقّوم بخورد بهتر از چنین نانی است، چنانچه تفصیل سیاهه نفوس که آنجا داده به این ارض فرستاده اند و احدی هم بر آن تفصیل مطلع نبوده جز شجره فساد و من معه.

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.

و کاش این باقی را هم[۵۹۱]به اسم خود می گذراندند، فو الله که این عباد ممنون می شدیم. آنقدر بدان که به حقّ حق، اکثری از مهاجرین لباس ندارند، و معَ ذلک به این نفوس، که للّه حرکت نموده اند و به ناله و نوحه با جمال احدیّه به این شطر توجّه نموده اند، نسبت دنیا داده اند و از برای خود انقطاع ثابت نموده اند. فیا لیت کنتَ مطلعاً بهم و بما عندهم و بما إرتکبوا فی الحیوة الباطلة لإبقاء ریاساتهم و کنتَ مِن المطلعین.

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.

و آنچه در غرس حبه و تفصیل آن نوشته بودید از جمیع این کلمات چنان مفهوم می شود که به حرفی از علم الهی مطلع نشده اید و مقصود از ظهور را ندانسته اید که چه بوده و چه خواهد بود. حال از مَثَل اعلی گذشته و به مثل ادنی إعتراضاً علی الله ناطق شده. تسلیم می نمائیم که همین است که شما نوشته اید و مذکور می دارید، آیا این حبه سقایه لازم داشته و یا ندارد؟ می فرماید منم آن هبوبِ ارياح احدیه که از یمین رضوانِ (إعرفوا اللهَ بالله) در هبوب است و تربیتَ کل شیء منوط به این هبوب عز رحمانی و نفحه قدس روحانی بوده و خواهد بود. و می فرماید منم آن کوثر حیوانی که به او حبه های معرفت و معانی و سنبلات علم و حکمت صمدانی انبات می نماید، و من غیر هبوب این ارياح و این ماء عذب فراتَ هیچ حبه علمیه[۶۹۱]از رضوان صدور بریه نروئیده و نخواهد روئید. و مع ذلک می گوئید و می نویسید و لا تشعرون ما تقولون.

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.

این انظر مشرکه را بگذار و به بصر توحید ملاحظه کن تا جمیع مظاهر را نفس واحده مشاهده نمائی و شرایع کل را شریعت واحده بینی. جمیع این اختلافات به اقتضای وقت و مقام واستعدادات مظاهر وجود بوده و خواهد بود. خدا را اراضی طیبه مبارکه مقدسه بوده که حین القای بزر ظهور سنبلات اخری اقرب من لمح البصر مشاهده می شود. و این مقَام عالم

امر است و خلق از ادراک آن عاجز، چنانچه می فرماید: (إنَمَا أمرُهُ إذَا أرَادَ شَیئاً أن یَقُولَ لَهُ کُنْ فَیَکُونُ). و این اراضی است که می فرماید: (یخرُجُ نَباتُهُ بإذنِ ربِهِ). ولکن اراضی نفوس مشرکه هرگز نَمَی روید إلا آنچه را حق - جل ذکره - خبر داده بقوله تعالی: (لایَخرُجُ إلا نَکداً.) در اراضی آن نفوس اگر صد هزار سال هم درظهور تأخیر شود، به قول شما هرگز سنبلات طی‌به از آن اراضی جرزه نروئیده و نخواهد روئید.

God has had blessed, pure, and sacred lands where, at the time of sowing the seeds of appearance, the ears of the latter can be seen closer than the twinkling of an eye. And this is the station of the world of command, and creation is incapable of comprehending it, as He says, "His command is only when He intends a thing that He says to it, 'Be,' and it is." And these are the lands about which He says, "Its vegetation comes out by the permission of its Lord." However, in the lands of polytheistic souls, nothing will grow except what the truth - exalted is His mention - has informed by His saying, "Nothing comes out of it but a bitter thing." In the lands of those souls, even if there is a delay of a hundred thousand years in the appearance, as you say, the pure ears will never sprout from those lands and will not be seen.

البته شما خواهید گفت دوره تمام نشده وکامل نگشته. فویلٌ للذینهم یعرفون نعمةَ الله، ثم ینکرونها. به چشم خود ملاحظه می نمائید که سنبلات معانی مکنونه از حبه های کلمات الهیه روئیده و سر سبز و خرم در رضوان احدیه مشهودند[۷۹۱]، مع ذلک انکار نموده ومی نمائید. و شاید که شما ندیده ونشنیده و مطلع نیستید، إنشاء الله که چنین باشد و از آن اشخاصی نباشی که به چشم خود دیده و انکار نموده اند و به گوش خود شنیده و معرض گشته اند.

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.

از اینها گذشته ذات اقدسش لم یزل

377. Leaving these matters aside,

His holy essence has always been sanctified from such comparisons and will continue to be so, as no comparison or likeness can approach that exalted state. The mention of such comparisons is merely for the understanding of people so that they may, according to their own status, comprehend some divine matters through these allegorical examples. Indeed, if God wills it, in a single moment and with one gust of His gracious winds, He can adorn all the withered trees in the pattern of spring and manifest all the seeds of existence as spikes of wisdom and knowledge with a single word.

It seems as if you have placed a mirror before yourself and, observing within it your own shortcomings, ignorance, opposing tendencies, and indications of foolishness, you attribute and project them all onto the truth. Repent to God, O you who sleep! If only you were counted among the sleepers, for the sleeper is at peace, and the people are at peace with him. As they have said, there is no action better for an oppressor than sleep, for in the state of sleep, both he and the people are at peace. Reflect on your darkness, O unjust one, who, by your injustice, has caused all things to lament and the souls of the sanctified to be disturbed! Fear God and do not follow your desires. Abandon what you have, then embrace what is with God with strength from Him, so that perhaps the gaze of His care may return to you, and He may make you among the fair-minded.

مقدس از امثال بوده و خواهد بود، چه که مثل و امثال به آن مقر راه نداشته و ندارد. و این که امثال ذکر می شود نظر به عرفان ناس است که شاید از آن امثله حدودی‌ه ادراک بعضی از امور الهی‌ه را علی قدرِ شأنهم نمایند. حق منیع اگر اراده فرماید در یک حین به یک هبوب ارياح فضلی‌ه جمیع اشجار یابسه را به طراز ربیع مزی‌ن فرماید و به یک کلمه جمیع حبات وجود را به سنبلات حکمت و علم ظاهر می نماید. گویا آیینه در پیش خود گذاشته اید و آنچه در خود مشاهده می کنید از عجز و جهل و شئونات ضدی‌ه و دلالات حمقي‌ه، کل را به حق راجع نموده و می نمائید. تب إلی الله، یا أی‌ها النائم! و کاش از نائمین محسوب بودی، چه که نائم خود آسوده است و هم ناس از او آسوده اند. چنانچه گفته اند عملی از برای ظالم بهتر از نوم نبوده و نیست، چه که در حالت نوم خود و ناس هر دو آسوده اند. تفکر فی ظلمک، یا أی‌ها الظالم الذی بظلمک[۸۹۱]ناحت الأشیاء کل‌ها و إضطربت نفوس المقدسین! خَف عن الله و لاتتبع هویک. فالق ما عندک، ثم إتخذ ما عند الله بقوةٍ مِن عَنده، لعل یرتد إلیک بصر العنایة و یجعلَک مِن المنصفین.

قولُ مَن ناح بقوله قبائل العالمین: عرض دیگر آن که تعریفات حضرت باب به جهت شخص معی‌ن بهاء است و به جهت مسم‌ای بعینه است، و یا به جهت اسم بها؟ اگر به جهت مسم‌ای بعینه و شخص به خصوص است این اول حرف است و محتاج به دلیل است. بیان فرموده که در کجای بیان و به چه عبارت است! و اگر به جهت اسم بهاء است این اسم از اسماء الله است. تعریفات اسماء الله اختصاص به اسم بهاء ندارد. اسم جلال و جمال را نیز تعریف فرموده، و هکذا کل أسماء الله را. پس هر میرزا کمال و میرزا جمال باید ادعای این امر نماید. علاوه دی‌ان و میرزا غوغا و شیخ اسمعیل و حاجی ملا هاشم هم ادعای این امر نمودند و ادعای آنها باطل شده. پس محض ادعا کفایت نخواهد کرد، و إلا این حضرات باید همان موعود باشند.

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.

قل: فامسک قلمَکَ یا أیّها الّذی صرتَ محروماً عن رِداء الأدب و الإنصاف، و بما جری من قلمک قد ضیّعتَ حُرمةَ الله بین عباده، و إذاً یتبرءُ منک قلمُک[۹۹۱] و لوح الّذی رقمتَ علیه ما رقمتَ تالله لو کانت أُذُنُکَ واعیةً لَسمعتَ فی حین الّذی کنتَ مشتغلاً بهذه الأذکار حنینَ أهل ملاء الأعلی، ثم ضجیج الأصفیاء، ثم نوح الأوَلیاء، ثم

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

صریخ کل الأشیاء عما خُلق بقول الله الملک المتعالی العلی العظیم. خُذ لسانک یا عدوَ الله، ثم أمسک قلمک و دَع لوحَک. فاستحی عن الله َال‌ذی قد خلقک بأمرٍ من عنده لهذا الظهور ال‌ذی ظهر بالحق و إنفطرت عنه سمواتُ إیقانکم، یا ملاء الغافلین، أ تظن بأن یَعزُبَ مِن علمه مِن شیءٍ؟ لا فو رب العالمین!

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!

حین ال‌ذی جری من قلمک ما جری لَبکت عینُ علیٍ فی سَماء القضاء و کان ناظراً إلیک و مخاطباً إلی نفسک: یا أیها الش‌قی، قد سود الله وجهک لأن‌ک إرتکبتَ ما لا إرتکبه أحدٌ من الأولین و لا یرتکبه نفسٌ من الآخرین. أماَ نصحناکم فی کل الألواح بأن لاتقولوا فی حین الظهور لِمْ و بِمْ؟ و إن‌ک، یا ای‌ها الملحد المک‌ار، قدَ إت‌خَذتَ أمرَ الله هزواً و ضربتَ و تضرب علی جسدی فی کل حین أسیافَ الغل و ال‌نفاق و لاتشعر، و تظن بأن‌ک تکون من المستقیمین فی أمری. و بإستدلالک ترید أن تثبت ما ظهر من‌ی، ثم تقتل فی کل حین نفسی المحبوب و لا تستحیی عن الله ال‌ذی إلیه ترجع أمور العالمین. و بفعلکم[۲۰۲] قد خجلتَ بین ملاء المقربین، ثم أصفیاء الله المقدسین، ثم أنبیائه المصطفین.

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.

فو الله بنسبة نفسک إلی البیان قد بکت حروفاته و کلماته و حقائقه و معانیه، و إن‌ک تفرح و تضحک وتلعب و تکون من المستهزئین. فسوف یأخذک الله بقهر من عنده و سطوةٍ مِن لدنه و إن‌ه هو أشَد المنتقمین. أما تفک‌رتَ فی نفسک بأی حجة آمنتَ بنفسی و بأی برهان نسبتَ نفسک إلی نفسی؟ إذا تبرء منک و یتبرء کل مَن فی الس‌موات و الأرض، و کانِ نفسی علی ما أقول شهید. إن ال‌ذی بُعِثَ بینکم أما ظهر بآیاتی و ظهوری و سلطَنَتی و کبریائی و حجتی و برهانی و دلیلی؟ لِمَ کفرتم به و أقررتم بنفسی؟ لا فو نفسی العلیم الخبیر، إن‌کم ما آمنتم بنفسی و لا بآیاتی و لا بما نزل فی أزل الآزال مِن جبروت الله الملک المقتدر العلی العلیم.

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

إذاً فانصف، یا ای‌ها الغافل، ثم خلص نفسک فی ساعةٍ لل‌ه رب‌ک و رب العالمَین. إن ال‌ذی یتلو عَلیکم فی کل حِین آیاتِ الله لو لم تؤمِن به لا تتعرض علیه. خَف عنَ الله! إن‌ه قد تَجاوز عن إیمانک و إیمان مثلائک لو تکونن من الش‌اعرین. قد خجل کل الأشیاء بین یدی الله لنسبة ال‌تی کانت بینک و بینها، لأن الکل ینتهی إلی ظل إسمه

if you were among the poets. All things have been ashamed before God for the relationship that existed between you and them, for everything ultimately comes under the shadow of His name, "The Maker." Thus, it would have been the case if you were among the poets. Then the things would absolve themselves of your relationship with them and seek refuge in God from you, O you who, by your actions, have set ablaze the hearts of the prophets and messengers.

ْالص‌انعْ. كذلک كان الأمر إن أنت[۱۰۲] من الش‌اعرين. إذاً يتبرئن الأشياء عن نسبتک إليها و يستعيذن بالله من نفسک، يا أی‌ها ال‌ذی بفعلک إحترقت أكباد الن‌بی‌ين و المرسلين.

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.

و ما كان مقصودک فيما جری من قلمک إلا سخری‌ةً و إستهزاءً على الله و إن‌ک تستهزئ على نفسک و رؤسائک و لا تكون من الش‌اعرين كما إستهزء عبادٌ من قبلک على سفراء الله و أمنائه، و إن‌ک جئتَ عن ورائه بأمرٍ إضطربت عنه أركان الإطمينان، ثم قوائم الإيقان، و تزلزلت نفس الس‌كون و إهتزت أركان عرش عظيم. إسمع قولی و لا تجاوز عن حدک! فاعرف نفسک، يا أی‌ها المشرک بالله و آياته و المجادل بنفسه و المحارب بكينونته، ثم أكف بما إرتكبتَا تالله بفعلک قد هبت عواصف الإنتقام على العالمين، فسوف تأخذک و أوليائک و إن‌ه ما من إله إلا هو، له القدرة و الإقتدار و له العظَمة و الإختيار، ينزل ما يشاء بأمرٍ مِن عنده و إن‌ه لهو المقتدر القهار.

385. All things are astonished at

كل اشيا متعجب است كه چه تو را به

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.

آن داشته که به القای آن نفس مردوده به این شأن و جسارت با جمال احدیه به محاربه برخواستی. جمال امنع اقدس اعظم اقدمی را، که نقطه بیان - روح ما سواه فداه - می فرماید اشاره من به او راه ندارد و هیچ اشاره از مشیرین لعلو قدرهِ و عظمة جلالهِ [۲۰۲] و ارتفاع اجلالهِ به اوَ راجع نمی شودَ، تو استهزاءً علیه نوشتَه آنچه را که تا حال هیچ نفسی به آن ارتکاب ننموده و ننوشته. و عجب است که خجلت نمی بری و ذکر نقطه بیان می نمائی. آخر به چه دلیل و برهان این گونه جسارت را جایز دانسته؟ تحیر این عبد سهل است جمیع اهل ملاء اعلی متحیرند از امثال شما. چه زود کافر شدید به نفسی که به او ادعای ایمان می نمودید.

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

گرفتم این امر را ادراک ننمودی، آخر با این همه ظهورات عز صمدانی و آیات منزله ربانی اقلاً باید توقف کنی. اگر چه اگر به بیان ناظر باشی به هیچ وجه سندی در دست نداشته و ندارید که بر چنین نفسی اعتراض نمائید و لو هر چه بفرماید. أف للذینهم نفخوا فیک و ملئوا صدرک من غلّ الله و بغضه. فآه آه! فآهْ الذی لا یُذکرُ بالقلم، فآهْ الذی لن یتم بالبیان علی ما فعلتَ إسترضاءً لمن یفر عنه السجین بکینونته و الجحیم بحَقیقته و النار باشتعالها و لهیبها.

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.

در جمیع بیان مَن فی البیان را از تعرض و احتجاج با یکدیگر منع فرموده و می فرمایند. اگر هم بخواهید با یکدیگر در دلائل و براهین احتجاج نمائید به کمال ادب و حیا دلائل و براهین خود را ذکر نمائید و مرقوم دارید که مباد از آن احتجاج بر آن جوهر عز و شمس معانی در ای‌ام ظهور[۳۰۲]و اشراق حزنی وارد شود. چنانچه می فرماید قوله - جل کبریائه -: و إن حین ما تحبون أن تتحاجون بالدلائل و البرهان علی أکمل الحیاء تکتبون دلائلکم، ثم علی منتهی الأدب لتقولون إلی أن قال - عز ذکره - : لعلکم لا تلاقون الله ربکم و تکسبون عملاً یحزن به الله ربکم بما یحزن مظهر نفسه و أنتم لا تلتفتون و لا تتذکرون.

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

کاش همین قدر وصیت آن محبوب امکان را عامل می شدی! نه و الله، حرفی از بیان را عامل نشده اید مگر آنچه را که به هوای خود مطابق دیده اید. فنعوذ بالله مِن هذا الذنب لأن کلماته قد کانت مقدسة مَن أنفسکم و أهوائکم و عرفانکم و إدراککم. گاش به احتجاج هم با مظهر رب الارباب کفایت می نمودی، نه حیا نمودی و نه مراعات ادب منظور داشتی. ارتکاب نموده امری را که از این یوم إلی یوم الذی لا آخر له هر ذی ادب و حیائی نظر نماید به آنچه نوشته خجل و شرمسار گردد. تالله إرتکبتَ ما إحترقت به أکباد المقربین.

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!

و کاش حق را به مثل یکی از نفوس اهل ارض می دانستی، چه که با آن نفوس جرئت اینگونه جسارت و تکلم نداشته و نداری. فو الله لو تسمع نفسُ الحیاء یتبرء منک و کینونة الأدب یستعیذ بالله من فعلک. ادب از سجی ه انسان است و به او از دونش[۴۰۲] ممتاز، و هر نفسی که به او فائز نشده البته عدمش بر وجودش رجحان داشته و دارد. و تو به مقری، که اصل ادب مخصوص آن مقر خلق شده، معمول داشته آنچه را که هر ذی حیائی از ذکرش شرم دارد. قد خرق حجاب أدبکم و حیائکم، یا معشر الفاسقین!

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,

جوهر قدسی که می فرماید: یا قوم، قد جئتکم عن مشرق الروح بنباء الله المهیمن القیّوم و ما أنطقُ من تلقاء نفسی بل ینطق ربّکم الرحمن بهَذا اللّسان الصّادق المتکلّم العزیز المحبوب. یا قوم، لاتقتلونی بأسیاف البغضاء و لا تحکموا علی ما یضیع به حرمةُ الله المقتدر العزیز المحبوب. فیا قوم، إنّه ینادیکم بلسانی و ینطق فی صدری و أقامنی علی أمره. فو الله لا أجد لی من حرکة و لا سکون إلا بأمره. تفکّروا لکی تشعرون! هل یجری کوثر الحیوان مِن عیون

الكدرة؟ لا فو رب العالمين إن أنتم تعرفون.

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."

يا قوم، هذا مَعين مشیة الله قد جرت منه أنهار إرادته بالحق كيف شاء و إنه لهو الحاكم بالحق و إنه لهو الحق علام الغيوب. لو تجدن عندكم من ذائقة فاشربوه لعل تجدون منه حلاوة القَول، ثم رائحة الله ربكم. و هذا قول الحق و ما بعد الحق إلا الضلال إن أنتم تفقهون.

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.

هل تعترضون علی الذی أرسلنی و ینطق فی صدری؟ إذاً واحسرتا علیکم و علی[۵۰۲] ما أنتم به تعملون. إن الذی جائکم بآیات الله و یقول إنها قد نزلت من عندهْ هل ینبغی لأحد أن یعترض علیه؟ إذاً فانصفوا إن أنتم منصفون. یا قوم، إنی لم أقدر أن أتنفس بنَفَس وحدة إلا بعد إذنه، و أنتم تجدون نَفَس الرحمن من هذه النفس التی أرسلها الله بالحق اَن أنتم بقلوبکم فاقبلون.

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.

لا تعروا أنفسکم عن رداء الأدب و الإنصاف و لا تکلموا بما نُهیتم عنه فی

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.

ألواح ربکم المهیمن القیوم. و الذی جُعلَ محروماً عن الأدب إنه لعری، و لو یلبسَ حرر الأرض کلها، و هذا قد نزل بالحق فی ألواح عز محفوظ: و مَن لا أدبَ له لا إیمان له. و بذلک یشهد ما نزل فی البیان إن أنتم تشهدون. قد خلق الأدب فی البیان لهذا الجمال و کذلک کل إسم خیر إن أنتم تعرفون.

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.

فو عمر مَن ظهر بالحق، إنه ما قصد فی البیان إلا نفسی و ما تنفس إلا بذکری و ما قدر کل خیر إلا لجمالی. لو لا ذکری ما نزل البیان و ما تکلم جمال الرحمن بکلمة بینکم لأن لمثلکم لاینبغی إلا کلماتکم إنً أنتم تفقهون. قد نزل البیان لنفسی و إنی حینئذ أقرئه فی کل الأحیان. و ما نزل حینئذٍ إنه لهو البیان لو أنتم تعرفون. ما نزل حینئذٍ لَیکون شاهداً علی ما نزل مِن قبل، و ما نزلً من عنده لَیکون دلیلاً علیَ ما ینزل حینئذ مَن قلم الله المقتدر[۶۰۲]العزیز المحبوب. یَا قوم، إنی نفسه و هو نفسی. و إنه قد فدی نفسه لنفسی و إنی قد أخذتُ نفسی و روحی علی یدی لإنفقهما فی سبیله، ثم فی حبه و رضائه. و یشهد بذلک کل الذرات لو أنتم تسمعون. خافوا عن الله و لاتفرقوا بینی و بینه و لو جعل الله هذا فوق قدرتکم. لو إجتمعن کل مَن فی السموات و الأرض أن یفرقن بیننا لن یقدرن و لن یستطیعن.

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.

و إنه حینئذٍ کان جالساً عن یمین عرشه و کان أنامله بینَ أنیابه و ینظر متفکراً فیکم بما ظهر منکم، یا ملاء المشرکین! و یضج و یبکی بما ورد علی و ما یرد منکم من بعد. و حینئذٍ یقص علی ما هو المکنون فی صدورکم و یبکی و ببکائه ینوحن أهل ملاء الأعلی، ولکن أنتم لاتعرفون و لاتشعرون.

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 men-

مع ذلک وارد آورده اید آنچه در ارض شبه نداشته. اگر فی الجملة شاعر باشید ادراک می نمائید که آنچه اعتراض نموده اید بر حق وارد، چه که مُنزل حق بوده و خواهد بود و دخلی به احدی نداشته وندارد، اگر چه مشعر نخواهید شد. چنانچه ملل قبل آنچه اعتراض نمودند من غیر شعور بوده، و اگر مستشعر بودند و ادراک می نمودند که آن اعتراضات بر حق وارد است ابداً به اعتراض مشغول نمی شدند. و به همین جهت لازال مظاهر نفی بر مظاهر اثبات[۷۰۲] وارد آورده اند آنچه قلم و لسان از ذکر و بیانش حیا می کند.

tioning 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."

و زود است که آنچه اخبار فرموده واقع شود چه که به اعراض و اعتراض تنها کفایت ننموده و نخواهید نمود. جمال قدم می فرماید: ای اصم وجود، یک نغمه از نغمات ورقاء ظهور قبلم ذکر می نمایم که لعل فی الجملة ادراک نمائی، و اگر تو ادراک ننمائی حقایق کل شیء اصغا نمایند و حجاب حیا را خرق ننمایند و طراز ادب را از هیکل خود نیاندازند. و آن این است که به حرف حی و وحید اکبر - علیهما بهائی - می فرماید در حینی که از این ظهور امنع اقدس سؤال نموده اند قوله - تکبر کبریائه -: فوالذی تفرد بالعز و الجلال و ذرء الأشیاء لا من شیء بالمثال. یستحیی الیقین أن یوقن فیه أو یسجد له، و یستحیی الدلیل أن یدل علیه لغیره. تری لأعرفنک أو علی دونه تشهد لاستدلن به علیه.

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

ساذج قدمی را، که می فرماید یقین حیا می نماید از ایقان در او و سجده از برای او و دلیل حیا می نماید از آن که دلیل شود لنفس او، و تو بی شرم بی حیا به تضییع امر الله چنان قیام نموده که شبه آن در اکوان ممکن نه. قد شققتَ بأنامل الشرک حجباتِ الحیاء و الحرمة. نسئل الله بأن یشق حجابَک و یُظهرَ نفسک الخبیث بین العالمین و ینزعَ عنک رداء الستر و یعریک من أثواب[۸۰۲] الحُرمة و یکشف لعباده ما کنتَ علیه، و إنه لمَن دعاه مُجیب.

و الله، یا ای‌ها الغافل، بفعلک إضطرب کلُّ شیء و شقّت سترُ حجابِ العصمة و تزلزلت أرکانُ ملاء العالین.

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.

قسم به محبوب امکان که من بعد حرمت هیچ مظهری از مظاهر الَهی‌ه را منظور نداشته و ندارید مگر نفوس مشرکه را. آن هم لاجل وساوس و ظنونی که در آن انفس مَستور است. یک بیان دیگر از بیان منزل بیان خالصاً لوجه الرحمن القا می شود، که شاید نسیمی از رضوان کلمات الهی بر اهل اکوان مرور نماید و شاید از میامن آن انفس قدسی‌ه از خلف ستر و حجاب به عرصه شهود آیند و به مراد الله فائز گردند و به آنچه از قبل ذکر شده عامل شوند و این ای‌ام را غنیمت شمرند. و همچنین امثال آن نفوس آنقدر ادراک نمایند که به چه شأن حرمت این ظهور عند الله منظور بوده لعل از جسارت ممنوع شوند.

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.

قوله - عز إعزازه-: فقد سمعتُ کتابک و إن ما فیه جوهرٌ لو لا ما فیه ما أجبتُکَ علی ذلک القرطاس و لا حینئذٍ بأعلی ما قُدر فی الإبداع. فما أعظم ذکر مَن قد سئلتَ عنه، و إن ذلک أعلی و أعز و أجل و أمنع و

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

أقدس مِن أن يقدرَ الأفئدةُ بعرفانها و الأرواحُ بالس‌جود له و الأنفس بثنائه و الأجساد بذكر[٩٠٢]بهائه. فما عظمت مسئلتُک و صغرت کینونی‌تُک! هل شمس الّتی هی فی مرایا ظهوره فی نقطة البیان یُسئل عن شمس الّتی تلک الش‌موس فی یوم ظهوره سجّاد لطلعتها إن کانت شموساً حقیقیّةً، و إلا لاینبغی لعلو قدسها و سمو ذکرها.

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."

و لو لا کنتَ من واحد الأول لَجعلتُ لک من الحد حیث قَد سئلتَ عن الله الّذی قَد خلقک و رزقک و أماتک و أبعثک فی هیکلک هذا بالنّقطة البیان فی ذلک الظهور المنفرد بالکیان. فقُل أولاً إذا أردتَ أن تخطرَ بعلمک ذکرهُ سبحان الّذی ذوالملک و الملکوتْ تسعة عشر مرة إلی أن یقول - عز ذکره -: و قد کتبتُ جوهرةً فی ذکره و هو أنه لا یُستشار بإشارتی و لا بما ذُکر فی البیان. بلی، و عزته تلک الکلمة أکبر عند الله عن عبادة ما علی الأرض إذ جوهرُ کلِ العبادة ینتهی إلی ذلک. فَعلی ما قد عرفتَ الله فاعرف مظهرَ نفسه. فإنه أجل و أعلی من أن یکونَ معروفاً بدونه أو مستشیراً بإشارة خلقه. و إنّنی أنا أول عبدٍ قد آمنتُ به و بآیاته. و أخذت من أبکار حدائق جنة عرفانه حدائقَ کلماته. بلَی، و عزته هو الحق لا إله إلا هو، کلٌ بأمره قائمون.

401. And if it were not for you being from the first unity, I would have set a limit for you where you have asked about God, who created you, provided for you, caused you to die, and resurrected you in this temple with the point of expression in that unique appearance of existence. First, say, if you want His mention to come to your mind with your knowledge, "Glory be to the One who possesses the kingdom and the dominion" nineteen times until He (exalted be His mention) says: "I have written a gem in His mention, and that is, He is not consulted with my indication or with what is mentioned in the articulation." Indeed, by His Glory, that word is greater in the sight of God than the worship of what is on the earth, as the essence of all worship ends with that. So, based on what you have known of God, know the manifestation of His Self, for it

is more exalted and higher than to be known without Him or to be consulted with the indication of His creation. And indeed, I am the first servant who believed in Him and His signs, and I took from the pristine gardens of the paradise of His knowledge the gardens of His words. Indeed, by His Glory, He is the Truth, there is no god but He, and all are standing by His command.

402. Now, consider the statements emanating from the source of expression (may His greatness be exalted) concerning the rank of the mirrors, who, apart from God, have assumed truth for themselves, and the rank of the objectors and those who oppose. Consider the exalted and beloved of the worlds, who created all in the expression with a single word from Him, and who are mentioned with such respect as to say: "If you were not from the first unity, I would have set a limit upon you" – now contemplate what the purpose of such a great limitation would have been for such a soul. If you are, in general, someone who understands, then cry out from these words and raise the lamentation of "woe to us for what we have neglected beside God," even though the questioner did not mention it contrary to etiquette and respect. They have determined such a limit merely upon asking this question so that he and the others of expression may be alerted and not question Him through anyone other than his own self, for he himself has been his own evidence and has not been

حال از این بیانات منزل بیان – جلت عظمته - شأن مرایائی، که من دون الله از برای خود حق [۰۱۲]فرض گرفته، و شأن معرضین و متعرضین را ملاحظه نمائید. ساذج عزی را که محبوب عالمیان، که به حرفی از او جمیع من فی البیان خلق شده، به این احترام ذکر می نمایند که می فرماید: اگر تو از واحد اول نبودی حد بر تو جاری می نمودم - حال قدری تفکر نمائید که مقصود از این تحدید کبری چه بوده به چنین نفسی. اگر فی الجملة صاحب ادراک باشید از همین کلمات صیحه زنید و فریاد واحسرتا علی ما فرطنا فی جنب اللهْ برآورید. و حال آن که سائل خلاف ادب و احترام در عریضه خود ذکر ننموده. به مجرد سؤال این قسم تحدید فرموده اند که او و سایر اهل بیان متنبه شوند و از غیر نفس او از او سؤال ننمایند. چه که او بنفسه دلیل خود بوده و به دون خود معروف نه.

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."

چنانچه در آخر این توقیع می فرماید: هر نفسی که آن جمال قدم را به غیر عین او مشاهده نماید ابداً به او عارف نگردد. قوله - عز ذکره -: فاشهد بعین فؤادک و لا تنظر إلیه إلا بعینه! فإن مَن ینظر إلیه بعینه یدرکه و إلا یحتجب. إن أردتَ الله و لقائَهُ فارده فانظر الیه. و همچنین إعزازاً لنفسه و إظهاراً لشأنه در مقام دیگر می فرماید قوله - جل إعزازه -: ألا إنه - جل ذکره - یُعرِفُ کلَ شیءٍ نفسَهُ و إنی أستحیی أن أقولَ یَعرفُ کلُ شیءٍ نفسَهُ بمثل ما إنی قد عرفتُ کلَ شیءٍ بآیاتی[۱۱۲]إذ کلُ ما تجد مِن کل شیءٍ خلقٌ له و إن الله أجلُ و أعلی مِن أن یُعرفَ بخلقه، بِل الخلقُ یُعرفُ به.

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

ملاحظه کن که به چه ادب و اعزاز در جمیع این بیاناتی که متعلق به ظهور بعد است ذکر می فرمایند. می فرماید که: او بنفسه می شناساند نفس مقدس خود را به کل اشیاء و من حیا می کنم این که بگویم عارف می شود نفس او را کل شیء. اگر در این بیانات لسان رحمن اقل من آن تفکر نمائی و به فواکه طیبه عرفان که در او مستور است مرزوق شوی، صنم وهم را، که مصنوع ایادی ظنون است، شکسته به شطر قدم توجه نمائی. ولکن بسیار بعید است که به این توفیق موفق شوی، چه که جسارتت از حد گذشته.

the creations of conjectures, by turning your attention to the truth. However, it is highly unlikely that you will achieve this success, as your audacity has exceeded the limit.

405. By the truth of the essence and beauty of the worshiped One, this servant is amazed by the likes of you. You mention these words of the Most High Lord mockingly in regard to Mirza Jamal and Mirza Kamal. You have also assumed that the sanctity of God among the people is violated by these words, just as the deniers of God have fabricated lies about the beauty of the Most Merciful using these very words. However, you are oblivious to the fact that, in the eyes of every discerning person, these words you have mentioned are more contemptible, wicked, and distant from any good mention, and will always be so. Anyone with a sense of dignity seeks refuge from the sinful deeds like those of the polytheistic souls, and anyone with a measure of worth seeks refuge in God from the violation of sanctity that you have demonstrated.

406. And it is also evident and proven from these mentioned statements that the sacred self of the Manifestation has never been and will never be the proof of His own reality, and asking about His own reality for the purpose of recognizing Him has always been and will always be rejected. Anyone who desires to become aware of that hidden reality must become acquainted with His Self through what appears from Him,

به حق نقطه وجود و جمال معبود که این عبد متحیر است از امثال شما. این کلمات رب اعلی و تو ذکر میرزا جمال و میرزا کمال استهزاءً علی الله می نمائی. و همچه گمان نموده اید که حرمة الله مابین ناس به این کلمات ضایع می شود، چنانچه معرضین بالله به همین کلمات مفتریات بر جمال رحمن بسته. ولکن غافل از آن که نزد هر ذی بصری از همین کلماتی که مذکور داشته اید احقر و اشر و ابعد از هر ذکر دون خیری بوده و خواهید بود. هر ذی شأنی از شئون امثال آن انفس مشرکه احتراز جوید و هر ذی قدری[۲۱۲]از هتک حرمتی که نموده اید به خدا پناه برد.

و همچنین از این بیانات مذکوره ثابت و محقق که دون نفس مقدسش دلیل او نبوده و نخواهد بود، و سؤال از دون او لعرفان نفس او لم یزل مردود بوده و خواهد بَود. و هر نفسی اراده نماید به آن ساذج غیب عارف شود باید به نفس او بما یظهر من عنده عارف گردد، نه به کلمات قبل و بعد. فو الذی نفسی بیده، اوراد منیعه احدیه در روضه این کلمات الهیه مشهود و اثمار معارف جنیه از سدرات کلمات مرقومه موجود. ولکن دون صاحبان بصر و شامه و ذائقه احدی را از آن قسمتی نه. و

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.

اليوم احدی از اهل بصر و ذائقه و فؤاد مذکور نه إلا اهل البهاء ال‌ذین نور الله وجوههم بأنوار جماله و قدسهم عما سواه و عرفهم ما إضطربت عنه القلوب و إستقرهم فی ظل سدرة أمره و إنقطعهم عن العالمین.

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.

و حال چون اهل بیان به غیر رضاء الله سایرند و در تیه وهم سالک و از مقصود الله و آیاته محروم، چنانچه نوشته که این اسم مبارک اعظم اقدم ابهی در کجای بیان و به چه عبارت است، لذا این عبد از مقر اقصی و سدره منتهی که مقام (إعرفوا الله بالله) است، تنزل نموده و به ارض تحدید که مقام ذکر و اشارات است ناظر، که شاید آنچه در این مقام این عبد[۳۱۲]مذکور دارد بپذیرند و به حبل کلمات الهی از غرقاب فانی نجات یافته به عرصه نورانی باقی خرامند.

این که نوشته تعریفات حضرت باب به جهت شخص معی‌ن و یا به جهت اسم بهاء، اولاً بگوئید که حضرت اعلی - روح ما سواه فداه -، که خود را به ذکر نامیده و جمیع اسماء حسنی را به نفس مبارک خود راجع فرموده، به چه دلیل تصدیقش نمودید و به چه برهان موقن و مذعن گشتید، به همان دلیل و برهان حال هم ناظر شوید. جمیع اسماء و ملکوت آن به قول مظهر ظهور خلق شده و می شوند و کل طائف حول، ولکن إن‌ک لا تعرف و تکون من الغافلین. می فرمایند: آنچه در بیان ذکر اسماء حسنی شده کل مقصود ظهور بعد بوده و خواهد بود. و همچنین آنچه ذکر خیر که در بیان نازل شده در حقیقت اولی‌ه مقصود ظهور بعد بوده، و در حقیقت ثانوی‌ه اول مؤمن به او.

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.

الیوم به نص نقطه بیان نفوسی که از این امر بدیع معرضند از رداء اسمی‌ه وصفی‌ه محروم و کل از بهائم بین یدی الله محشور و مذکور. قل: مُت بغیظک، یا أی‌ها ال‌ذی تُنکر هذا الفضل و تموت حین إستماعه! إن‌ه قد ظهر بالحق و یطوف فی حوله مظاهر الأسماء و ملکوتها، ثم حقائقها و مسم‌یاتها لو أنت مِن العارفین. و إن‌ه[۴۱۲]لمن یحتاج إلی غیرِه و لا بأسماء ال‌تی کانت بینکم، بل کلٌ محتاجٌ إلیه و کلٌ مِن فضله لَمِن السائلین. إذاً ینوحن کینونات الأسماء مِن

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.

ظلمک و فعلک و یستعیذن بالله منک و من أمثالک، و یقولن مخاطباً إلیک: یا أیها الَغافل، إنا خُلقنا و بُعثنا بأمرٍ مِن لدی الله المقتدر العزیز القدیر و نکونِ خادماً لحضرته و طائفاً حول بابه و مفتخراً بنسبتنا إلیه. و هو قد کان غنیاً عنا إن أنت من المستشعرین. و إن ک لما إشتعلتَ بنار الحسد و البغضاء ما رضیتَ بأن الذی خُلق بأمره ملکوتُ الأسماء یَنسب إلی نفسه إسماً منها. و هذا مِن ظلم الذی ما ظهر شبهه فی الإبداع. و إذاً ینوحن قبائلُ مدائن البقاء مِن ظلمکم، یا ملاءَ المغلین.

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,

قل: إنه لهو الذی یفتخر الأسماء بعبد من عباده لو تنسب إلیه أو یسمی بِها و إنَک ما إستشعرتَ فی نفسک و کنتَ مِن المبعدین. قل: تالله إنی لَعلیٌ فی ملکوت البقاء و محمد فی جبروت الأسماء، ثم الروح فی مدائن البقاء، ثم الحسین فی هذا الظهور الکبری. و لنا أسماء أخری فی ممالک القدم التی ما إطلع بها أحدٌ إلا الله الفرد العالم الخبیر. مُت بغیظک، یا أیها الغافل! إن شرافة التی قدرت للأسماء إنها کانت لنسبتها إلی نفسی العزیز العلیم. و ما إرتفع إسمٌ فی الملک[۵۱۲] إلا بتوجهه إلی

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.

شطری المقدس المتعالی العزیز المنیع. فو نفسی، کلُ إسمٍ خیرٍ یرجِعُ إلی نفسی و کلُ ذکر بدیع ینتهی إلی جمالی إن أنت مِن الموقنین.

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.

و لو تسمی دونی بکل الأسماء لن یصدق علیه، بل إن حقائق تلک الأسماء یلعنک حین الذی تخرج من فمک و یفرن منک و یرجعن إلی مقر الأقصی، هذا المقام المقدس الممتنع الرفیع. إنک لو تُسمی الظلمةَ نوراً هل یصدق ذلک الإسم علیها؟ لا فو رب العالمین! أو تسمی الخزف بالذی هل ینبغی هذا الإسم له؟ لا فو ربک الرحمن الرحیم! أتعترض بالذی کلُ الأسماء سجادٌ لطلعته و لن یتحرکن إلا بإذنه و لن یستَضیئن إلا ببهائه المشرق المتعالی المقدس اللائح المنیر. خَف عن الله و لا تتبع هویک و لا تتعرض بالذی قدسه الله عن کل إسم و رسم، ثم عن کل ذکر و بیان و جعله بنفسه مُدلاً لنفسه و بذاته معترفاً لذاته العزیز المنیع.

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.

إن ربک قد خلق ملکوت الأسماء کخلق کلِ شیءٍ بقوله کُنْ فَیَکُونُ لو أنت من الناظرین. و لو یشاء لَیرجعها إلی عدم البحت و إنه لهو المقتدر علی ما یشاء و إنه لهو العلیم الحکیم. إسمع قولی و تُب الی الله الذی خلقک لعرفان نفسه و لا تجادل بأمره بعد ظهوره و لا تکن من المغلین! طهر قلبک، ثم أذنَک لتسمعَ نَغماتِ الله من لسانه الأطهر الأنور الصادق[٦١٢]الأمین! هل تظن بأن غیره یقدر أن یأتی بمثل ما أتی؟ لا فو نفسه المهیمن القیوم! أو دونه یقدر أن یتکلم تلقاء الوجه؟ لا فو جماله العزیز المحبوب! إنه لن یشتبهَ بدونه و ما یظهر منه لَیکون مقدساً عن کلِ ما ظهر فی العالمین لو أنتم تعلمون.

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

قل: إنه مرةً یُسمی نفسه بکل الأسماء و مرةً ینزهها عنها و عن کلِ ما خُلقَ بین السموات و الأرض و عن کلِ ما کانَ و ما یکون. قُل: کلُ الأمور فی قبضَته. یفعل ما یشاء بأمره، و مَن قال لِمْ و بِمْ فقد کفر بالله المقتدر المهیمن القیوم. خَف عن الله و لا تتبع سبیل أول مَن أعرض بالله. تجنب منه، ثم أستغفر ربَک لعل یهب علی حقیقتک ما یذهب به روائحِ هولاء و إنه لهو الغفور العطوف. إن سمعتَ فلنفسک و إن أنکرتَ و أعرضتَ فعلیها. فإن ربک الرحمن

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.

لغنی عما فی الأکوان و إنه لهو المقدس المتعالی العزیز المحمود.

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.

بدان که آنچه لفظ بهاء در کلمات الله بوده به جهت هیکل معین مشخص مشهود ظاهر واضح نازل شده. و کل رحمت الیوم از برای کسی است که مؤمن باشد به او، و جمیع نقمت از برای نفوسی است که به او موقن نشوند و معرض گردند. بلکه آن اسمائی را، که درباره اول مُعرض شنیده و به او راجع کرده، جمیع مخصوص این ظهور بوده، و معرضین من حیث لا یشعر[۷۱۲] تحریف نموده اند. و نیست این ظلم مگر از آن اصل شجره اعراض و فساد.

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

و از اینها گذشته اگر ذکری از این ظهور در بیان نباشد به زعم تو و مرشدینت و لفظ بهاء هم در کتاب نازل نگشته باشد، چه ضرر به ظهور دارد؟ می فرماید: من به همان حجت نقطه اولی ظاهر شده ام، بل اعظم لو أنتم تشعرون. و والله الذی لا إله إلا هو که ابداً دوست نداشته اند که جز به نفس ظهور و آیات منزله احدی در اثبات امرشان استدلال نماید. بلی، این سؤال شما

در وقتی جایز که صاحب ظهور بفرماید بی‌نه من اسم من است، فتعالی مَن ذلک. بی‌نه نفس ظهور بوده و خواهد بَود و مِن دونه ما ظهر مِن عنده و نزل مِن لدنه. و این است آن حَجّتی که جمیع انَبیا و رسل به آن مبعوث شده اند. و مَن أعرض فقد أعرض عن الله بارئه و کفر بآیاته و کان من المشرکین من قلم الله علی اللوح مذکوراً.

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.

و خود نقطه بیان هم - روح ما سواه فداه- جز به آیات استدلال نفرموده اند، چنانچه در مجالس عدیده ایشان را حاضر نمودند و برهان طلبیدند، جز به آیات از آن مکمن اسماء و صفات ظاهر نشد. و هر یک از عباد هم که طلب حجت و برهان نمودند جواب صادر که: به آیات الهی ناظر باشید. چه که حجت لم یزل آیات الله بوده و کل مَن علی الأرض را همین[۸۱۲] حجت کافی است. ودر این ظهور اعظم اکثری از ناس آنچه خواسته اند مشاهده نموده اند، چه از آیات منزله الهی که احدی شبه آن ندیده و چه از بیانات علمی‌ه و خوارق عادتی‌ه. مع ذلک به حقیقت و ذات و کینونت و نفس نقطه اولی کافر شده اند و شاعر نیستند. تازه ذکر اسماء مذکور می دارید. لازال ناس از سلطان معلوم معرض بوده اند و به موهوم انفس خود مقبل.

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."

این که نوشته: اگر به جهت مسمّای بعینه و شخص به خصوص است در کجای بیان و به چه عبارت است؟ لذا خالصاً لوجه الله این عبد بعضی آیات منزله، که از سماء مشیّت علی اعلی در این اسم مبارک اعز اقدم و ظهور امنع اقدس نازل شده، ذکر می نمایم. اگر چه والله الّذی لا إله إلا هو هرگز جمال ابهی جز آیات منزله، که از سماء احدیّت نازل است، حجّت و میزان امر نفرموده اند. اگر چه همین کلمات را اعتراضاً علی الله ذکر نموده و ابداً مقصودت فهمیدن نبوده، لذا این عبد هم اتماماً لحجّة الله بعضی کلمات منزل بیان را ذکر می نمایم. و إنّک لو لم تهتدی بها، کما ما إهتدیت من قبل، لعل یهدی بها عبادٌ آخرون. اگر چه حجّت نفس او بوده ولکن می خواهم همین قدر بر خود تو معلوم شود که از آن اشخاصی هستی که می فرماید: (وَ إن یَروا کُلَّ آیَة[۹۱۲]لَم یُؤمنُوا بِهَا) و در مقام دیگر قوله تعالی: (إنَّ الَّذینَ حَقَّت عَلَیهِم کَلمَةُ رَبِّکَ لا یُؤمنُونَ وَ لَو جَائَتهُم کُلُّ آیَة حَتّی یَرَوا العَذَابَ الأَلیمَ)

418. As the sun of the east

چه که شمس مشرق و به صد هزار

اشراق و انوار مضیء، و نقطه بیان هم در جمیع الواح می فرماید او را به خود او بشناسید و به آیات او، و فی الحقیقة بر کل نفوس حرام است که به غیر نفس اقدس امنع و ما یظهر من عنده به او استدلال نمایند. ولکن این عَبد این ارتکاب را حمل می نماید و از سلطان قدم چشم عفو داشته و دارم. و اگر این عبد بخواهد آنچه در این فقره که خواسته ذکر نماید، الواح کفایت نکند چه که لا یُحصی از جبروت بقا نازل. لذا به چند فقره اکتفا می رود و آن این است:

shines with a hundred thousand rays of light, and the Point of Explanation in all the Tablets says to recognize Him by Himself and by His verses, and in truth, it is forbidden for all souls to argue for Him by anything other than the Most Holy Self and what appears from Him. However, this servant bears this transgression and has and will continue to have the eye of forgiveness from the authority of the past. And if this servant wants to mention what he has requested in this passage, the Tablets would not suffice, for they cannot encompass what has been revealed from the power of eternity. Therefore, he will content himself with a few passages, and they are as follows:

قوله - عز کبریائه -: و إن بمثل ذلک نزلنا القرآن من قبل ولکن‌کم کنتم عن مرادی محتجبَون. ذلک ما طاف اللیل و النهار علیه ثمانیة واحد و أنتم به فی العبادة تتوحدون و کنتم عن سره بعد ما قضی لَمحتجبون. ذلک میزان الهدی فی البیان. أنتم به مؤمنون إلی حین مایشرق شمس البهاء. ذلک ظهور الله، إن تعملن به لَمؤمنون و أنتم فی الرضوان خالدون، و إلا أنتم فانیون.

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.

و الیوم ظهور الله ظاهر و شمس بهاء از افق اعلی مشرق و مضیء و معرضین فانی و معدوم صرف، چنانچه مشاهده می نمائید، لو تکونن [۰۲۲] من المُنصفینَ کذلک کان حیاً فی الأفق الَأبهی لو أنتم

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

تقدرن أن تکونن مِن السامعین أو تکونن من الناظرین. أُقسِمکَ بالله الذی أنطَقَ کلَ شَیءٍ بثناء نفسه که بعد از این کلمه محکمه و آیهٔ متقنه و این ظهور عز ربانیه دیگر از برای نفسی مجال اعراض و یا توقف مانده؟ لا فو نفسه الحق لو أنتم تعلمون. در مقام دیگر می فرماید قوله - جل إجلاله و عز إعزازه -: مِن أول ما تطلع شمس البهاء إلی أن تغرب خَیرٌ فی کتاب الله عن کل اللیل إن أنتم تُدرکون. ما خلق الله مِن شیء إلا لِیومئذ إذ کلٌ للقاء الله، ثم رضائه یعملون.

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.

بصر اطهر باید تا به منظر اکبر ناظر شود و معنی کلمات الهی را ادراک نماید. بشنو نداء سلطان بیان را که به کمال تصریح ظهور بعد را ذکر فرموده اند، که لعل آن هیاکل اضلال بعد از ظهور توقف ننمایند و شبه و مثل و نظیر برای مظهر توحید نبینند. چه که توحید ذات محقق نشود مگر به مظهر ظهور، و تنزیه الهی از اشباح و امثال مبرهن نگردد مگر به مظهر ظهور. و اگر از برای مظهر ظهور شبه و ند و مثلی ملحوظ گردد تنزیه ذات قدم از مثلیت معین نگردد و تقدیس نفسش از اثنینیت محقق نیاید. فاستحی عن الله و لا تجعل له شریکاً فی الملک.[۱۲۲] إنه کان واحداً فی ذاته و کان الله علی ما أقول شهید. و در این مقام می فرماید قوله - جل کبریائه -: و لقد قرُب الزِوال و إنکم أنتم ذلک الیوم لا تعرفون. و مَن یکُن لقائُهُ ذاتَ لقائی لا ترضین له ما لا ترضی نفس لنفس.

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 can-

not 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!

مع ذلک کل از حدود خود تجاوز نموده و به وصایای الهی‌ه اعتنا ننمودند و راضی شدند آنچه را که یهود از برای روح راضی نشد و همچنین امت فرقان از برای نقطه بیان راضی نشده. و این نیست مگر از جهل و عدم بلوغ، و اگر تا حال نشنیدی حال بشنو و از حق شرم نما! از شمال ضلالت به یمین هدایت راجع شو! عَنقریب تو و امثال تو و آنچه به آن تکلم نموده اید فانی خواهید شد، چنانچه الیوم فانی هستید. چه که هر نفسی که بین یدی الله مذکور نیست کل اشیاء بر فنای او شهادت می دهند. طهر نفسک عن الدنیا و لا تقُل ما لا علمتَهُ و لا تذکر ما لا عرفته. فاعرف حدک و مقدارک و لا تجاوز عن شأنک!

423. They explicitly state that the appearance of the sun at the zenith is near, and you do not recognize and

تصریح می فرمایند که ظهور شمس در قطب زوال نزدیک است و شما آن روز را نمی شناسید و ادراک نمی نمائید، چنانچه

perceive that day, just as you have not perceived and known it. And they have never mentioned the appearance of the subsequent beauty in any way except in explicit statements. Unlike the previous books, which all mentioned ambiguous allusions, the fingers of power broke all those veils in the appearance of the sixtieth and explicitly mentioned the appearance of the next one without any hint. The matter that they have entrusted to the sight of the servants and their understanding is that they have mentioned it differently in terms of its nearness and distance. Although, in essence, all the different words refer to the same point and there is no noticeable difference, it has been mentioned differently in appearance for distinction, just as they have mentioned "mustaghath" in one place. And in one place, they say that it does not reach Mustaghath, and it is hoped that it will be elevated before the word of God. In one place, they say that no one knows about the appearance except God; whenever it happens, they must fully confirm the truth. And in one place, they say that if it wants to appear at this time, it is free to do so, and no one has the right to say "why" and "because of what." And to one of the letters in which the question about that greatest appearance was asked, they say that perhaps you will perceive his meeting. And likewise, a tablet was revealed from the heaven of will and they said to observe the next appearance in the school of the house.

ادراک ننموده اید و عارف نگشته اید. و ابداً آن جمال قدم در ذکر ظهور بعد جز تصریح بیانی نفرموده اند. بر خلاف کتب قبل که جمیع به اشارات[۲۲۲]مُعضله ذکر فرموده اند، انامل قدرت در ظهور ستین جمیع آن حجبات را خرق نمود و ذکر ظهور بعد را در جمیع بیان تصریحاً من غیر تلویح فرمود. امری را که به بصر عبَاد و درایتهم گذارده این است که در قُرب و بُعد آن مختلف ذکر فرموده اند. اگر چه در باطن جمیع کلمات مختلفه به نقطه واحده راجع و ابداً اختلافی ملحوظ نه، ولکن همین قدر که بر حسب ظاهر فی الجملة مختلف ذکر شده جهت امتیاز بوده، چنانچه در مقامی ذکر مستغاث فرموده اند. و در مقامی می فرمایند که به مستغاث نمی رسد و امید است که از قبل کلمة الله مرتفع گردد. و در مقامی می فرماید چه کسی عالم به ظهور نیست غیر الله، هر وقت شود باید کل تصدیق به نقطه حقیقت نمایند. و در مقامی می فرمایند که این حین اگر بخواهد ظاهر شود مختار بوده و لیس لأحدٍ أن یقول لِمَ و بِمَ و به یکی از حروفات که سؤال از آن ظهور اعظم نموده می فرماید شاید تو لقای او را ادراک نمائی. و همچنین لوحی از سماء مشیت نازل و فرموده اند در مکتب خانه ظهور بعد ملاحظه فرماید.

و این اختلافات ظاهری‌ه قولی‌ه کل به کلمه محکمه رفع می شود. و تحذیر بلیغ می فرمایند که در حین ظهور آن جوهر مقصود بما نزل[۳۲۲] فی البِیان ناظر نباشید، بلکه به نفس ظهور و ما یَظهر من عنده ناظر باشید. و بر صاحبان بصر معلوم بوده که قبل و بعد و قرب و بُعد در ساحت حق نبوده و نخواهد بود، چنانچه زمن اولین و آخرین را اگر بخواهد در یک آن مبعوث فرماید قادر بوده و خواهد بود، چه که این حدودات در خلق مذکور، چنانچه خمسین الف سنه قیامت در ساعتی منقضی شد.

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.

ای بی هوشان خمر جهل و غفلت، تا کی در ظلمات سالکید و به هوای نفس عامل؟ دل از تحدیدات بشری‌ه بردارید و به مقر سلطان احدی‌ه ناظر شوید که شاید به مقام (إعرِفُوا اللهَ بالله) وارد گردید و از چون و چرا فارغ آئید. از شمس سؤال ننمائید که اسمت چی است و دلیل ضیائت چه؟

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?"

ای بی بصر، دلیل اشراقش اشراقش و برهان ضیائش ضیائش بوده و خواهد بود. بشنو کلمه علیم خبیر را که تصریحاً اخبار فرموده که در این ظهور قدس صمدانی کل هالک إلا الذینهم تمسکوا بفُلک القدم فی هذا الظهور الأعظم و إنهم لَأهلُ سفینة القدس عند الله المقتدر العلی العظیم. و مَن تمسک بهذا الفلک فقد نجی و مَن أعرض فقد غرق. و إن هذا لتنزیل مِن لدن علیمٍ

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

خبیر.

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.

قوله – جل إجلاله و عظم إستقلاله - :یا ملاء الأنوار،[۴۲۲] إنا نحن تالله الحق ما ننطق عن الهوی و ما ننزل حرفاً من ذلک الکتاب إلا بإذن الله الحق. إتقوا الله و لا تشکوا فی أمر الله فإن سر هذا الباب مستوراً تحت عَماء السطر و مرقوماً ما فوق حجاب الستر بأیدی الله رب الستر و السطر. و لقد خلق الله فی حول ذلک الباب بحوراً من ماء الإکسیر محمر بالدهن الوجود و حیواناً بالثمرة المقصود. و قدر الله له سفناً من یاقوتة الرطبة الحمراء و لا یرکب فیها إلاَ أهلُ البهاء بإذن الله العلی. و هو الله قد کان عزیزاً و حکیماً. هنالک یحمل عرش الله ملئکة العماء فی الأنفس الثمان. و قد کان الحکم فی أم الکتاب مشهوداً. فسوف یُعرضون المُجرِمون علی الرحمن فی حول العرش علی الحق بالحق رمزاً.

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."

اگر ادراک می داشتید به همین آیات منزلات که در قیوم کتب نازل شده، جمیع در سبیل این ظهور کلیه الهیه جان ایثار

428. If you had understood, you would have offered your lives entirely for the sake of this Divine Man-

می نمودید، ولکن اخذ شعور از امثال آن نفوس کل شده بما إکتسبت أیدیکم. لذا از فیوضات رحمن و نیسان حکمت حضرت سبحان در این ربیع روحانی و سلطان فصول و ای‌ام الهی محروم گشته اید و از رضای ملیک علام دور مانده اید و در تیه شهوات و روضه اشارات مثل حیوانات به چریدن مشغول. باری الیوم جز راکبین این فُلک عز صمدانی احدی عند الله[۵۲۲] مذکور نه. این نفوسند که اقل از کبریت احمرند. و زود است که مشاهده نمائی که اکثر از ناس من حیث لا یشعر در غمرات بحر جهل و اعراض مستغرق شوند و از فلک الهی محروم مانند إلا عدة معدودات. دیگر تا چه زمان ارياح فضلی‌ه به وزیدن آید و بر هیاکل مردگان نفس و هوی مرور نماید و ایشان را حیات بخشد و به شطر احدی‌ه متوج‌ه سازد.

ifestation, 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?

و بعد که می فرماید حمل می نماید عرش پروردگار را ملئکه عماء در انفس ثمانی‌ه، همان برهانی است واضح که اهل بیان موقن به این ظهور نشوند إلا قلیل، چنانچه به ثمانیه ذکر فرمود، چه که در اول هر ظهور چنین بوده، تخصیص به این ظهور نداشته و ندارد. و مقصود از عرش در این مقام امر الله بوده و خواهد بود، و کلمة الله بوده و خواهد بود، و اول ما یتفوه به لسان الله بوده و خواهد بود. و آن کلمه ای است که به فزع آیند از او کل من فی

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

السموات و الأرض و منصعق شوند کل مَن فی جبروت الأمر و الخلق. و آن کلمه ای است که به ثقل اکبرْ نامیده شده در الواح الله و هر نفسی قابل حمل آن نه. و آن کلمه ای است که بعد از ظهور آن کل قبایل به نوحه آیند و ارکان کل شیء متزلزل شود. و احدی قابل حمل این عرش نه مگر ملائکه عماء که به اعانة الله این امانت اکبر را حمل نمایند و به قبول آن[۶۲۲] هیاکل امر الله ظاهر شود و کلمه ابدع اعظم تنطق فرماید.

is the Cause of God, and it has been and will be the Word of God, and it has been and will be the first thing to be uttered by the tongue of God. That Word is the one that will cause all those in the heavens and the earth to be terrified and all those in the domain of command and creation to be struck down. That Word is the one referred to as the "heaviest weight" in the Tablets of God, and not every soul is capable of bearing it. That Word is the one after whose appearance all tribes will lament and the pillars of all things will tremble. No one is capable of bearing this Throne except the angels of the Unseen, who, with the aid of God, carry this greatest trust and, by accepting it[226], reveal the structures of the Cause of God and utter the most wondrous, supreme Word.

و در یک مقام عرش نفس ظهور است که ما بین ناس مشهود، چه که آن آیه توحید و جوهر تفرید در مقر خود واحد بوده و احدی با او نه. (کان الله و لم یکن معه مِن شیءٍ.) در آن مقام عرش نفس ظهور است و ملائکه ثمانیه مدلین بر این اسم مبارک ابدع امنع، چنانچه عددش با عدد بهاء من غیر همزه مطابق. و در حقیقت اولیه حامَل آن عرش جز نفس مقدسش نه.

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.

عرش او را این زمان جز ذات او می نیارد حمل، این از من شنو
و این فرد از اشعاری است که از لسان

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.

ابدع احلی در عراق جاری.

و درِ مقام دیگر عرشِ اولِ مَن آمن استِ و اول مَن حضر و اول من بعث و اول مَن حمل. او است اول خلق و اول ناطق و اول بصیر و اول سمیع و اول عارف و اول موقن و اول خبیر. و سمع او باب سمع الهی است از برای کل وجود، و هر سمعی به آن باب داخل نشد از اهل سمع نیست و عند الله اصم مذکور. و همچنین بصر او باب بصر الهی است از برای کل نفوس. و همچنین علم او باب علم الهی است در ما بین بری‌ه او. و همچنین قدرت او باب قدرت صمدانی است و لسان او باب لسان الهی و قلب او باب قلب الهی و عرفان او باب عرفان الهی. و به قول[۷۲۲]او ظاهر می شود آنچه مستور بوده، و به طلب او کوثر حیوان افاضه می شود، و به توج‌ه او سحاب رحمت رحمانی اعطای فیض نماید، و به استماع او کلمه الهی‌ه از مخزن علم احدی‌ه ظاهر شود. اگر قدری به شعور آئی و به همین فضل و عنایتی، که به ذکر اول و کلمه اولی‌ه و دره اولی و رکن قضاء و مستسر عماء عنایت شده، بر عنایت و رحمت و کرم و فضل حق فی الجملة مطلع می شوی.

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.

باری کور را با بصیر مشابهتی نبوده و کر را با سمیع مناسبتی نه. در این آیه منزله معانی لانهایة مستور، ولکن تا تشنه سلسبیل معانی یافت نشود ساقی احدیه کأس معنویه باقیه بذل ننماید. و ملاحظه کن که به چه تصریح احوال معرضین و مجرمین در کتاب الهی نازل شده و معنی آیه منزله مبارکه مشهود گشته، و آن مجرمین از اهل بیان بوده و خواهند بود. و آنچه ضر بر جمال رحمن وارد شود از اهل بیان وارد خواهد شد، چنانچه به نقطه بیان وارد نشد مگر از اهل فرقان. ولکن فو الله الذی لا إله إلا هو که بر این ساذج قدم در کل حین وارد شده آنچه بر احدی وارد نشده. و اگر اهل بیان بصیر بودند همان آیه مبارکه إننی أنا حیٌ فی الأفق الأبهِی کل را کفایت می نمود و همچنین کل من فی السموات و الأرض را.

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.

روحی لنفسه الفدا! ما قص[۸۲۲]فی نُصحه أهلَ البیان و تبلیغه إیاهم. در هیچ عصر و عهدی ظهور قبل به این تفصیل و تصریح ظهور بعد را ذکر ننموده، چنانچه جمیع شاهد و گواهید لو أنتم تُنصفون. بشنو ذکر این عبد را و از ظلمات فوق

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

ظلمات خود را نجات ده و از برای دو روزه فانیه خود را مستحق عذاب لانهایه منما و در دین الله و أمره به تحریف مشغول مشو. نیکو است این فرد در این مقام:

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:

گرد دین به هر صلاح تن به بی دینی
متن تخم دنیا در فضای دین به مکاری مکار

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.

جمیع آیات منزله را منتهی به این کلمات ابدع امنع اقدس اعلی، که از سماء عز نقطه اولی نازل شده، می نمایم که شاید نفحات قدسش قاصدان حرم رحمن و عاشقان جمال سبحان را معطر نماید. اگر چه امثال آن نفوس نفحاتش را نیابند ناظراً إلی نفوس المشتاقین ذکر می شود. قسم به ملیک آفاق که هر سمعی استماع نماید به حیات بدیعه فائز شود و از اصغای کلمات ما سوی الله منقطع گردد، و هر قلبی ادراک نماید البته منبع علوم نامتناهیه الهیه شود. و اصرح از آن ممکن نه تا ذکر گردد، و ابین از آن از ملکوت لسان تا حال ظاهر نشده.

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.

و چه قدر مشابه است این ذکر و ثنای نقطه اولی با حکایتی که از شیخ احمد

437. How much this mention and praise of the first point resembles the

مرفوع - علیه بهاء الله - مذکور است. چنانچه در سفری که به حج[۹۲۲]تشریف برده به حاجی محمد اسمعیلِ نامی ساکن در ارض صاد فرموده بودند: سلام مرا به حضرت باب برسان! و حضرت را به اسم مبارک ذکر فرموده بودند و مقصود جناب شیخ جز هدایت آن نفس و نفوس نبوده. آن شخص بعد از کلام حضرت شیخ متحیّر شده که مقصود کی است و به چه جهت این کلمه طیّبه از لسان مبارک ظاهر شده، تا آن که از سفر حج مراجعت نموده و سنین معدوده منقضی شده و حضرت اعلی به ارض صاد وارد شدند و ذکرشان مابین ناس مرتفع که شخصی پیدا شده و ادعای بابیّت نموده. آن وقت آن شخص متنبّه شده که مقصود شیخ چه بوده.

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.

ولکن امثال شما از این بیانات واضحه لایحه مشرقه مضیئه متنبّه نشده و نخواهید شد. قوله - عز إعزازه -: أنتم قدامَ طائفة تظهر فیها النقطةُ لا تقدمون، إنهم کانواً مؤمنین. قل: أولئک خیرُ مَن علی الأرض. و لو علم الله خیراً منهم فی الإیمان لَیظهرِه منهم. أنتم إلی أبیه و أمه و ما کان معه و مَن آمن به مِن أولی قرابته من الله تسلمون. أن أنتم تحسَنن بکل نفسٍ لَعلکم تُدرکون هذا قبل أن یظهر، و بعد ذلک أنتم ستدرکون و تعلمون. علیک، أن یا بهاء الله، ثم أولی قرابتک ذکرُ الله و ثناء کل شیءٍ فی کل حین و قبل حین[۰۳۲] و بعد حین.

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.

و مقصود نقطه بیان از این آیات آن که اراده فرموده اند که اصل ظهور را معیّن فرمایند. حال ای بی انصاف، ملاحظه کن که به چه ادب امر فرموده اند. به اهل بیان می فرمایند: شما قدام طایفه که آن نقطه اولیه از آنها ظاهر می شود تقدم نجوئید. می فرماید: اگر از مؤمنین باشند، و به این بیان آخر حبل انتِساب منتسبین این ظهور که الیوم از حق مُعرضند منقطع، چنانچه تصریحاً فرموده و می فرمایند: آن طایفه بهترین طوایف روی ارضند، چه که اگر طایفه در ارض از آن طایفه بهتر بود هرآینه آن طلعت احدیه و کینونت الهیه از آن طایفه ظاهر می شد. و امر می فرمایند که اهل بیان به اب و ام آن نیّر اعظم و همچنین ذوِی قرابه او از کسانی که مؤمنند به او مِن قِبَل الله سلام برسانند.

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

از احمقی ملاء بیان بعید نیست که بگویند اب و امی که حال موجود نه، سلام الهی به چه محل راجع می شود؟ ای بی بصران، همان حین که از لسان رب العالمین سلام نازل به مقرش وارد، و این تأکید در بیان نظر به آن بوده که امری در ظهور واقع نشود که آن ساذج قدم را محزون نماید. و بعد از این وصایای الهیه و آداب

مذکوره و کلمات ممتنعه منیعه نفس اقدس اطهر متوجهاً[۱۳۲] إلی مقر الظهور و إلی ذوی قرابته ذکر و ثناء فرموده اند. فو الله به ملاحتی این کوثر بیان از لسان رحمن جاری شده که اگر به قطره آن کل من فی السموات و الأرض خالصاً لوجه الله فائز شوند، جمیع از آن خمر الهیه سرمست شده به شطر قدم توجه نمایند و ما سوایش را معدوم و مفقود و لاشیء محض مشاهده کنند.

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.

به نص طلعت اعلی - روح ما سواه فداه - کل مأمور شده اند به ثناء و سلام در حین ظهور، ولکن احدی به آن موفق نشده و نصح الهی را لغو شمرده اند و وصی‌تش را از قلب محو نموده. بلی، اگر به ثناء و سلام در بین یدی ملیک علام حاضر نشده اند، ولکن به سنان و سهام از کل اطراف هجوم آورده اند. و لله الأمر من قبل و من بعد و علیه یثنی نفسه وذاته لو أنتم من العارفین. و چون احدی به این ثناء موفق نشد که من قبل الرحمن ابلاغ دارد، لذا کینونت سبحانی در این ظهور بدع رحمانی خود من قبل الله بر نفس خود ابلاغ ذکر و ثناء فرموده اند. قوله - جل ثنائه -: أن یا محبوبَ البهاء، بلغْ ذکرَک و ثنائک، ثم ثناء کل شیء من قبلک علی نفسی لیثبت قولک فی العالمین و یظهرَ آیاتک للعارفین. و إذاً أقول: علیک، یا محبوبَ البهاء، ذکرُ الله و ثنائه، ثم ثناء أهل ملاء الأعلی و ثناء[۲۳۲]

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

أهل مدائن البقاء، ثم ثناء أهل لجج الكبرياء، ثم ثناء العالمين فی کل حین و قبل حین و بعد حین و حین حین!

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!"

در این مقام از جبروت ابهی این کلمات ابدع احلی فی المناجات مع الله العلی الأعلی نازل: علیک، یا بهاءَ الله محبوب البهاء ذکر الله و بهائه، ثم بهاء أهل ملاء الأعلی، ثم بهاء أهل مدائن البقاء، ثم بهاء کل الأشیاء، ثم بهاء نفسک لنفسک بنفسک، و بهاء هذا البهاءِ الذی ظهر لنصرک بین العالمین. فیا محبوبَ البهاء، فو عزَتک و جلالک، إنک ما قصرتَ فی تبلیغک عبادَک و تدبیرک بریتَک و ما أردتَ فی کل ذلک إلا خضوعهم بین یدی سلطان أحدیتک و الخشوع عند ظهورات أنوار وجهتک. فو عزتک، یا محبوبی، إنی أجد نفسی خجلاً عما بلغته لظهوری بحیث ما تنفستَ إلا بذکری و ما تکلمتَ إلا لإثبات أمری و ما جری من قلمک إلا ما کان فیه مقصودُ نفسک ذکری و ثنائی. و فی کل شأن ظهر منک ما یکون مُدلاً لنفسی و صریحاً فی ظهوری و حاکیاً عن جمالی.

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 in-

tended nothing but their submission before the authority of Your Oneness and their humility in the presence of the manifestations of the lights of Your Countenance. By Your Majesty, O my Beloved, I find myself unworthy of what You have conveyed for my appearance, as You have not breathed but in My remembrance, nor have You spoken but to establish My Cause, and nothing has flowed from Your pen except what had in it the purpose of Your own mention and praise. In every situation, what has appeared from You is a guide to Myself, explicit in My appearance, and a narrator of My beauty."

443. And yet, how can I mention You, O my Beloved, after what has happened, by Your Majesty, with the recurrence of trials and the succession of tribulations? I will not find an opportunity to weep for myself, let alone praise Your Exalted, Great Self. Whenever I want to praise You or draw near to You with the wonders of Your remembrance, the enmity of Your enemies and the defiance of the tyrants among Your creation prevent me. If I turn to the right, I find a book of the imprisoned from one of Your creatures, in which the foundations of all things are disturbed, then the foundations of the kingdom of Your Beautiful Names. And whenever I turn to the left, I find a book of the wicked, in which the realities of Your chosen ones and the hearts of Your Prophets cry out, lament, and moan.

After all this, You have com-

و مع ذلک کیف أذکرک، یا محبوبی، بعد الذی فو عزتک لَترادف القضایا و تتابع البلایا؟ لن أجدَ من فرصة لأبکی علی نفسی و کیف[۳۳۲]ثناء نفسک العَلی العظیم. کلما أرید أن أثنیک بثناء أو أتقرب إلیک ببدایع ذکرک یمنعنی غل أعدائک و إعراض طغاة بریتک بحیث لو ألتفتُ إلی الیمین أجدُ کتابَ السجین من أحد من خلقک و فیه ما إضطربت عنه أرکان کل شیء، ثم أرکان ملکوت أسمائک الحسنی. و کلما أتوجه إلی الیسار أجد کتاباً من الفجار. و فیه ما صاحت و ضجت و ناحت حقائق أصفیائک و أفئدة أنبیائک بعد الذی إنک أمرتَ ملاءَ البیان الذین یدعون الإیمان بنفسک و الإقرار بفردانیتک و الإذعان عند ظهورات أنوار عز وحدانیتک بأن یکتبَ کلُ نفس فی کل واحد کتاباً فی إثبات أمرک فی هذا الظهور الذی به أشرقت شمسُ العزة و الإقتدار عن أفق سماء عز رحمانیتک لیتذکرن به العباد و ینتظرن هذا النباء الذی بشرتهم فی کل ألواحک و زبرک و صحائف مجدک

بقولک الحق مخاطباً لملاء البیان: و أنتم فی کل واحد کتابًا اثبات لمَن نُظهره بعضُکم إلی بعض تکتبون لعلَّکم یومَ ظهوره بما تکتبون لتعملون.

manded 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."

و إنهم، یا إلهی، نبذوا أحکامک عن ورائهم و نسوا ما نصحتهم به فی ألواحک. فیا لیتَ کانوا قانعاً بذلک، بل کتب کل واحد[۴۳۲] منهم کتاباً إحترقت عنه نفسک و حقائقُ کل شیء و أکبادُ المقربین من أحبائک و المقدسین من أصفیائک. و إنتشروه فی البلاد لیضیع به حرمةُ الله بین بریته و عزة الله بَین خلقه و إحترامه بین عباده. فو عزتک، یا محبوبی، ما ادرکت صباحاً إلا و قد إرتد فیه بصری إلی ما إحترق به کبدی و إضطرب به نفسی و حزِن به قلبی. و بذلک بکیتُ بعیون سری و بَکَت ببُکائی عیون الذین کرمتَهم من بریتک و إصطفیتهم من بین خلقک و جَعلتهم مهابطَ وحیک و مخازن علمک و مظاهر أمرک و مطالع قدرتک و مکامن إلهامک و مشارق شموس إحسانک.

444. And indeed, O my God, they have cast Your ordinances behind their backs and forgotten what You advised them in Your tablets. If only they were content with that, rather each one of them wrote a book by which Your Essence, the realities of all things, and the hearts of those who are near and dear to You, and the sanctified among Your chosen ones, were burned. They spread it throughout the lands to make the sanctity of God vanish among His creation, the dignity of God among His creatures, and His respect among His servants.

By Your Majesty, O my Beloved, I have not perceived a morning without my gaze returning to what has

burned my heart, disturbed my soul, and saddened my heart. And thus, I wept with the eyes of my innermost secret, and the eyes of those whom You honored among Your creation and chose from among Your creatures, and made them the receptacles of Your Revelation, the storehouses of Your knowledge, the manifestations of Your command, the places of Your power, the abodes of Your inspiration, and the dawning places of the suns of Your benevolence, wept with my weeping.

445. And I have not experienced an evening without it bringing to me what has withheld the breezes of Your mercy from the realms of possibility and closed the doors of Your grace upon the faces of beings. By Your Majesty, O my Beloved, I have become bewildered in my affair and now see myself like a stranded whale on the earth, and hear the cry of my heart, O You in whose hands is the power of signs.

All this has come upon me after I called them to partake of Your gifts and bounties, informed them of the paths of Your command and Your pleasure, and instructed them to submit at the gate of Your mercy and enter the annihilation of the glory of Your oneness. And every time I called them, O my God, with what You inspired me of the wonders of Your words and the gems of Your verses, they arose to turn away in a manner that none could enumerate. And indeed, You have counted it with Your authority and knowledge.

و ما أدركت من مساء إلا وفيه قد ورد على ما منعت به نسمات رحمانی‌تک عن الممکنات و غلقت به أبواب فضلک علی وجوه الکائنات. فو عزتک، یا محبوبی، صرت متحیراً فی أمری و إذاً تشاهدنی کالحوت المتبلبل علی التراب و تسمع صریخ قلبی، یا من بیدک جبروت الآیات. و کل ذلک ورد علی بعد الذی دعوتُهم إلی شطر مواهبک و ألطافک و عرفتهم مناهج أمرک و رضائک و أمرتهم بالخضوع لدی باب رحمانی‌تک و الورود علی فناء عز فردانی‌تک. و کل‌ما ناديتهم، یا[۵۳۲] إلهی، بما ألهمتنی من بدایع کلماتک و جواهر آیاتک قاموا علی الإعراض بشأن لا یقدر أحد أن یحصیه. و إن‌ک أنت أحصیته بسلطانک و علمک.

فإذاً، یا محبوبَ البهاء و محیی البهاء و مشوق البهاء و ذکر البهاء و حبیب البهاء، فابکِ علی نفس البهاء! تالله إنها قد بقت فریداً بین خلقک و وحیداً بین عبادک و یفعلون به ما یریدون و لیس لی من ناصرٍ لیمنعهم عن فعلهم أو یطردهم عن حول حَرم قدسک و سرادق عزک و إجلالک. فلک الحمد فی کل ذلک و فی کل ما ورد علی نفسی فی سبیلک. ولو أن عبادک نزعوا عن هیکلی ثوبَ السرور و رداء البهجة و العزة و الحرمة، ولکن أعطیتَنی بفضلک ما لا یقدر أن یتصرف فیه أحدٌ و لو یجتمع علی خلق السموات و الأرضین. فلک الحمد علی ما أعطیتنی بجودک، یا محبوبَ قلبی و مقصودَ قلوبِ العارفین. و أنا الذی بحبک لن أجزعَ من شیء و لو یمطر علی سحابُ القضاء سهامَ البلاء. فوضتُ أمری إلیک و توکلت علیک و أنت حسبی و معینی و ناصری و بک إکتفیت عن الخلائق أجمعین. و الحمد لک إذ إنک أنت معبودی و معبود مَن فی العالمین.

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.

و ای کاش مهلت می دادند که جمال رب العالمین بثناء[۶۳۲] الله و ذکره مشغول شود. فو الله فرصت آن که بر نفس خود نوحه نماید از ظلم مشرکین نیافته تا چه

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 remem-

brance. By God, there has been no opportunity for it to lament for itself due to the oppression of the polytheists, let alone remember and praise. Although the Point of Expression has commanded all the people of expression to have a book inscribed in each unit, some reminding others of the sublime appearance of this Greatest Theophany in that book, which is a record for the affirmation of God's cause and a reminder for those souls so that they all become prepared to confirm and submit at the time of the appearance of the primary Will, the comprehensive Word, and the establishment of the ancient existence on the throne of the Divine Mercy.

As He, whose remembrance is exalted, has said, "You have in each unit a book of proof for whom We manifest, you write to each other, for on the day of his appearance, you will act according to what you write." However, what the people of expression have done is this: They have written all the Tablets of Rejection on the beauty of Unity at the head of the appointed time and divine promise, sent some to each other and sent some to the court of the throne. Among them, the heedless soul is oblivious to the Book of Sijjin, which is present before it. Woe to your loyalty, woe to your modesty, woe to your manners, woe to what your hands have acquired, O assembly of the heedless!

448. Observe, O people of expression, how much deliberation the Sovereign of the Realm of Destiny has ordained. Indeed, just as humans

رسد به ذکر و ثنا. مع آن که نقطه بیان کل اهل بیان را امر فرموده که در هر واحد بعضی به بعضی کتابی مرقوم دارند و در آن کتاب یکدیگر را به بدایع ذکر این ظهور اعظم متذکر دارند، که ذکری باشد آن کتاب لإثبات امر الله و تذکر آن نفوس تا آن که جمیع مستعد شوند از برای تصدیق و تسلیم در حین ظهور مشیت اولیه و کلمه جامعه و استواء کینونت قدمیه بر عرش رحمانیه، چنانچه فرموده قوله - عز ذکره -: أنتم فی کل واحد کتابَ إثبات لمَن نُظهره بعضُکم إلی بعضٍ تکتبون لأنکَم یومَ ظهوره بما تکتبون لَتعملون - ولکن آنچه اهل بیان معمول داشته اند این است که مشاهده می شود. در رأس میقات و وعده الهیه کل الواح ردیه بر جمال احدیه نوشته اند و بعضی به بعضی ارسال داشته اند و بعضی هم به ساحت عرش فرستاده اند. و از جمله کتاب سجین آن نفس غافل است که بین یدی حاضر شده. فأف لوفائکم، فأف لحیائکم، فأف لأدَبکم، فأف لما إکتسبت أیدیکم، یا ملاءَ الغافلین!

ملاحظه نمائید، ای اهل بیان، که آن سلطان سریر تقدیر[۷۳۲] چه مقدار تدبیر فرموده. بعینه مشابه آن که انسان طیور را نطق تعلیم می دهند، و والله اعظم از آن اهل

بیان را تعلیم فرموده اند. و اوقات مبارک را مصروف داشته اند که مباد در حین ظهور احدی وارد آورد امری را که سبب حزن آن قلب رقیق لطیف منیر شود. چنانچه در مقامی بعد از نصایح مشفقه متقنه محکمه می فرمایند قوله - جل إجلاله -: فإن مثله - جل ذکره - کمثل الشمس. لو یُقابلنه إلی ما لا نهایة مراياً کلهن لَیستعکسن عن تجلی الشمس فی حدهم. و إن لم یقابلها من أحد فیطلع الشمس و یغرب و الحجاب للمرایا. و إنی ما قصرتُ عن نصحی لذلک الخلق و تدبیری لإقبالهم إلی الله ربهم و إیمانهم بالله بارئهم.

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.

حال ملاحظه نمائید در آن بیان که فرموده اند در رأس هر واحد کتابی در اثبات ظهور بعد مرقوم دارند چه تدبیر فرموده اند. و همچنین در این بیان که می فرمایند اگر مرایای ما لانهایه مقابل شوند به شمس هرآینه تجلی در حد آن مرایا ظاهر، و اگر کل محتجب مانند شمس در کمال ضیاء و اشراق و انوار طالع و مشرق. چنانچه مشهود است به افاضه اش بر کل مرایا و انطباع کل از او بر قدرش نیفزاید. و همچنین اگر کل از او[۸۳۲]محتجب مانند نقصی بر او وارد نگردد. و تدبیر این بیان آن جمال رحمن این که اهل بیان در یوم ظهور و اشراق شمس معانی به مرایا متمسک نشوند، چه که وجود و عدم کل مرایا نزد آن شمس ممتنعه منیعه فی حد سواء بوده.

449. Now observe the deliberation they have ordained in that statement, where they say that at the beginning of each unit, they have a book inscribed for the affirmation of the appearance (of the Manifestation). And similarly, in this statement where they say, if our mirrors face the sun infinitely, the sun's radiance appears in the limits of those mirrors, and if all are veiled, the sun rises and sets in its full brightness and illumination, and its light is unaffected. As it can be seen, its effulgence is upon all mirrors, and the impression of all from it does not increase according to their capacity. And similarly, if all are veiled from it, no deficiency befalls it. The plan

for this statement, in the beauty of the Merciful, is that the people of expression would not cling to the mirrors on the day of the appearance and illumination of the sun of meanings, for the existence and non-existence of all mirrors are equal and the same in the presence of that sun, which is inaccessible and protected.

450. Oh, would that the Point of the Beginning were then, and you bear witness that you have made mirrors for yourselves and have set them as a measure for knowing the One without whom their realities and essences would not have been created. You have transgressed in the matter of God and clung to validating your own selves by validating the mirrors of those veiled. Woe to you, O people of injustice and negligence! Despite these clear explanations and precise, well-founded plans, after the completion of the first unit and the appearance of the luminous horizons, they broke all of God's covenants and rose up with hypocrisy, forgetting divine advice and plans. It is as if they have taken them in jest; woe to them for what they have committed in the face of the Exalted, the Great God.

فیا لیتَ کان نقطةُ الأولی حینئذٍ و یشهد بأن‌کم إتخذتم لأنفسکم مراياً و جعلتموها میزاناً لمعرفة ال‌ذی لولاه ما خُلقت حقائقهن و کینوَناتهن. و أسرفتم فی أمر الله علی شأن عل‌قتم تصدیقَکم نفسَه بتصدیق مرایا المحتجبین. فویلٌ لکم، یا معشر الظالمین و الغافلین! مع این بیانات واضحه لایحه واین تدبیرات محکمه متقنه آن شمس عز احدی‌ه بعد از اتمام واحد اول و ظهور نی‌ر آفاق، کل میثاق الله را شکسته به نفاق برخواستند و تدابیر ونصایح الهی را فراموش نمودند. کأن‌هم إتخذوها هزواً، فویلٌ لهم بما إرتکبوا تلقاء وجه الله العلی العظیم.

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,

و این که نوشته بودی که: اگر اوصاف نازله به جهت اسم بها است، این اسم از اسماء الله و تعریفات اسماء الله اختصاص به این اسم مبارک نداشته و إستهزاءً علی الله ذکر میرزا کمال و میرزا جمال نموده بودی و بذلک صرتَ من أول مَن إستهزء علی فطرة البدیع، ثم علَی الخلیل[۹۳۲]، ثم علی الکلیم. تالله إن‌ک أنت أول مَن إستهزء علی الروح، ثم إستهزء بمحمد رسول الله، ثم

إستهزء بعلی حین ال‌ذی فلق فجر المعانی و أشرقت شمس البیان بسلطنة الله المهیمن القیوم. و کنتَ أولَ مَن إستهزء علی هذا الظهور ال‌ذی به ثبت کل ما نزل فی أزل الآزال و به إستعرج کلُ نفسٍ إلی معراج الحقائق و دخل کلُ موقنٍ فی رضوان الله المقتدر العزیز المحبوب. خُذ قلمک، یا أی‌ها المستهزء بالله! تالله به ناح قلم الأعلی، ثم ما کان و ما یکون. و کل‌ما إرتکبتَ یرجع و ینتهی إلی قلم أول مَن أعرض بالله الواحد الفرد الملک المهیمن القیوم. و إن حقیقة قلمه قد فر عنه و حضر بین یدی الله و ضج بضجیجٍ بکی علیه کل ما وقع علیه إسم شیء و ناح بین یدی رب‌ه. ثم إشتکی من صاحبه إن أنت من ال‌ذینهم یعرفون.

then [you mocked] the Friend [Abraham], then [you mocked] the Speaker [Moses]. By God, you are the first to mock the Spirit, then to mock Muhammad, the Messenger of God, and then to mock Ali at the time when the dawn of meanings split and the sun of eloquence rose with the sovereignty of God, the Dominant, the Self-Subsisting.

And you were the first to mock this Manifestation, by which everything that descended in the eternity of pre-eternity was established, and by which every soul ascended to the ladder of realities, and every believer entered into the good pleasure of God, the Powerful, the Mighty, the Beloved. Take your pen, O you who mock God! By God, with it lamented the pen of the Most High, and then what was and what will be. And whatever you commit returns and ends with the pen of the first one who turned away from God, the One, the Unique, the Sovereign, the Dominant, the Self-Subsisting. And indeed, the reality of his pen has fled from him and has appeared before God, and it raised an outcry with a clamor that made everything upon which the name of a thing had fallen weep, and it wailed before its Lord. Then it complained about its companion if you are among those who know.

حقیقت قلم معرض بالله در یومی از ای‌ام بین یدی العرش حاضر و نوحه نمود به نوحه که اهل ملاء اعلی بر حال او گریستند. و عجب است که شما ناله و حنین کل شیء را در آن حین نشنیده اید و اصغا ننموده

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 high-

ايد. و از آن يوم إلى حين جميع مقدسين و مقربين، ثم حقائق كل شيء به نوحه وندبه و جزع مشغولند. در اين مقام لازم شد كه مناجات او را كه بين يدى[۰۴۲]العرش نموده ذكر نمايم، لعل نفوس مستعده از ناله آن مظلوم به مظلوميت محبوب امكان پى برند كه بر آن جمال اقدس چه وارد شده از ظلم ظالمان فئه بيان. و هذا ما ناجى به القلمُ ربه و ربَ كلِ شيء و ربَ العالمين:

est 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:

ْسبحانک اللهم، يا إلهي و محبوبى! أنت الذى بأمرک إرتفع صريرُ قلم الأعلى بين الأرض و السماء و به قضيت على الألواح ما قضيت بعلمک المحفوظ و بأمرک المحتوم و بما أثبتت به على اللوح تظهر فى الإبداع ما قدر بمشيتک و قضى بإرادتک. اذاً، يا إلهى، إسمع نداء هذا القلم الذى بعُد عن شاطى قربک و لقائک و أبتلى بين أنامل أحد مِن أشقياء خلقک. فو عزتک، يا محبوبى! أكوَن خائفاً من سطوة قهرک و شئونات إنتقامک. إذاً تشهد إضطراب نفسى و تزلزل فؤادى و تبلبل جسدى بما جعلتنى مقهوراً بأنامل هذا المشرک الذى ما إستنشق روائح الإنصاف من رضوان عدلک و مواهبک و ما وجد نفحاتِ الطيب مِن قميص فضلک و الطافک.

453. "Glory be to You, O Allah, my God and my Beloved! You are the One who, by Your command, raised the sound of the Supreme Pen between earth and heaven, and by it, You decreed upon the Tablets what You decreed with Your preserved knowledge, Your irrevocable command, and by what You confirmed upon the Tablet, You manifested in creation what was determined by Your will and decreed by Your desire. So, O my God, listen to the cry of this pen that has been distanced from the shore of Your nearness and meeting and has been tested between the fingers of one of the most wretched among Your creation. By Your glory, O my Beloved! I am fearful of the power of Your wrath and

the consequences of Your vengeance. So, bear witness to the turmoil of my soul, the shaking of my heart, and the trembling of my body due to what You have made me suffer at the hands of this idolater, who has not inhaled the scents of fairness from the gardens of Your justice and Your gifts, nor has he found the breezes of goodness from the shirt of Your bounty and Your grace."

454. "So, O my God, by Your glory, if You were to command me, I would split his belly with the power that You have placed within me, so that my soul may find rest and my heart may find peace, for he has taken advantage of me in violating the veil of Your dignity and sanctity. He has committed what has caused the hearts of Your chosen ones to burn in the hidden recesses of Your glory, and the hearts of Your trustworthy ones in the chambers of Your exalted sanctification and the tents of Your sacred abstraction. I ask You, O my Beloved, by Your authority, then by Your name, Your manifestation, and Your majesty, that if You do not command me to do what I have called upon You for, deliver me from this wicked one and his fingers."

إذا، يا إلهی، فو عزتک لو تأمرنی لأشق بطنَه من قدرة الّتی قدرت فی سری لعل بذلک تستریح نفسی و یسکن فؤادی، لانّه إستعان منّی فی هتک حجاب عزتک و حرمتک. و إرتکب ما إحترقت به أفئدة[۱۴۲]أصفیائک فی خباء مجدک و قلوب أمنائک فی غرفات عز تقدیسک و خیام قدس تجریدک. أسئلک، یا محبوبی، بسلطانک، ثم بإسمک و ظهورک و کبریائک بأنّک إن لاتأمرنی بما دعوتُک به خَلِصنی عن هذا الخبیث و أنامله.

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 reali-

فآه آه، یا محبوبی! أنت خلقتنی لذکرک و ثناء نفسک و إنّی صرتُ محروماً عما خُلقتُ له. و ظهر منّی ما شق به ستر العظمة و الکبریاء و تغیّرت وِجوه أهل ملاء الأعلی و إنعدمت حقائق مَن فی ملکوت الأسماء و تزلزلت أرکان مدائن البقاء. فکیف، یا إلهی، أرفع رأسی بین الأقلام لخجلة الّتی به ناکس رأسی فی محضر المقربین عند

ظهورات أنوار جمالک و مقعد الموحدین علی فناء باب عظمتک. فو عزتک لو تلبسنی رداء الغفران و تهب علی من شطر عنایتک نفحات إسمک الرحمن و تغمسنی فی أبحر عطوفتک وألطافک و تغفرنی عما إرتکبت فی أیامک، فو عزتک لن یسکن فؤادی و لن تطمئن نفسی. هبنی، یا محبوبی، بأنک بفضلک وعنایتک طهرتنی عن العصیان، فکیف یذهب منی روائح خجلة التی تهب من نفسی علی نفسی فی کل الأحیان و جعلنی محروماً عن نفحات رضوان الذی جعلته فوق الجنان؟

ties 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?"

و إنک یا إلهی و مالکی لو تجاوزت عنی بحلمک و غفرت لی[۲۴۲]خطیئتی بفضلک و کرمک کیف أرفع رأسی تلقاء مدین عزک و لقائک؟ فو عزتک قد بلغتُ فی الذلة إلی مقام لو تنظر إلی بلحظات رأفتک لَتبکی بنفسک علی هذا المسکین الذی صار مأیوساً عن نفسه و عن کل الجهات بما جُعل محروماً من بوارق انوار جمالک التی أشرقت عن أفق سماء عزک و مشیتک. فآه آه عن یأسی فی هذا الیوم الذی فتحت فیه

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

أبوابِ وصلک لمن فی أرضک و سمائک و دعوتَالکل إلی مقر قربک و لقائک. فآه آه عما قدر لی فی ألواح قضائک و محوت به حظی و لذیذ مناجاتی عند مشاهدة أنوار وجهک. فیا لیت کنتُ محروماً عن کل ما قدرته لخیر بری‌تک و ما عاشرتُ مع ال‌ذین ما عرفوک و ما سجدوک و ظهر منهم بإعانتی ما إحترقت عنه قلوب أمنائک و أصفیائک.

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."

و لو أقول هذا ورد علی بما کنتُ مستحقاً به، فو عزتک، یا محبوبی، لم أجد لنفسی إستقراراً عند هبوب أریاح قضائک و لا لکینونتی وجوداً تلقاء مدین سلطان قدرتک و إقتدارک و لا لی ذکر عند ظهورات عز وحدانی‌تک. و ال‌ذی لم یکن له وجود تلقاء ظهورک و قدرتک کیف یقدر أن یتحرک بغیر إذنک و إرادتک؟

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?"

و لو أقول إن‌ک إبتلیتنی بذلک من

458. "And if I were to say that

غیر[۳۴۲]إستحقاقی هذا بغیٍّ منی علیک. لأنی ما إطلعتُ بأسرار أمرک و شئونات حکمتک و قضائک. و بذلک صرتُ متحیراً فی أمری و لن یرتقی عرفانی إلی سموات حکمتک الّتی جعلتها مستوراً عن أنظر خلقک و بریتک. و لن یطیر طیر علمی إلی هواء علمک الّذی جعلته مکنوناً فی کنائز عصمتک. و بذلک یزید إضطرابی و یشتد حزنی و بأسی و إبتلائی.

You have afflicted me with this without [243] my deserving it, that would be insolence from me towards You. For I have not glimpsed the secrets of Your command and the affairs of Your wisdom and decree. Thus, I have become bewildered in my affair, and my understanding will not ascend to the heavens of Your wisdom, which You have made hidden from the gaze of Your creation and Your creatures. And the bird of my knowledge will not fly in the atmosphere of Your knowledge, which You have kept concealed in the treasuries of Your protection. And so, my turmoil increases, and my sorrow, hardship, and tribulation intensify."

فآه آه، یا محبوبی! کیف أذکر ما أشاهد من ظهورات فعلک و شئونات أمرک؟ مرةً أشاهد بأنک أخذت قلم الّذی کان مثلی بأنامل رحمتک و جعلته مُعاشر نفسک و مؤانس جمالک، و تأخذه بأصابع عزک و کبریائک و تجری منه بحور الحیوان الّتی بقطرة منها بعثت حقائق الإمکان و أفئدة أهل الأکوان و من صریره إستجذبت قلوب المقربین و أفئدة المخلصین. و مرةً أشاهد بأنک إبتلیتنی بأنامل المشرکین و جعلتنی مقهوراً تحت أصابعهم و ظهر منی ما إضطربت منه أفئدة ملاء الأعلی، ثم سکانِ مدائن البقاء و تشبکت أکباد الّذین کرمتَ وجوههم عن التوجه إلی غیرک و قدستهم عن إشارات أهل أرضک و إستقربتهم فی ظل عنایتک و إفضالک. فو عزتک أخاف بأن مِن عصیانی یتوقف قلم أمرک ویعطل ألواحَ قضائک و[۴۴۲]صحائف تقدیرک. فیا لیت ما کنتُ موجوداً و ما کنتُ مذکوراً.

459. "Ah, ah, my Beloved! How can I mention what I see of the manifestations of Your actions and the affairs of Your command? Once, I see that You have taken the pen, which was like me, with the fingers of Your mercy, and made it a companion to Your presence and a confidant of Your beauty. You hold it with the fingers of Your might and majesty and make oceans of life flow from it, with a single drop of which You have brought forth the realities of possibility and the hearts of the people of the worlds. And from its scratching, You have attracted the hearts of those who are near and the cores of the sincere. And another time, I see that You have afflicted me with the fingers of the idolaters and made me oppressed under their fingers, and from me has emerged that which has disturbed the hearts of

the inhabitants of the highest realm, then the dwellers of the cities of eternity, and have entangled the livers of those whose faces You have honored by turning away from anyone other than You and sanctified them from the gestures of the people of Your land and brought them close in the shade of Your care and favor. By Your might, I fear that because of my disobedience, the pen of Your command will stop, and Your decrees and [244] Your determinations will be hindered. Oh, if only I had not existed and had not been mentioned."

460. "By Your might, O my God, I will not find any existence for myself after that. And if You do not return me to non-existence, judge between me and this wrongdoer whose actions have changed my face among the sincere ones of Your creatures and those who are near among Your loved ones. And at that moment, O my God, I have fled from him to You and have come to You with the clamor of the bereaved, the outcry of the disobedient, and the lamentation of the wrongdoers. So, judge between me and him with the authority of Your decree, the dominion of Your justice, and Your omnipotence. Is there any judge, O my Beloved, other than You to whom I can seek refuge and flee to? No, by Your might, there is no refuge but You and no escape except to You."

فو عزتک، یا إلهی، لن أجد لنفسی وجوداً بعد ذلک. و إن لا ترجعنی إلی العدم فاحکم بینی و بین هذا الظالم الذی من فعله تغیر وجهی بین المخلصین من بریتک و المقربین من أحبتک. و إنی فی تلک الساعة، یا إلهی، قد هربتُ منه إلیک و جئتُک بضجیج الفاقدین و صیحة العاصین و نوح الخاطئین. إذاً فاحکم بینی و بینه بسلطان قضائک و ملیک عدلک و إقتدارک. هل من حاکمٍ، یا محبوبی، دونک لألتجئَ به و أفرَ إلیه؟ لا فو عزتک لا مهربَ إلا أنت و لا مفر إلا إلیک.

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

و ان هذا مظلومٌ قد وقف تلقاء مدین عدلک و رحمتک، و إن هذا فقیر قد تشبث بذیل غَنائک، و إن هذا محروم قد إستظل

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?"

فی ظل حرم قدسک و ألطافک. أسئلک بإسمک الذی به کسرت أصنام الوهم و الهوی و زینت المقربین بخلع عرفانک و غفرانک و نزعت عن المشرکین رداء أسمائک و ألطافک بأن تنزل من سحاب قدرتک و سماء فضلک ما یسکن به قلبی و تطمئن به نفسی. فآه آه، یا محبوبی، إذاً قد أخذنی الإضطراب و الإضطرار عند إستقرار عرش إسمک المختار لأنک لو تعذب ظالم الذی ظلمنی بدوام ملکک و ملکوتک لن تفرح بذلک نفسی[۵۴۲]و لن یذهب وحشتی و لن یسکن إضطرابی و إضطراری. لأن وجهی، یا إلهی، إصفر من خجلتی بما ظهر منی و هذه من رائحة التی لن یذهب منی و لو یهب علی عن یمین عنایتک أریاحُ غفرانک بدوام عز أحدیتک. إذاً هل تری، یا محبوبی، خاسراً أخسرَ منی أو ذلیلاً أذل عنی؟

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

و إنی قد کنت، یا إلهی، فی کل الأیام مشتاقاً لوصالک بحیث نمت فی اللیالی رجاءً للقائک و ما أرفعت رَأسی فی الأصباح إلا شوقاً لحضرتک. و کنت فی تلک الحالة إلی أن حرکت أریاح قضائک عن یمین

إرادتک و ظهرت ظهورات تقديرک عن أفق قضائک و إنصرفنی عن شطرک إلی شطر أعدائک. فآه آه من هذا الهبوب، فآه آه من هذا المرور، فآه آه من هذه المرسلات الّتی أخذتنی بقدرتک و أودعتنی فی محضر المشرکين بنفسک و المعاندين بجمالک. فيا ليت کانوا قانعاً بما إرتکبوا في أی‌امک و وردوا علی نفسک. لا فو عزتک أولئک لن يستريحوا إلا بأن يسفکوا دمک بين بری‌تک و يأکلوا لحمک بأنياب البغضاء فی ملکوت الإنشاء. هؤلاء الأشقياء الّذين يفر الفرعون من کبرهم و غرورهم و يهرب النّمرود من طغيانهم و بغيهم و يستعيذ الشّيطان بک من شرهم و غلّهم.

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."

فآه آه، يا محبوبی! دعوتک حين الّذی نبتت في شاطی قدس[۶۴۲]أحدی‌تک بإسمک ٱلرئوفْ ثم بإسمک ٱلرحمنْ ثم بإسمک ٱلرحيمْ ثم بإسمک ٱلغفورْ، ثم بإسمک ٱلعطوفْ ثم بإسمک ٱلودودْ، ثم بإسمک ٱلکافيْ ثم بإسمک ٱلمُعطيْ و کلّما وجدت نفسی محزوناً بشرتُها بقربک و لقائک، و کلّما إضطربت سکنتُها بذکر أی‌ام وصالک. فلمّا کمل خلقی إذاً قلعَنی عن مکانی أحدٌ مِن عبادک و نُقلتُ من يدٍ إلی يدٍ و من سوق إلی سوق إلی أن وردتُ فی سوق الّذی أنت عالم به بعلمک الّذی أحاط کل شیء. إذاً

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,

إشترانی أحدٌ من خلقک و بری‌تک. ولکن، یا إلهی و محبوبی، فو عزتک لما أخذنی بیده رأیتُ بأنه غافلٌ عن ذلک و کنتُ فی ذلک متحیراً فی نفسی. لأن هذا الضجیج ظهر منی من دون إختیار.

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."

و کنت فی سر السر دعوتک بنداء المشتاقین و صریخ الآملین بأن تکشف لی سر ذلک و ما سترته عنی بحجبات تقدیرک و سبحات قضائک إلی أن حملنی إلی أرض التی إستویتَ فیها علی عرش مظلومیتک. وجدت رائحة القمیص من ترابها و نفحات التقدیس من هویئها. و أخذنی الإبتهاج و السرور علی شأن رأیت نفسی علی معارج العزة و الإجلال کأنی صرتُ مالکاً علی أعلی ملوک ممالک البقاء و سلطاناً علی من فی ملکوت[۷۴۲]الإنشاء.

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."

و کنتُ فی تلک الحالة إلی أن بلغ حاملی إلی سبیل إنشعب منه السبیلان، سبیلٌ إلی

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."

اليمين و سبيلٌ إلى اليسار. و إنه إنحرف من اليمين إلى الشمال. فآه آه، إذاً وجدت فی نفسی الإضطراب و فزعت و فزع کل شیء من فزعی إلی أن بلغنی إلی بابٍ لما فتح وجدتُ رائحةَ الجحیم و نفحاتِ السجّین التی لو تهب رائحةٌ منها علی الَممکنات کلها ترجعن إلی عدم البحت. و أودعنی بید هذا الظالم الذی قام علیک بالإعراض و ورد منه علیک ما بدلت الأسماء و ملکوتها و إنقطعت الصفات عن مقاعدها. فلما إطلعتُ به و بما أرتکبت بإعانتی ما إرتکب فررتُ عنه و عن لقائه إلی ساحة عز أحدیتک و مقر عرش عظمتک.

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 re-

إذاً فانظر، یا إلهی، إلی بلحظات عنایتک، ثم إرتد بصر فضلک إلی هذا المظلوم الذی صار من عمله قانطاً من روحک و عنایتک و مأیوساً عن بدایع فضلک و إکرامک. فآه آه من عظم بلائی و کثرة حیرتی و إحتراقی! لم أدر ما أطلب من بدایع فضلک لأن کلما یبلغ إلیه أعلی مشعری أشاهد بأنه لا یسکن فؤادی و لن یستریح به قلبی. إذاً لما أجد نفسی فی هذا الحال و تلک الأحوال، أحب بأن أفوض أمری بیدک و فی قبضتک لتقدر[۸۴۲] ما هو خیرٌ عندک لنفسی و کینونتی و حقیقتی. إذاً أسئلک، یا محبوبی، بمظاهر أمرک فی تلک الأیام و مطالع وحیک و مخازن علمک بأن تنزل علی ما یستضیء به وجهی بین السموات و الأرض. و إنک أنت المقتدر علی ما تشاء و إنک أنت المقتدر المهیمن العزیز القیوم.

ality. So I ask You, O my Beloved, by the manifestations of Your command in those days, the dawning of Your inspiration, and the treasuries 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

إذاً، يا محبوبی، أخذنی الإضطراب مرةً أخری من خطیئتی الکبری، یا من بیدک ملکوت الإمضاء و جبروت القضاء. و کل‌ما أسکن نفسی و أحدثها من رحمتک ال‌تی سبقت الممکنات و أذکرها بعنایتک ال‌تی أحاطت مَن فی الأرض و السماء و أقول لها: إطمئنی و لا تجزعی! إن محبوبی رحیمٌ و سلطانی کریم و مالکی عطوف و خالقی غفورٌ، تظهر منها نارُ الحسرة و الخجلة و یحترق منها صبری و صبرها و إصطباری و إصطبارها و سکونی و سکونها. لذا لن ینقطع صریخی بین یدیک و لا ینتهی ضجیجی تلقاء وجهک. فو عزتک أخاف بأن یحزن مِن حزنی سکانُ جبروت سرورک و قبائل مَلکوت إبتهاجک. أسئلهم بک بأن لا یمنعونی عن صریخی و حنینی تلقاء مدین وحدانی‌تک. لأن ال‌ذینهم یطوفن فی حول عرشک و شربوا کوثر العز و الآمال و وجدوا حلاوة القرب و الوصال ینبغی لهم بأن ینظرن ال‌ذی بعُد عن ساحة قربک و جُعل محروماً[۹۴۲]من بدائع نعمائک.

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?"

فآه آه، یا محبوبی، فآه آه یا مقصودی، فآه آه یا منائی، فآه آه یا رجائی، فآه آه، کیف أرفع رأسی عند قلم علی الذی جعلته مشرق وحیک و مطلع إلهامک؟ فکیف أنظر إلی قلم الذی ینسب إلی محمد رسولک و به رقم أسرار قضائک و کتب ألواح أمرک؟ فو عزتک، یا محبوبی، تکاد أن أرجع إلی العدم من خجلتی و ما ورد علی فی أیامی. هل أقدر أن أشاهد قلم الذی جری ما نزلته علی الروح من مقادیر أمرک و أسرار سننک و قضائک و ظهر منه ما ثبت به تنزیه ذاتک عن الأمثال و تقدیس نفسک عن الأشباح؟ أو أسمع صریر قلم الکلیم الذی به کتب أحکامک و حِکَمک و جواهر توحیدک و آثار تفریدک؟

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

أی محبوب، کیف أشاهد قلم الخلیل الذی بعثته بأمرک و جعلته سراج وحیک بین عبادک و کلمة أمرک بین بریتک؟ فآه آه من خجلتی التی لن تذهب من‌ی بدوام عزک و بقاء کینونتک. هبنی، یا إلهی،

غم‌ستنی فی بحور الغفران، فکیف تذهب منی روائح العصیان التی ما أتی به دونی فی أی‌امک؟ فیا إلهی، بحلمک الذی ما أخذت به أعدائک، بل مددتهم بسلطان قضائک بحیث کل من أراد أن یجر علی وجهک سیف البغضاء، إنک شحذته[۵۲]لحکمة التی کانت مستورة عن أنظر بری‌تک، و بعنایتک التی ما أمسکها شئونات خلقک و عمل المشرکین فی بلادک بأن ترجعنی إلی العدم، ثم إبعثنی فی أی‌امک بسلطان مشی‌تک مرةً أخری. لعل یمحی عن قلبی ما ظهر منی فی کرة الأولی و أکون غافلاً عما إرتکبتُ لتجعل هذه الغفلة نعمةً علی نفسی و رحمَة علی کینونتی و عنایة علی ذاتی. و إنک أنت المقتدر المتعالی العزیز الکریم.

among Your creatures? Ah, ah, from my shame which will not leave me with the perpetuation of Your might and the continuation of Your existence. Grant me, O my God, to be immersed in the oceans of forgiveness, but how can the scent of disobedience, which has come upon me during Your days, be removed from me? O my God, by Your forbearance which has not taken hold of Your enemies but has extended them with the power of Your decree so that everyone who wanted to drag the sword of hatred against Your face, You have sharpened it with the hidden wisdom that was veiled from the eyes of Your creatures, and by Your care which has not been withheld by the affairs of Your creation and the deeds of the polytheists in Your lands, to return me to nonexistence, then resurrect me in Your days with the power of Your will once more. Perhaps it will erase from my heart what has appeared from me in the first instance, and I will be oblivious of what I have committed, so that You make this forgetfulness a blessing for myself, a mercy for my existence, and a care for my essence. Indeed, You are the All-Powerful, the Most High, the Mighty, the Generous."

فو الذی نفسی بیده اگر کل من فی الإبداع به قمیص انصاف مزین شوند از ضجیج قلم و صریر آن که بین یدی الرحمن نموده جمیع از کل من فی السموات و الأرض منقطع شده به کوی دوست توجه نمایند و از دنیا و عما قُدر فیها منقطع گردند. ولکن این ای‌ام که چنین نفوسی

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."

مشاهده نمی شوند إلا قلیل قلیل. دیگر تا چه وقت و زمان وجوه مقدسه منیره از جیب احدیه بیرون خرامند و به نفحات الله و کلماته فائز شوند و از غیرش بی نیاز آیند؟ إن‌هم من خیرة الخلق عند الله الملک المهیمن القیوم.

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.

اگر چه این عبد هر مطلبی مذکور می دارد بعد خود را نادم مشاهده می نماید، چه که معلوم نیست حرارت حب الهی در آن قلوب احداث شود. چنانچه در ظهور ست‌ین بیانات نقطه بیان[۱۵۲]- روح ما سواه فداه - را که پیش هر نفسی می بردند در کمال بی اعتنائی به یک دست اخذ نموده مقدار عشرة دقایق أو أقل ملاحظه نموده می انداخت، و قالوا: إن هذه الکلمات مفتریات. و اگر فی الجملة منصف بودند حرفی از آن را به جمیع مَن فی السموات و الأرض مبادله نمی نمودند. بشنو از این عبد و قلب و سمع را از کل آنچه شنیده و ادراک نموده طاهر نما و بعد در آیات منزله قبل، که بر نبی‌ین و مرسلین نازل شده، ملاحظه کن و این آیات ابدع امنع را مشاهده نما و خود انصاف ده! و البته اگر به آنچه ذکر شد عمل نمائی به حق فائز شوی و از وسواس شیاطین منزه گردی.

اراده چنان بود که جمیع آیات منزله که از سماء مشیت رب علی اعلی در این امر ابدع امنع نازل شده ذکر شود، نهی فرمودند و فرمودند چندی تأمل نمائید تا معلوم شود که اهل بیان در چه رتبه و مقام واقف و قائمند و جوهر آن اخذ شود، یعنی آن نفوسی که به غیرالله ناظر نبوده و نیستند. و بعد اگر مقتضی شد آیات مکنونه بیان و معانی مکنونه آن از سماء مشیت رحمانی نازل تا جمعی ادراک نمایند که قلم الله حرکت ننموده مگر به وصف این ظهور اعظم و لسان الله ناطق نشده[۲۵۲]مگر به ذکر این جمال اطهر. الأمر بید الله و إنه کان علی کل شیء قدیر.

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.

لذا این عبد فانی به آنچه از آیات مشرقه، که از مشرق فم سلطان بیان اشراق نموده، کفایت نمود. ولکن بر هر ذی بصری الیوم لازم که قلب را از کل اشارات و دلالات و اسماء مقدس نماید و به نفس ظهور و ما یظهر مِن عنده ناظر باشد. و کل به این مأمور شَده اند در بیان، چه که اسماء و اذکار کل خلق او بوده و خواهند بود. الیوم اکثری از اهل بیان در عقبه اسماء واقف و عند الله از عبده آن مشهود و مذکور. اهل منظر اکبر عند الله آن نفوسی هستند که اثمار شجره الهیه را در این ربیع عز فردانیه به دست خود اخذ نموده و تناول نموده اند. و متمسکین به غیر این شجره عند الله مردود و از اهل نفی و نار محسوب.

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.

در این وقت روح ندا فرمود که بنویس به عباد: ظلمی فوق آن مشاهده نمی شود که از ظهور حق نفسی دلیل و برهان من غیر ما ظهر من عنده و نزل من لدنه طلَب نماید. به حقَ ناظر شوید، اگر آن حجتی که به آن اثبات حجیت نقطه اولیه شده مشاهده شد و من لدی الله ظاهر گشت دیگر مجال توقف نَه. در این صورت هیچ عذری از احدی مسموع نبوده و نخواهد بود، و لو[۳۵۲]به کلمات اولین و آخرین متمسک شود و مستدل گردد. کذلک یُبیِن الله أمره إن أنتم تفقهون.

475. And this, which you had written: the clergy, Mirza Ghogha, Sheikh Ismail, Haji Mulla Hashem, have all claimed and been proven false, etc. Similar objections were made by the polytheists at the beginning of the Manifestation and they used to say that several individuals, before Sayyid Bab, had made such claims and were proven false. Therefore, we seek refuge in God, this statement is like the statements of those individuals, and they turned away from the truth because of such statements. The polytheists of each era

و این که نوشته بودی: دیان و میرزا غوغا و شیخ اسماعیل و حاجی ملا هاشم ادعا نموده و باطل شده اند الخ، مثل این اعتراضات را در اول ظهور بیان مشرکین نموده اند و چنین مذکور می داشتند که انفس معدودات قبل از سید باب این ادعا را نموده و باطل بودند. لذا نعوذ بالله این قول هم مثل اقوال آن نفوس بوده و به این اقوال اعراض از حق نمودند. لازال نزد هر ظهوری مشرکین آن عصر به امثال این اعتراضات مشغول شده اند. ولکن عارف بصیر و منقطع خبیر را امثال این اعتراضات از صراط الله منع ننموده و ننماید، بلکه سبب رسوخ و ثبوت انفس مستقیمه خواهد شد. بسی واضح بوده که هر چه ظهور اعظم تر و حق

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?

ظاهرتر اعراض احرف نفی شدیدتر بوده و خواهد بود، چنانچه مشاهده می شود. ولکن این نفوسی که ذکر نموده اولاً از کجا بطلان این نفوس بر شما واضح شده؟

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

اما الدیان الذی سمی فی کتاب الله بکل أسمائه الحسنی أبداً ادعائی ننموده که مخالف باشد. در سنه اول امرش چند مناجاتی از او در ساحت اقدس ارسال[۴۵۲]داشتند و در آن الواح جز اظهار خضوع و خشوع و ایمان بالله و مظاهر امر او مشاهده نشد. ولکن نفس معروف چون مشاهده نمود که نفسی ظاهر شده و مناجات نوشته، نار حسدش به شأنی مشتعل که فتوی بر قتل او و محب‌ینش داده، چنانچه آن مظهر احدیه را به نص نقطه بیان به فتوای او شهید نمودند. و بعد در کتاب خود مفتریاتی به او نسبت داده که ابداً صدق نبوده. و فوق آنچه ادعا نموده بود از مُنزل بیان تصریحاً درباره او نازل، فانظر فی البیان لِتکونَ مِن العارفین.

may be among the knowing ones.

477. And there have been some of these souls who were rejected by the well-known soul, and he ruled on the disbelief of all of them, but before God, those souls were not rejected and will not be. Rather, their poetry is better than his if you are among the discerning ones. Among them is the esteemed Sayyid Ibrahim - may the glory of God the Most Glorious be upon him - for whom verses were revealed, and among those verses is this one that is mentioned. Perhaps you will realize and become aware that no one has looked at the first point and what has been revealed from Him, but rather, out of love for his leadership and preservation of his honor, he has committed what no one has committed from the beginning of creation until now. He says - may His glory be exalted -: "Bear witness, O Ibrahim! You were on the day of the Throne of your Lord's appearance, and we were before and after that, manifest. See, we have created you, provided for you, endowed you, and brought you to life until then, and those who have been given the scriptures are veiled until then. When you descended upon God, your Lord, the Lord of what is seen and unseen, the Lord of the worlds, you heard the voices of those who followed your command, and they thought they were exalting themselves in their love for you. Say: No, then no! Indeed, I and those who followed me were gathered before my Lord on the day when I was with Moses on the Throne of God's

و جمعی از این نفوس بوده اند که نفس معروف آنها را رد نموده و حکم بر کفر جمیع کرده و عند الله آن نفوس مردود نبوده و نخواهند بود، بلکه شَعرٌ منهم خیرٌ منه لو أنت من المتبص‌رین. از جمله جناب آسی‌د ابراهیم - علیه بهاء الله الأبهی - که در حق او آیاتی نازل شده و از جمله آن آیات این است که ذکر می شود. شاید که ادراک نمائی و مطلع شوی که احدی به نقطه اولی و ما نزل من عنده ناظر نبوده، بلکه حباً لریاسته و حفظاً لعزه مرتکب شده آنچه را که احدی از اول ابداع تا حین مرتکب نشده. قوله - عز إعزازه -: أن إشهد، أن یا ابراهیم! إن‌ک کنت فی یوم عرشَ ظهور رب‌ک و إنا[۵۵۲]کنا من قبل، ثم من بعد، لَظاهرین. أنظر قد خلَقناک و رزقناَک و أمتناک و أحییناک إلی حینئذٍ و إن الذین أوتوا الص‌حف هم إلی حینئذ محتجبون. فلما نزلتَ علی الله رب‌ک رب ماً یری و ما لا یری رب العالمین قد سمعتَ صوتَ ما یتبعن أمرک و هم یحسبون أن‌هم فی حب‌ک یتعالیون. قل: کلا، ثم کلا! إن‌نی أنا قد حُشرت و مَن إتبعنی علی الله رب‌ی فی یوم الذی کنتَ بموسی عرشِ ظهورِ الله من المؤمنین. و إن هؤلاء لا یَتبعونَی و إن إتبعونی لَآمنوا بموسی قبل عیسی، ثم بمح‌مد بعد عیسی، ثم بنقطة البیان یوم القیمة.

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."

حال ملاحظه نما که او را از عرش ظهور نامیده. می فرمایند: مشاهده نما خلق نمودیم و رزق دادیم و میراندیم و زنده نمودیم تو را در این هنگام، و آن نفوسی که به تو ایمان آورده بودند در صحف تا حین محتجبند. و شنیدیم نداء نفوسی که متابعت می نمودند امر تو را و گمان می نمودند که در محبت تو به مقامات عالیه فائز شده اند. بگو: کلا، ثم کلا! من محشور شدم بین یدی الله با نفوسی که متابعت من می نمودند در حینی که ظاهر شد عرش ظهور به اسم موسی. و آن نفوس محتجبه متابعت من نکردند و اگر متابعت من نموده بودند هرآینه به مظاهر بعد و به تصدیق و ایمان[۶۵۲]به آن انفس قدسیه فائز می شدند.

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

بگو: ای اصم روزگار! درست متوجه شو و التفات نما کلمات الهی را که تصریحاً من غیر تلویح او را عرش ظهور نامیده. و بعد از این شأن محکم متعالی کل اسماء طائف او بوده. لو یُخاطبه بِأنت اللهْ أو بِهو اللهْ او مِن اللهْ او إلی اللهْ او ذات الله و کینونة اللهْ جَمیع این مراتب در رتبه او ثابت و محقق. و همین نفس را الیوم اهل بیان به فتوای نفس معروف ابو الدواهی می نامند و قسمی به او اعتراض نموده اند و حکم کفرش در اطراف منتشر که حال مدت ها است از کل کناره نموده. ألا لعنة الله علی الظالمین.

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

حال ملاحظه کن چه مقدار در امرالله اسراف نموده اند و بَغیاً علی الله چه اعمال را مرتکب شده اند. و بعد می فرمایند مخاطباً لذلک الإسم الجلیل قوله - عز إعزازه -: أن یا خلیلی فی الصحف، لم یکن لأعراش ظهور الله مِن حد لا مِن قبل و لا مَن بعد، ولکن النّاسَ عن سرِ الأمر محتجبون. و أن یا ذکری فی الکتب من بعد الصحف، لم یکن فی الأعراش إلا ما یدلن علی الله ربهم. قل: کلٌ من الله إلی الله یرجعون. أن یا إسمی فی البیان، أنظر کیف ترقبن أدِلائی فی کل ظهور و إلی حینئذ ما فتحتُ باب الإسم فی ظهورٍ مِن قبل. هذاً من فضل الله لِمن فی البیان، ولکن النّاس لا یعلمون.

نفسی را که تصریح می فرماید[۷۵۲]تو خلیل منی در صحف و ذکر منی در کل کتب سماوی و اسم من در بیان، ابوالدواهیٖ می نامند و شاعر نیستند. قل: قد أخذ الله سمعکم و أبصارکم و أفئدتکم و أنتم لا تسمعون و لا تبصرون و لا تفقهون. کتاب مستیقظْ، که از تألیفات معرض بالله است که او را رب اخذ نموده، بخوان و ببین به این هیاکل مقدسه چه نسبت ها داده! و امر به قسمی صعب شد که این اسم وقتی در

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.

عراق آمده بود جمیع در صدد قتل او هم برآمدند. و طلعت ابهی ای‌ام و لیالی ناس را منع نمودند تا آن که از آن ارض صحیحاً و سالماً به محل خود مراجعت نمود. کذلک کان الأمرُ و کان الله علی ما أقول شهید. حمد خدا را که کتاب مستیقظش نزد هر نفسی هست، و إلا فو الذی خلق البریة لا من شیء که انکار می نمود، چنانچه اکثر اَعمال را انکار نموده.

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.

و ای کاش به شأن یکی از این نفوسی که مردود شمرده عند الله مذکور بود. قد جعلتَ الوهم لنفسک رباً من دون الله و لا تشعر ما تقول. ولکن الله یشهد ما إرتکبتم فی الحیوة الباطلة، فسوف یأخذکم بقهرٍ من عنده و إنه أشد المنتقمین. مع ذلک چنین نفوس تارکه را عامل بیان دانسته و نفسی را که بیان به ظهور او ظاهر شده او را تارک شمرده. فو الله تکلم ننموده مگر به هوی و سالک نیستی إلا در تیه وهم و غرور،[۸۵۲] و تظن فی نفسک بأنک من المهتدین.

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,

و از این گذشته این نفوس به آیات الهی ظاهر نشده اند. و اگر تو می گوئی که صاحب آیات بودند و مردود شمرده، هذا بغیٌ منک علی الله المهیمن القیوم. چه که اگر صاحب آیات باطل شود از برای تو و مَن

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.

على الأرض ایمان باقی نخواهد ماند، چه که ایمان کل محقق است به مظاهر امریه الهی که آن مظاهر امریه به آیات ظاهر شده اند. و اگر نعوذ بالله صاحب آیات باطل شود به چه برهان اثبات حق نقطه بیان می نمائی؟ کبرت کلمة تخرج من أفواهکم، یا ملاء المعرضین! معلوم استَ که این نفوس را محض تضییع امر الله مذکور داشته، و این ظهور را هم قیاس به آن نفوس نموده. ای غافل، بدان که آن نفوس عند الله مردود نبوده و نخواهند بود. بل المردود هو الذی أنکرهم و إعترض علیهم و حکم بقتلهم.

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

و از جمله آن نفوس که نوشته یکی جناب حاجی ملا هاشم است. و عرایضی که از او به مقر عرش آمده الآن موجود و جز خضوع کبری از او امری ظاهر نشده. ای مدعی عرفان، همه عرفا را تضییع نمودی. شنیده شد که یکی از حکما وقتی در ارض صاد بود و علمای آن ارض آن بیچاره فقیر را تکفیر نموده امر به خروج نمودند و جمعی بر آن فقیر هجوم آورده.[۹۵۲]از جمله آن نفوس ملا علی حکیم نوری مشهور بود. آن مظلوم در آن حین به هیچیک از علما سخنی نگفت، ولکن به حکیم مذکور توجه نموده و گفت کلمه که ذکرش محبوب نه. و مقصودش آن که: تو خود را حکیم می شمری، چرا بر حکیم اعتراض می نمائی؟ حال شما با این اعتراضات ادعای حکمت و عرفان هم داری. تب إلی الله الذی خلقک و سواک و لا تعترض علی الذینهم آمنوا بالله و آیاته و ورد علیهم فی سبیله ما لا

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.

یحصیه أحد من العالمین. تصدیق و تکذیب نفوس ابداً به تقلید کفایت نشده و نخواهد شد. ربٌ لاعنٌ یرجع اللعنُ إلی نفسه، و ربٌ راد یرجع الرد إلیه و هو لا یستشعر فی نفسه و یکون من الغافلین.

485. Say: Die in your rage! The idol of illusion and desire has been broken, and it is God who there is no god but He, who has clung to an illusion that had no parallel in creation. I do not know for what reason and proof someone who has rejected those souls preferred. Listen to the advice of this servant and never reject a soul, for the special point of explanation has instructed everyone not to object to anyone. Just as the famous soul, and God there is no god but He, with the utmost cunning and planning, sought to cut off the divine lotus tree and reveal what was hidden in its beginning, they did not object to him until some papers from him were present before them, and all were in denial of God and His verses, and now his writing exists. Therefore, the divine verses have come down from the power of the matter in reject-

قل: موتوا بغیظکم! قد کسر صنم الوهم و الهوی و الله الذی لا إله إلا هو که به وهمی متشبث شده که در ابداع شبه نداشته. نمی دانم به چه دلیل و برهان نفسی که آن نفوس را رد نموده ترجیح داده. بشنو نصیحت این عبد را و ابداً نفسی را رد مکن، چه که مخصوص نقطه بیان جمیع را وصیت فرموده که احدی بر احدی تعرض ننماید. چنانچه نفس معروف و الله الذی لا إله إلا هو، با آن که با کمال حیله و تدبیر در صدد قطع سدره ربانیه بر آمد و کشف شد آنچه در صدرش[۰۶۲]پنهان بود، مع ذلک ایشان به او تعرض نفرمودند تا آن که اوراقی از او بین یدی حاضر شد و جمیع در رد الله و آیاته بوده و الان بِه خط خود او موجود. لذا آیات الهی در رد من رد علی الله از جبروت امر نازل. و هذا لم یکن من عنده بل من لدی الله المقتدر المهیمن العزیز القیوم.

ing 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.

و آیات مختص است به صاحب ظهور، چنانچه نقطه بیان تصریح فرموده که بعد از غروب شمس حقیقت احدی استماع آیات الله نخواهد نمود إلا حین ظهور بعد. و همین نفس معروف لیالی و اسحار بین یدی قائم و آیات الهی بر او القا می شد. و بعد به مجرد دو کلمه چنان مغرور شده که ارتکاب نمود آنچه را که احدی از مظاهر نفی ارتکاب ننموده. و هر نفسی که فی الجملة صاحب شعور باشد می داند که او لازال خدمت حضرت ابهی بوده و اگر هم چیزی ادراک نموده رشحی از طمطام این بحر مواج به او افاضه شده. مع ذلک تو نوشته آنچه را که هیچ عاقلی ننوشته. فو الله اگر صد هزار امثال او بین یدی قادر بر تکلم باشند! چنانچه این عباد به چشم خود مشاهده نموده اند و تو به وهم صرف می گوئی. باری لعنت کند خدا آن شیطانی که او و تو هر دو را اغوا نموده و برای[۱۶۲]ریاست ظاهره چه مقدار مفتریات به حق نسبت داده. انشاء الله امیدواریم که به گندم رِی مرزوق نشود.

487. And I do not know what transgression Mirza Ghogha has com-

و دیگر نمی دانم که میرزا غوغا چه ارتکاب نموده که به این قسم بغضش در

قلوب امثال او جا گرفته. به شأنی که در رسائل در رد او می نویسند. بسا از نفوسند که در غلبات ذوق و شوق کلماتی می گویند، ایشان هم سخنی ذکر نموده اند. دیگر نباید به این شدت در صدد هتک حرمت عباد باشند. بترسید از خدا و قلوب عباد او را میازارید! هیچ امری از امثال شما ظاهر نشده که فی الجملة رایحه حق از او استشمام شود. نسئل الله بأن یجعل صدورکم خالیاً عن غل أحبائه و إنه کان علی کل شیء قدیر.

mitted 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.

قول الملقی - کبر إعراضه و عظم نفاقه- : و اگر مدعی این مقام حجتی غیر از آیات دارند بفرمائید. و اگر آیات است، میرزا یحیی علاوه از نص صریح و براهین قاطعه در مقابل ایستاده، ادعای بالاتر و بیشتر و بهتر دارد و مجلدات کثیره در دست دارد.

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."

فو الله به کلماتی تکلم نموده که انسان شرم می دارد که ملاحظه نماید. چه زود میزان الله را تغییر داده اید و حرمة الله را ضایع نموده اید، و چه زود به تحریف کلماتش مشغول[۲۶۲]گشته اید. فو الله هر ذی بصری از آنچه نوشته شأنک و شأنُ مُلقیک را ادراک نموده و می نماید. فویل له و للذین إتبعوه! این عبد متحیر است که کدام یک از این مزخرفات را استماع نماید و جواب ذکر کند. آخر این چهار روز عمر چه تو را به آن داشته که به این

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 state-

ments 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.

هذیانات وهمی‌ه نفسی‌ه به القای شیطان مشغول شده و از شاطی بحر احدیه محروم مانده؟ گیرم جمیع نفوس او را من دون الله رب اخذ نمودند، چه نفعی از برای تو و او حاصل؟ لا فو ال‌ذی نفسی بیده، بل خسران دنیا و آخرت.

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.

نوشته که صاحب این ظهور غیر از آیات اگر چیزی دارد بیاورد، و این تصریحاً مخالف است به آنچه نقطه بیان - روح ما سِواه فداه - در کل بیان نازل فرموده. و مَن تکل‌م بهذه الکلمة أو یتکل‌م لعن و یلعنه کل الذرات و مَن فی ملکوت الأمر و الخلق. بلی، و الله ناس را احمق دانسته اید، چه که اگر ناس احمق نبودند تو و نفس معرض قادر نبودید بر این که جهراً به غیر ما تکل‌م به الله تکل‌م نمائید. نقطه بیان در کل بیان تصریحاً فرموده که حجت ظهور بعد غیر آیات نبوده ونخواهد بود، و تو تصریحاً نوشته که اگر حج‌تی غیر از آیات دارد اتیان نماید. و تقول ما لا تشعر.

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

آن مقامی را که اراده نموده[۳۶۲]که از برای معرض بالله ثابت نمائی، آن مقام منوط به قول نقطه اولی بوده، و نقطه اولی به آیات الهی ثابت شده. حال تفک‌ر کن که

چه قدر از سبیل حق دور مانده اید و در تیه ضلالت افتاده اید. تفکر فیما إرتکبت و تکلمت به لعل تتنبه من فعلک و تکون من المستغفرین إلی الله الذی خلق کل شیء بأمره و أظهر مظهر نفسه بسلطانه و جعل ذیله مقدساً منک و من ظنونک و من أوهامک، ثم أوهام الأصنام الذین إتخذتموها رباً من دون الله. فویلٌ لهم من عذاب یوم عقیم.

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.

و الله از حمقای بیان مطمئن‌ید و حق دارید. حال آیات را کنار می گذاریم، آنچه نفس معروف ظاهر نماید اگر فوق آن از منبع قدرت الهیه ظاهر نشد تسلیم مجعولات تو و آن نفس مشرک بالله را می نمائیم. فو الله در این امر هم ثابت نیستید و نخواهید بود، چه که نفس معروف را می شناسیم، در دعوی و ادعا اکبر من کل کبیر و در ظهور و فعل اصغر من کل صغیر. ای فقیر بی بضاعت، کاش اقلاً یک مثل خودی را رب اخذ نموده بودی! چه فایده که بسیار غافل مشاهده می شوی، و إلا بعضی مطالب مذکور می داشتم تا وهم را خوب ادراک نمائی و بر مکرش مطلع گردی.

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.

و این که[۴۶۲]نوشته: اگر آیات است

493. And this, that [he] has writ-

ten: 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.

میرزا یحیی در مقابل ایستاده و ادعای بالاتر و بیشتر و بهتر دارد و مجلدات کثیره در دست دارد. ما صغر شأنه و کبر قوله. این ادعا از آن منبع غرور و نفس و هوی مثل آن است که نمله وادی جرزه ادعای ربوبیت نماید، بلکه اعظم عند کل ذی بصر منیر. چه که کینونت او به حرفی از این آیات عز صمدانی خلق شده. و آنچه کلمات از او ظاهر شده در رتبه او بوده. فافتح بصرک لتعرف! و ما عنده لن یُذکر عند الله أبداً إلا بَأن یرجعَ إلیه و یتوبَ و یکونَ من التائبین و المستغفرین. فو الله إرتکب ما لا إرتکبه أحدٌ قبله.

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

حال خود تو انصاف ده که این کلمه از چه رو ظاهر شده که نوشته او در مقابل ایستاده و ادعای بالاتر و بیشتر و بهتر دارد. هر جاهلی از این قول ننگ داشته تا چه رسد به عاقل. ای بی بصر، همین که نوشته که در مقابل ایستاده همین دلیلی است واضح بر بطلان او. صاحبان شامه مقدسه از نفس همین کلمات روایح غرور و استکبار و اعراض از حق استشمام نمایند. گویا ابداً تلاوت فرقان هم ننموده که می فرماید قوله تعالی: (وَ مَن أظلمُ ممَن إفتری علی الله کَذباً أو قال أوحیَ إلیَ و لم یُوحَ إلیه شیءٌ و مَن قال سأنزلُ بمثل ما أنزل الله؟) قدری تفکر در این آیه[۵۶۲]منزله نما که شاید موقن شوی به این که هر نفسی بگوید نازل می کنم مثل آنچه حق نازل فرموده، همین کلمه مُبطل و مُکذب او بوده و خواهد بود.

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.

ای اصم حقیقی، بشنو نغمه ورقای الهی را که بر اعلی سدره بیان تغنّی فرموده! می فرماید که اگر تو در این حین ظاهر شوی من از اول ساجدین و اول مؤمنین به تو بوده و خواهم بود. و تو حیا و شرم از این بیان لسان رحمن ننموده و تصریحاً نوشته که در مقابل ایستاده و بالاتر و بیشتر و بهتر ادعا دارد. و الله همین کلمات برهانیست آشکار بر اعراض و کفر و نفاق امثال آن نفوس. و همچنین می فرماید قوله - عز ذکره -: اگر کل اهل بیان در جوهر علم مثل او گردند که ثمر نمی بخشد إلا به تصدیق به او. و این بسی واضح است که احدی در جوهر علم مثل او ممکن نه إلا نفس نقطه. آن شمس الهی درباره خود چنین می فرماید و تو از برای نفسی که می خواهی به قول آن شمس حقیقت امرش را مجعولاً ثابت نمائی به ذکر اینگونه کلمات نالایقه مشغول شده. فواحسرتا لک و لهُ و للذین إتبعوکما! تالله إن هم إلا علی ضلال مبین.

496. And beyond this, you write that he has many volumes in hand. This statement is similar to the

و از این گذشته می نویسی که مجلدات کثیره در دست دارد. بعینه این قول مثل اقوال معرضین نزد هر ظهور است که افتخار

به تألیفات و تصنیفات خود[۶۶۲]نموده و بر سلطان اسماء و صفات اعتراض نموده اند. اگر کتب نفسی را غنی می نمود هرآینه کتب روی ارض در حین ظهور نقطه بیان - روح ما سواه فداه - ناس را غنی و مستغنی می نمود. لا و الله، کلٌ فقراء لدی باب غنائه و کل جهلاء لدی باب علمه و کل عجزاء عند ظهور قدرته و إنه لهو الغنی بنفسه عما سواه و إنه لهو المقتدر علی العالمین.

از خود تو انصاف می طلبم اگر نزد نفسی یک قطعه از یاقوت باشد و نزد نفسی صد هزار خروار حصاة، حال کدام را غنی می دانی و بی نیاز می شمری؟ اگر صدهزار کتب ظاهر شود که ثمری نبخشیده و نخواهد بخشید إلا به تصدیق به ظهور، چه که کلمات به منزله مشکوة و حب و ذکر الهی به منزله سراج، اگر آن مشکوة از سراج محروم ماند آلتی خواهد بود معطل. کلمات خوب است در وقتی که نفحات حب الهی از او استشمام شود، و بعد از فقدان این رتبه مثل ادنی کلمات اهل ارض ملاحظه می شود. خف عن الله و لا تقابل معه أحد من عباده و لا تذکر غیره فی ساحة قدسه. فَاخرق الأحجاب، ثم إنطق بثناء ربک بین العالمین.

claims of those who take pride in their own authorship and writings and object to the authority of the divine Names and Attributes in the face of every manifestation. If the books of a soul made it wealthy, then the books on the face of the Earth at the time of the manifestation of the Point of Expression - may our souls be sacrificed for him - would have made people rich and self-sufficient. No, by Allah, all are poor before the gate of His wealth, all are ignorant before the gate of His knowledge, and all are powerless before the manifestation of His power. Indeed, He is Self-Sufficient in Himself apart from others, and indeed, He is the All-Powerful over all the worlds.

497. In all fairness, I ask you, if there is a single ruby in one's possession and a hundred thousand worthless pebbles in another's possession, which one do you consider wealthy and self-sufficient? If a hundred thousand books appear that do not bear fruit and will not bear fruit except by acknowledging the manifestation, it is as if the words are like a lamp and the divine love and remembrance are like a lantern. If that lamp remains deprived of the lantern, it will be a futile tool. Words are good when the divine love's breezes are inhaled from them, and after losing this rank, they are observed like the most inferior words of the people of the Earth. Beware of opposing God and do not confront any of His servants, and do not mention anything other than Him in the courtyard of His sanctity. So, break the veils and then praise your Lord

among the worlds.

498. In this position, listen to the statement about the value of the statement, as He advised one of the living letters. He says - Glorified be His name: If you recite or record one verse from the verses of that [267] primordial essence, it will be more honorable in the sight of God than if you record all the statements. Because that day, that one verse will save you, but all the statements will not. It is like if someone, during the time of the Messenger of God, recorded all the heavenly books and what was written under their shadow, he would be considered as nothing. But if he recorded one verse from the Quran, he would be considered a believer. This is the essence of knowledge and action.

در این مقام بیان منزل بیان را استماع نما که به یکی از حروفات حی وصیت فرموده. می فرماید قوله - عز ذکره : اگر یک آیه از آیات آن[۷۶۲]جوهر قدم را تلاوت کنی یا ثبت کنی اعز تر خواهد بود عند الله از آن که کل بیان را ثبت کنی. زیرا که آن روز آن یک آیه تو را نجات می دهد ولی کل بیان نمی دهد. مثل آن که اگر کسی در زمان رسول خدا کل کتب سماوی‌ه و آنچه در ظل آنها نوشته شده ثبت می نمود حکم لاشیء در حق او می شد. ولی اگر یک آیه از قرآن ثبت می نمود حکم ایمان در حق او می شد. این است جوهر علم و عمل.

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.

حال ملاحظه کن که عظمت امر به چه مقدار بلند و عظیم است و حقارت تو و کلماتت و کلمات مشرکین در چه رتبه و مقام. شمس مشرقه به این حجبات محجوب نماند و نفس ظهور به آلایش این کلمات نیالاید. إن‌ه قد کان مقدساً منکم و من کلماتکم و إنه بنفسه حجة الله بین بری‌ته. و ینبغی لمن علی الأرض بأن یتبعوا ما یظهر من عنده لا بما کان عندهم. و إن هذا لهو الحق و ما بعد الحق إلا الض‌لال إن أنتم من العارفین.

500. There are many donkeys that carry many volumes, but they themselves are not poets, as this simile

بسا از حمیر که مجل‌دات زیاد حمل نموده ولکن خود به حرفی از آن شاعر نه، چنانچه این مثل در کتب قبل ذکر شده و

در کتاب مبین تصریحاً نازل. و الله الذی لا إله إلا هو، مجلداتی که می گوئی از برای این خوب است که به آب محو شود أو یُرجعها أحد إلی مبدئه لأن ینبغی أن یکون بطنه قبراً لکلماته[۸۶۲].این عباد بسیار از آن مجلدات دیده اند. ای کاش صنم وهم را می شکستی و به دیده بصیرت به کلمات مجعوله اش نظر می نمودی. تالله یضحک به و بما ظهر من عنده کل عاقل بصیر.

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.

و دیگر از آن منبع کبر و غرور القا شده بود قوله - حقر قدره -: سهل است ادعای آن دارند که کل آیات مدعی را که در مدت عمر نوشته در یک روز خواهم نوشت، بهتر و خوب تر و فصیح تر، که هر طفلی تمیز دهد.

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.

جمیع فضیلت های شما و او از این یک کلمه معلوم شده. این عبد متحیر است که در این مقام چه ذکر نماید، چه که به کلمه تنطق کرده که و الله فرعون هم در مقابل کلیم به چنین کلمه تکلم ننموده. به یکتا خداوند بی مانند که اگر مقابل یک نفر از طائفین حول قادر بر تکلم باشد، تا چه رسد به منبع و مظهر و مصدر فیوضات ربانیه! و حال همین قول را تجربه نمائید! آن معرض حاضر و خدام بیت هم حاضر، اگر توانست به شأنی از شئون با خدام مقابله نماید نُصدقکم فی کل ما قلتم. مع آن که زیاد گفتن دلیل بر حقیت نبوده و نخواهد بود، چون تو اعتراضاً علی الله به این دلائل وهمیه مستدل شده، لذا این

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

عبد در جواب به این کلمات ذاکر لِئلا یبقی لک من عذر و حجة و برهان وَ دلیل. و إلا ساحت[۹۶۲]اقدس اطهر از جمیع این دلائل و اذکار و کلمات و اشارات و مدلولی که به آن تمس‌ک جسته اید مقدس بوده و خواهد بود.

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.

ای بی خبر، تا حال معادل آنچه از سماء بیان نازل شده نازل، و به یک آیه معادله نمی نماید کل آنچه در آسمان ها و زمین است. و اگر تو به این شئون ناظری پس حاضر شو بین یدی تا ملاحظه نمائی که حین نزول آیات احدی از عهده تحریر آن بر نیاید. جرب، یا أی‌ها المجرب، بعد الذی لا ینبغی لأحد أن یجرب الله، بل إنه یُجرب عباده و یمتحنهم کما إمتحنک و رجعک إلی أسفل الجحیم.

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.

نزد هر عاقل بالغی این ادله شما مثل کلمات صبیان بوده و خواهد بود. قد جعلتم أمر الله لهواً و لعباً و هزواً و سخریاً. فسوف یأخذکم الله بقهر من لدنه و إنه لَقهارٌ مقتدر قدیر. روایح دلیل و استدلالت ریاحین رضوان دلیل و برهان الهی را پژمرده نموده، و اگر خود اقل من آن در کلماتت به انصاف ملاحظه نمائی بَر قبائحش اقرب من آن ملتفت شوی. هیچ شنیده از اول ابدَاع

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 di-

vine evidence and proofs, and if you honestly observe the least of that in your words, you would be more attentive to their defects. Have you ever heard, from the beginning of creation to this moment, of anyone opposing the truth as you have opposed it in this book of yours? By the Lord of the worlds, no eye of creation has ever witnessed one more veiled than you, nor any eye of invention more oblivious than you. Yet, you rejoice in what you have written and are among the joyful ones. We ask God to replace your joy with great sadness unless you repent, return to Him, and become one of the repentant ones.

تا حین که نفسی به حق معارضه نماید به آنچه تو در این کتاب سجّین خود معارضه نموده؟ لا فورب العالمین، ما شهدت عین الإبداع أحجبَ منک و لا عین الإختراع أغفل منک، ولکن[۰۷۲] إنّک أنت تفرح بما رقمتَ و تکون من الفرحین. نسئل الله بأن یبدل فرحک بالحزن الکبری إلا بأن تتوب و ترجع إلیه و تکون من التائبین.

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.

و دیگر به القای آن مشرک ملقی نوشته: عجب تر از این خودشان ادعای آن دارند که عبارات من آیه است، و رسولان ایشان می گویند اطفال هفت ساله ایشان هم آیه می گویند. پس کجا آیات مَن یُظهره الله دلیل حجّیت او خواهد بود که خلق او هم آیه گوید و پسر کوچک ایشان هم آیه می گوید؟ و اگر گویند که آیه هم از مقام خلق و حروفات ظاهر گردد و هم از اصل نقطه و شجره حقیقت، پس نفس آیه دلیل بر حقّیت اصل شجره نخواهد بود، شیء دیگر لازم است. بیان شود که چه چیز است.

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

بلی، إنّه لو یُرید أن ینطق کل نفس بثناء نفسه لَیقدر و إنّه لهو المقتدر القدیر. و لو یرید أن یظهر نفساً بکل الآیات لَیکون قادراً بسلطانه و لیس لأحد أن یعترض علیه،

و کان الله علی ما أقول شهید. إن‌ه أنطق صبیاً من الص‌بیان لیکونَ دلیلاً علیه و برهاناً لنفسه. و هذا مقام ال‌ذی أنتم تشکرون الله بذلک و تحمدونه، و أنتم فتحتم ألسنکم بالإعتراض بهذا الذکر ال‌ذی ظهر بإسم الأبهی بین الس‌موات و الأرضین.

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.

حال ملاحظه کن که[۱۷۲]هیچ جاهلی چنین اعتراض نموده و یا می نماید؟ لا و الله، مگر تو و امثال تو که از هواء نفس و ماء اعراض و نار حسد و تراب بغضا خلق شده اید. إذاً موتوا بغیظکم! إن‌ه قد ظهر بالحق و لا مرد له. و إن رب‌کم الرحمن قد کتب علی نفسه بأن یظهر فی الأکوان أدل‌اء علیه لیقومن بین الس‌موات و الأرض و ینطقن بثنَاء نفسه و یرتفعن أعلام الن‌صر بین الخلائق أجمعین. أولئک عباد ال‌ذین جعلهم الله مطه‌راً عن دونه و منقطعاً عما عندکم و متمس‌کاً بحبل الله المحکم المتین. أولئک لا یمنعهم إشارات مَن علی الأرض و دلالات المشرکین.

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.

بگو: ای جاهل، نقمت را از نعمت فرق نداده و خیر محض را شر شمرده و جوهر رحمت و عدل را نفس ظلم دانسته. بلی، طفلی از اطفال بیت در سن شش سالگی به آیات الله تکل‌م نموده و آن طفل حال

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.

حاضر است. و والله خود همان شجره فساد به کرات می گفت که آنچه از او شده از هیچ نفسی از بدیع اول تا حین ظاهر نشده و اکثر لیالی و ای‌ام به ثنائش مشغول بوده. و حال امر به قسمی شده که از حق منیع اعراض نموده. سهل است از اطفال هم دست برنداشته و نخواهد داشت و تا ارض را به این دماء مطهره صبغ ندهند دست برندارند. و هذا ما نزل[۲۷۲]فی الألواح إن أنتم من الناظرین. به کرات فرموده اند که او را در طفولیت به آیات ناطق فرموده ایم تا دلیل باشد بر این ظهور رحمانی و طلوع قدس صمدانی، و تو این رحمت کبری را نقمت شمرده. عوض آن که شکر نمائی حق منیع را شکایت آغاز کرده.

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.

و این که نوشته که خودشان ادعای آن دارند که عبارات من آیه است، نزد خود استهزاءً علی الله عبارات ذکر کرده. خُذ زمامک، یا أی‌ها الجاهل! هذا مقامٌ إنقطعت عنه یداک و أیدی المشرکین. نقطه بیان می فرماید که کل آنچه در ارض موجود است آیات او بوده و خواهد بود، تا چه رسد بما نزل من عنده و ظهر من لدنه. و الحق یقول: فاعلم بأن هذا لهو الذی ظهر من قبل و یظهر من بعد، و من فرق بینه و بین من ظهر أو یظهر إنه کفر بالله و آیاته. و لو یکون ذا بصر حدید لیشهد کل الظهورات فی هذا الظهور الذی ظهر بالحق بآیاتٍ

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 af-

مبین.

terward, 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.

بدان که آنچه از اول لا اول که حجج و براهین ظاهر شده از جمیع انبیا و مرسلین، کل حجت این ظهور بوده. و آنچه در این ظهور حجت است لازال حجت حجج قبل و بعد بوده و خواهد بود. ولکن این طفل را مخصوص به آیات ناطق فرمودیم تا بعضی از نفوس که به رشحی از فیوضات ما لانهایه این بحر اعظم فائز[۳۷۲]شده اند استکبار بر منزل آیات ننمایند. آن نفسی را که به او متمسک‌ی لازال بین یدی بوده و به رشحی از بحر البحور محروم ماند. و رجع إلی مقره فی النار و إنها لمقر الفجار و بئس مقر هولاء الأشرار لو أنت من الموقنین.

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.

بدان: ما بین شمس و تجلیات آن بر جدار و احجار، فرق لایحصی مشهود. هر بصر ضعیفی ادراک می نماید تا چه رسد به أبصر حدیده. و از این گذشته مثال شمس در مرآت ظاهره مشاهده می شود، آیا می توان گفت که این نفس شمس سماء است؟ بلکه فرق ما بین ارض و سماء مشهود، و لا ینکر هذا إلا کل مغلٍ مبغوض. چنانچه الیوم

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

اگر سمعت را لطیف نمائی و از آنچه شنیده از مشرکین پاک و طاهر کنی کلمات معرض بالله را مثل کلمات صبیان بل احقر عند کلمات منزله از سماء بیان رحمن مشاهده می نمائی. قسم به خدا که نسبت نمی توان داد، بلکه دونش لایق ذکر نه. و در صورتی قابل ذکرند که به عنایت الهی موقن باشند، و بعد از انکار لاشیء محض بوده و خواهند بود.

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.

بدان: لازال اصل حجت آیات الهی بوده، ولکن از این ظهور اعظم من دون آیات ظاهر شده آنچه از اتیان به مثلش کل عاجز بوده و خواهند بود. خف عن الله و لا تتبع ما یأمرک هویک، فاتبع الحق[۴۷۲]ال‌ذی جائکم من مشرق الروح بنبأ الله المقتدر المهیمن العزیز القیوم. و إن‌ه لَیکفیکم عن کل شیء و من دونه لن یکفیکم و لو تتمس‌کوا بخلق الس‌موات و الأرضین إن أنتم توقنون. هذا نصح الله علیک و علی عباده. من إستنصح بنصح رب‌ه فله و من أعرض إن الله غنی عما کان و عما یکون.

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.

و دیگر القای آن معرض ملقی: اگر گویند که آنها تصدیق ایشان نموده، حال

513. And another insinuation from that evasive person: If they say

سخن میرزا یحیی هم همین سخن است، که بر فرض که شما هم آیه بگوئید یا هزار کس، چنانچه رب اعلی فرموده که به عدد کل شیء اگر خواهم مبعوث بلسان آیات نمایم، باز باید تصدیق من نمایند و در ظل من باشند، به علت آن که اول مرآت هستم و کل منعکس از من می باشند، چون که فطرة الله از من ظاهر است به تصدیق نقطه بیان.

بر فرض تصدیق از برای حق لم یزل و لایزال مرایا بوده و اولیت آن را احدی احصا ننموده و این مخصوص به نفسی دون نفسی نبوده. کل شیء مرایای الهیه بوده و خواهند بود، و لکن ظهور قبل از مرایا بکل‌ها شکایت فرموده اند بقوله - عز و جل -: لأشکون إلیک، أن یا مرآت جودی، عن کل المرایا. کلٌ بألوانهم إلی لَینظرون*.** و مخاطباً لذلک الإسم می فرمایند که توئی آن مرآت اولیه که لم یزل از حق حکایت کرده[۵۷۲]و لایزال حکایت خواهی کرد. در مقام دیگر اول من آمن را مرآت اولیه فرموده اند و این اذکار در رتبه ملکیه ذکر می شود، و إلا از برای مرایا نه اولی بوده و نه آخری. و جمیع این مرایا به قولی خلق شده و خواهند شد، مادامی که در ظل شجره فردانیه مستقرند انوار حق در آنها ظاهر بحیث لا یُری فیهن إلا الله، و بعد از انحراف مظاهر شیطانیه بوده و خواهند بود. فو الذی نفسی بیده که این شکایتی که از جمیع مرایا فرموده اند برهانی است عظیم اگر باشید از شاعران.

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.

این شأن مرایا که ذکر شد به نص نقطه بیان. و مع ذلک تلقاء شمس ذکر مرایا می نمائی که شموس مرایا عند تجلّی او معدوم صرف بوده و خواهند بود. اگر نفس ظهور بر جمیع اشیاء اطلاق مرآتیّت در رتبه اولیه فرماید حق لاریب فیه. بشنو ندای این عبد را و از این اراضی جرزه خود را نجات ده و به فضاهای قدس وارد شو! فو الله این اذکار جز بر توهمات و حجبات نیفزاید، و هر قدر به این کلمات مشغول شوی از زلال سلسال بی مثال حضرت لایزال بعید مانی و محروم گردی. بریز این امثال را! به حق و ما یظهر من عنده ناظر شو، چه که کل به او منتهی و از او ظاهر. این کلمات خوب است از برای امثال خود در فنون[۶۷۲]جهلیه ظاهریه، که به زعم خود علم نامیده اید، استدلال نمائید. قطره ملح اجاج به بحر عذب فرات مفرست! بدان که آنچه لفظ وجود بر آن صادق، مخلوق بوده و خواهد بود.

ذکر فطرة الله نموده، کل اشیاء بر فطرة الله خلق شده اند، فطرت را ندانسته. از این گذشته بشنو ندای فطرت را که به هیکلی مبعوث و تلقاء باب اعظم به این کلمات ناطق، قوله - عز بهائه -: و من المشرکین من قال: بهذه الآیات ما نزلت علی الفطرة. تالله الحق إن الفطرة حینئذ قد ظهرت علی هیکل خادم و قامت لدی الباب بخضوع و إناب و یضج و یقول: فویلٌ لکم، یا معشر المغلین! تالله إنی قد خلقت بأمرٍ من لدنه. کذلک تشهد لنفسها ولکن لایفقهون هولاء الأشرار. تالله إنها لَتفتخر بنسبتها إلی نفسنا الحق و إنا لم یزل کنا غنیاً عنها. قد خلقناها و کلَ شیء بأمر من لدنا و لا ینکر ذلک إلا کل منکر کفار.

516. Mentioning the primordial nature, all things are created according to the primordial nature of God, yet he did not understand the primordial nature. Beyond this, hear the call of the primordial nature that has been sent to a temple and speaks these words before the Greatest Gate, saying - exalted is His Glory -: "Among the polytheists, there are those who say: 'These verses have not been revealed according to the primordial nature.'" By God, the truth is that at that time, the primordial nature appeared on the temple of the servant and stood by the Gate in submission and repentance, and it cries out, saying: "Woe to you, O assembly of the deceived! By God, I was created by a command from Him." Thus, it bears witness for itself, but these wicked ones do not understand. By God, it takes pride in its connection to our true Self, and indeed, we have always been independent of it. We have created it and everything by a command from Us, and none denies that except the deniers and disbelievers.

و این آیاتی است که از قبل در ذکر فطرت اصلی‌ه الهی‌ه از سماء ابهی نازل، و این از مطالب اهل فرقان است چنانچه در کتاب الهی نازل: أقم (للدین حنیفاً فطرَةَ الله الّتی فَطَرَ النّاسَ عَلَیهَا). این اَست که در حدیث نبوی وارد: (کُلُ مولودٍ یُولدُ علی الفطرة) إلی آخر. و این فطرتً همان[۷۷۲]فطرة الله بوده، و این مقام صادق مادامی که در ظل ایمان مستقر باشد. و بعد از تغییر از مشرکین محسوب، چنانچه باقی حدیث می فرماید: (إنما أبواه

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 pri-

یهودانه و یمجسانه و ینصرانه.)

mordial 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."

بگو: ای مهمل مبهم، تو الیوم به چشم و گوش مشاهده و استماع می نمائی که بحر آیات مواج و چون غیث هاطل از سماء مشیت نازل. مع ذلک می نویسی که میرزا یحیی می گوید که صاحب آیات منعکس از من می باشد. ای محروم، این مقام از عاکس و معکوس مقدس است. اگر به عدد واحد در بیان بالغ مشاهده می شد، هرآینه ارض عرفانی منبسط می گشت که کل مذعن شوند بر آن که حرفی از بیان ادراک ننموده اند. ولکن تا حال که مشاهده نشده و بعد الأمر بیده.

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.

قوله - کبر غفلته -: قطع نظر از کل سخن ها الان میرزا یحیی مدعی هر مقامی که فوق آن متصور نشود می باشند به دلیل آیات. هر که مدعی باشد باید اتیان به مثل و اعلای از آن نماید.

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.

این کلمات ظاهر نشده مگر از منبع غرور و معدن کذب و مطلع فحشاء. اگر تصدیق مرآتیت او شود نقطه اولی - روح ما سواه فداه - می فرماید که: اگر مرآت ادعا نماید که من شمس هستم نزد شمس واضح است که او شبحی است از او که می

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

گوید**.** فوالله این بیان منزل بیان نص صریح است بر این که[۸۷۲]بعد از او بر حق اعتراض نمایند، و نفوسی که دعوی مرآتی‌ت دارند در مقابل شمس حقیقت ادعای شمسی کنند. فویلٌ له و لک! تفترون علی أنفسکم، ثم علی الله و لا تشعرون.

- 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.

و دیگر این کلمه بسیار بی شرمی است که نوشته: الیوم هر نفسی مدعی باشد باید اتیان بمثل آیات میرزا یحیی نماید و یا اعلی. یا أیها الأعمی، إنه قد کان کلیل عند ما نزل من جبروت البیان من لدی الله المقتدر العزیز المنان. و الله کل اشیاء متحی‌رند از این اقوال که ذکر نموده. وجود و کینونتش الیوم قابل ذکر نیست تا چه رسد به کلماتش. و هر ذی شعوری می داند که اگر هم کلمه از کلمات حق نزدش یافت شود از این مقر اقدس اطهر اخذ نموده. بسیار بی خبری! از خدا می طلبم که بصرت را به کحل عرفان موفق فرماید که شاید از رمد اوهام فارغ شده به کلمات ملیک علام ناظر شود تا جمیع کلمات را نزد حرفی از کلمات الله معدوم صرف مشاهده نمائی. کذلک نزل الأمر من جبروت الحکم فضلاً من عنده علی العالمین.

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.

قوله - قل إدراکه -: حال ای برادر من، و الله امر بر شما مشتبه شده. اگر بخواهید واقعاً بفهمید که غرض در کار نیست شما خود وکیل من هستید، اگر محقق شد بر شما به من بنویسید، اما[۹۷۲]با انصاف. از برای شما بسیار آسان است. سیاست مدنیه مدخلی‌تی به حقیت ندارد، و این حکمت عملی است که تهذیب اخلاق و تدبیر منزل و سیاست مدنیه می گویند، که علم سلوک با خلق است و با اشخاصی که تعلق دارند از خدام و مریدان، که هر کسی را به محبت و خلق با آنچه موافق طبع او است حرکت نمایند. شما اشتباه نموده اید. این حکمت عملی را به جوهر حقیقت و اینها حجاب بر شما گشته. اگر بخواهید تجربه نمائید روزی را قرار بدهید در مقام امتحان برآئید. یک صفحه از قرآن را بخوانید با کمال جلدی نزد کسی که مدعی حقیت است مضمون آن صفحه را به سجع خاصی بلا تأمل بنویسد، و دفعه دیگر به سجع و عبارت دیگر، و هکذا هر که نوشت در مدعای خود صادق و إلا کاذب به خلاف میرزا یحیی که مدعی این مقام است در هر دو خود تجربه نموده و به من اعلام دهید، اما از روی انصاف. یقین هر که دارای این مقام است حق و کلام او حق و غیر او کاذب.

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."

فو الله یضحک علی کلماتک کل ذی بصر حدید. گویا ابداً رایحه رضوان الهی بر تو مرور ننموده، چه که الیوم هر نفسی که

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

منسوب به حق است لابد از او اثری ظاهر و هویدا است. و الله کلماتت پست تر از کلمات ملل قبل به نظر می آید. چون بغض الله[۰۸۲]در قلبت بوده قلمت از لطافت ذکر و تحریر ممنوع و محروم گشته. امر بر تو مشتبه شده که از حزب رحمن خارج شده و به حزب شیطان توجه نموده. بر هر ذی بصری معلوم است که این عباد، بعد از پنج سنه معاشرت که لیلاً و نهاراً آنچه به چشم خود دیده ایم و به سمع خود شنیده ایم ذکر می نمائیم. و تو به قول خبیثی که نزد این عبد مردود بوده، تا چه رسد نزد ساکنان اعراش معانی، تمسک جسته، بالمرة خود را از اشراقات انوار فجر معانی که در این ایام رحمانی مشرق و مضیء است، ممنوع نموده.

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.

حال ای با انصاف، انصاف ده بر ما مشتبه شده یا بر شما؟ و این که نوشته غرض در کار نیست، والله نفس همین قول غرض صرف است و محض نفس و هوی. چنانچه خود شما نوشته اید که حال برو و تجربه کن. این عبد را مأمور به تجربه نموده که بعد آنچه ظاهر شود تو را اخبار نمایم، و تو خود اینجا نبوده و تجربه ننموده. لذا قبل از تجربه چرا آنقدر مجعولات مفتریه نفسانیه به حق نسبت داده و انکار صرف نموده؟ حال ملاحظه کن که اهل غرض کیست. تالله لو تنصف لتجد نفسک فی خسران عظیم. أن یا بحرَ الغرض، خف عن الله الذی خلقک بأمر من عنده و لا تتکلم بما یکذبک به[۱۸۲]کل الذرات. إتق الله

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 con-

ducting 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.

و کن من المتقین! حال ملاحظه کن که چه قدر افعال و اعمالت نزد حق رسوا و واضح است و چگونه عقلت به ید قدرت اخذ شده، که خود غرض و بغضای خود را به قلم می نویسی و ثابت می کنی و مع ذلک شاعر نیستی. إذاً یشهد بغرضک کل من فی السموات و الأرض، ثم یشهد نفسک علی غرضک و إن هذا لحقٌ یقین.

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

غرض مشرکین به مقامی رسیده که بعضی از امثال شما ایراد گرفته اند و در خلق جمال رحمن حرف گفته اند و اعتراضات نموده اند، و تو شهادت بر خلق داده و بعد به غرض نفسانی اعتراض نموده. انسان متحیر است که کدام یک از اقوال را تصدیق نماید. از یک طرف هیکل فساد به اطراف نوشته و شکایت ها نموده و اخلاق رحمانیه را از مظهر الوهیه سلب نموده. این کلماتی که به خارج نوشته اند. از آن طرف به شما القا نموده که به طائفین حول بیت این قسم نوشته، اگر اخلاق صحیح است انکار آن قوم چه صورتی دارد؟ اگر عدمش صادق بوده این ذکر تو چه معنی دارد؟ و الله هر بصیری موقن است که کلمه حق نگفته و نخواهند گفت. به اقتضای وقت هر چه مصلحت انفس خبیثه دانند به آن متکلم و مستدلند.

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.

باری این عباد نشهد بأنه لعلی خُلق عظیم و نشهد بأنه حجة الله[۲۸۲]بین خَلقه و برهانُهُ بین بریَته و مظهر أمره فی بلاده و مطلع العز بین عباده. و کل‌ما ظهر من عنده لحق بمثل وجوده و ما دونه معدوم فی ساحته و مفقود عند ظهورات سلطانه، و إنه لهو محبوب العارفین و مقصود العالمین. مَن أعرض عنه فقد أعرض عن الله المهیمن العزیز القدیر.

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.

ای اهل دین، شما را به مالک یوم الدین قسم می دهم که از این کلمات اقل من ذر رایحه حق استشمام می شود؟ لا فوَنفسه الحق، این سخنان مشابه سخنان اراذل اهل ارض است که در حین مخاصمه با یکدیگر ذکر می نمایند که من قدرتم از تو بیشتر و قوتم از تو برتر و امثال این سخنان لغو که ما بین جه‌ال متداول است. و الله حال نوحه بر امر لازم، چه که نقطه بیان با آن مقام و شأن چه مقدار خضوع و خشوع و تسلیم و رضا نسبت به این ظهور فرموده، و مع ذلک

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,

تو به این کلماتی که اراذل از آن ننگ دارند تکلم نموده و به آن کلمات بر بطلان حق استدلال کرده. بلی، حال امر الله به شأنی تنزل نموده که جمیع ما فی البیان منوط به قول تو و میرزا یحیی و سیّد محمّد و علی محمّد سراج شده و امثال آن نفوس، چنانچه در اواخر دوره فرقان جمیع امور الهی و شرع محکم ربّانی به قول شیخی از مشایخ منوط و مشروط بود.

lamenting over the inevitable situation, what level of humility, reverence, submission, and contentment have been shown towards this manifestation, and yet you have engaged in these words which the lowly are ashamed of and have argued for the falsehood of the truth with them. Indeed, the matter of God has been reduced to such a level that all of us in the expression are bound by your word and those of Mirza Yahya, Sayyid Muhammad, Ali Muhammad Siraj, and the likes of those souls, just as in the later days of the age of discernment, all divine matters and the firm divine law were bound and conditioned by the word of a Sheikh from among the Sheikhs.

واین معلوم است که[۳۸۲]از القاهای شیطان است. گویا تو از خود هیچ شعوری نداری. بر تندباد نفس و هوی مبتلا گشته، هر قسم که می خواهد تو را می برد. آنقدر فکر ننموده که اصل این فقره نزد متبصّرین از الحاد است. و در الحاد اختلاف نموده اند، بعضی بر آنند که مُلحد نفوسی هستند که خدا را به اسامی می نامند که اذن داده نشده اند در کتاب الهی. و بعضی برآنند که ملحد نفوسی هستند که از اسماء الهی اسمائی اشتقاق نموده اند و به آن اسماء عاکفند من دون الله، چنانچه لفظ مَناة را از منّان و عُزّیٰ را از عزیز و لات را از الله اخذ نموده اند و به آن اسماء ساجد و عاکفند. و بعضی برآنند که الحاد همان تحریف است، و آن تحریف هم در معانی نه در الفاظ، چه که لحد به معنی ستر آمده. و آن نفوسی هستند که معانی کلمات الهی را به هواهای خود ستر نموده اند، یعنی به هواهای خود تفسیر نموده و می نمایند. و بعضی برآنند که ملحد نفوسی هستند که معانی غیر را به لباس الفاظ خود جلوه دهند. این معانی

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

الحاد که مابین ناس معروف است.

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.

حال این مطلبی که خواسته از این اقسام خارج نه. در هر صورت الحاد بوده و خواهد بود. ملقیت این فقره را برای تو معجزه قرار داده، و از این گذشته این اسهل طرق است،[۴۸۲]عجب است که صعب به نظر شما آمده. چه که معنی موجود باشد تحدید الفاظ به غایت سهل و آسان بوده و خواهد بود. حال ملاحظه کن که چه قدر بی شعوری.

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.

و از این مراتب هم گذشته و الله الذی لا إله إلا هو که اعظم از آنچه به تصور آید به چشم دیده و به گوش شنیده ایم، و یقین است که شما موقن به قول این عبد نبوده و نیستی. و اگر می بودی همان مکتوب که چندی قبل به شما ارسال شد حق را از باطل تمیز می دادی. در این صورت لازم است یا خود بیائی و یا وکیل دیگر تعیین نمائی با جمیع کتب سماوی بین یدی حاضر شود. این عبد عهد می نماید که آیات الهی به شأنی نازل شود که احدی قادر بر تحریر آن نباشد. حال این قولی است که خود شما ذکر نموده اید و طلب کرده اید. بیائید و ملاحظه نمائید!

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."

گذشته از این که حق به این امور معروف نشده و نمی شود و او است میزان کل شیء و خلق او میزان معرفت او نبوده و نخواهند بود، و این مطلب از اصل صحیح نیست، چنانچه ذکر شد. و آنقدر شعور ندارید که می فرماید: (لا تُجرب الرب!)، چه که بر حق است که ناس را تجربه و امتحان نماید و خلق او را لایق و سزاوار نه که او را تجربه کنند. ولکن چون تو این را میزان قرار داده و به میزان الله راضی[۵۸۲]نشده و کفایت ننموده، استدعا نموده ام که از فضل و عنایت خود قبول فرمایند و قبول فرموده اند، چنانچه حینئذ می فرمایند: أن أحضر بکتب السماء بین یدی الله ربک و رب الأولین و الآخرین، ثم إقرأ ما تشاء کیف تشاء لِینزل مِن جبروت الله فی کل کلمةٍ کلماتٌ عز منیع علی شأن یعجز عن إحصائها کل العالمین، و بأی عبارةٍ ترید و بأی شأن تشاء ینزلها الله بالحق من سماء قدس رفیع ما یعجز عن تحریرها کل الخلائق أجمعین.

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

این کلمات محکمات در جواب مطلب شما نازل، ولکن فرموده اند که یقین است به عذر دیگر متعذر خواهند شد، چه که کلمه حق لا یَزِیدُ المشرکین إلا خَساراً. نمی

دانم دیگر به چه عذری متمس‌ک خواهید شد و به چه میزانی متشبث. و الله یا عبد، از شاطی انصاف بسیار بعیدی و از مقر قرب بسیار دور. نمی دانم چه شما را بر آن داشته مع آن که بین یدی حاضر نشده و خدمت ظهور قبل هم فائز نگشته و قبل از تجربه به قول خودت، به این کلمات مفتریات مشغول گشته و کسانی را که مطلع بر امرند ایشان را تکذیب نموده اید و نفسی را، که مثل تو بوده و ابداً اطلاع از جائی نداشته، او را تصدیق نموده.

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.

و از این مراتب گذشته یکذبک کلماتک بعضها[۶۸۲]بعض. چنانچه در این مقام نوشته: یقین هرکه دارای این مقام است حق و کلام او حق و غیر او کاذب، و بعد نوشته که: اگر اتیان به این امر هم نماید آنوقت هم دلیل بر آن نفس موعود نیست و یکی از اولیای دوره بیان خواهد بود و آن هم بعد از تصدیق میرزا یحیی. حال خود انصاف ده! اگر یقین حق است دیگر چگونه منوط به تصدیق دونش خواهد شد؟ حال از این دو بیرون نیست: یا کلمه اول را باید اقرار نمائی که لغو بوده و من غیر شعور ذکر نموده، و یا بیان ثانی را. وَ الله علامت قهر در امثال آن نفوس ظاهر و مشهود شده، چه که شاعر نیستید که چه می نویسید و چه ذکر می نمائید.

533. And beyond these levels, your words contradict each other. As it is written here: It is certain that whoever possesses this position is truthful, and his speech is the truth, and others are false. Then it is written that: If he manifests this matter, it is not proof of the Promised One's soul and will be one of the saints of the time, and that too after confirming Mirza Yahya. Now be fair to yourself! If the truth is certain, how can it be subject to the confirmation of the second one? Now, there is no way out of these two: Either you have to admit that the first statement was invalid and mentioned without understanding, or the second statement. By Allah, the signs of wrath are apparent and visible in the likes of those souls, for you are not a poet to know what you write and what you mention.

بدان: الیوم آنچه به عقلت رسیده و

534. Know this: Today, what

برسد و یا به عقول فوق تو و دون تو ادراک شود، هیچیک میزان معرفت حق نبوده و نخواهد بود، و حق منیع از جمیع مقدس و منزه و مبرا. و اگر نفسی به اعلی رتبه عرفان صعود نماید و یا به اعلی ذروه بیان ارتقا جوید که نفع نمی بخشد او را و ثمری نداشته و نخواهد داشت إلا بعد از اقرار به این ظهور اعظم. کذلک نزل الأمر فی البیان، ثم فی الفرقان، ثم فی الإنجیل و التوراة و الزبور و الصحف إن أنتم توقنون.

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.

قوله - کبر کذبه و جَعله -: انصاف بدهید: کسی که بیست[۷۸۲]سال در این دوره پرورش یافته، بیست سال هم در دوره عرفا، چهار کلمه بل هزار کلمه مطالب عرفان و صورت آیات بنویسد کسبیه، چه مدخلیت دارد با فطرت؟ فرق این دو همان است که عرض شد. و اگر هم به همان نوع نوشتند و حال آن که مشکل است، آنوقت هم دلیل بر آن شخص موعود نیست و دلیل بر انکار و تکفیر میرزا یحیی نیست، بلکه یکی از اولیای دوره بیان هستند. آن هم به شرط تصدیق ثمره، نه به انکار و ظلم بر او.

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.

اولاً، ای مفتری کاذب، کسبیت از کجا معلوم شد؟ پیش که درس خوانده اند و معلم که بوده؟ و ثانیاً آن عرفائی که با آن جمال اقدس معاشر بوده اند که

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

بوده؟ یُکذبک نفسُک فیما إفتریت، ولکن لا تستشعر و تکونن من الغافلین. آنچه مبرهن و واضح این است که تا والدشان در حیات بود با احدی معاشر نبودند مگر گاهی به نفوسی که در خدمت والدشان مراوده می نمودند. و جمیع اهل ایران مطلعند که والدشان هم به حسب ظاهر از اهل علم نبوده اند. تفحص لعل تجد إلی الحق سبیل.

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.

و اگر هم بعضی از عرفا به بیت می آمدند و ملاقات واقع می شد این دخلی به تعلیم و تعلم نداشته، و این کلماتی است که میرزا یحیی القا نموده. و اگر بر فرض همچنین بوده[۸۸۲]جمیع ذرات شهادت می دهند که میرزا یحیی در خدمت ایشان بوده. در هر حال او هم شریک بوده.

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.

حال تفکر کن، ای بی انصاف، که چه گفته و چه میگوئی! در دوره بیان با که معاشر بوده اند؟ هر نفسی که بین یدی حاضر می شد کسب معارف الهیه و شئونات حکمت ربانیه می نمود، و ابداً در حضور امنع اقدس نفسی قادر بر تکلم نبوده، تا چه رسد به آن که از او چیزی اخذ فرمایند. چنانچه این عباد در عراق بوده ایم و به چشم خود دیده ایم. فاسئل من أهل العراق لعل تطلع و تکون من العارفین!

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!

و از این گذشته از اول ظهور نقطه بیان - روح ما سواه فداه - تا حین آسایش نبوده، چنانچه در اکثر اوقات در حبس و در دست

539. And beyond this, from the beginning of the manifestation of the Point of Revelation - may our souls

اعدا مبتلا بوده اند. و بعد از والد، مخصوص میرزا یحیی ملا مهدی کندی را آورده وَ معلم او قرار فرمودند، که روزی یک ساعت می آمد و به تعلیم او مشغول بود. حال از ارض طا تفحص نمائید! اگر نفسی یافت شد که بگوید درس خوانده و یا کسب نموده اند حق با شما است.

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.

و حال آن که هیچ یک از این امور دلیل بر امری نبوده و نخواهد بود. خوب در قلبت القای بغضا نموده اند و خوب در صدرت مفتریات نقش بسته. در ظهور نقطه بیان هم بعینه همین کلمات از مشرکین[۹۸۲]ظاهر شده که با شیخی ها مراوده فرموده اند و آنچه نوشته از کلمات شیخ احمد اخذ نموده. و همچنین نسبت دادند که نزد فلان در ارض شین تحصیل نموده و علم ظاهری ه کسب فرموده. لعن الله مَن ألهمک و ألقی فی صدرک ما کان به مستحقاً عن دونه.

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.

و دیگر صورت آیات ذکر نموده. این قولی است که مدت ها است مشرکین به آن ناطقند. گاهی قشر و لب ذکر نموده، گاهی صورت و هیولی در آیات ذکر کرده اند. کلما خرج من أفواههم یرجع إلی أنفسهم و إن ربک الرحمن لَبَرِیءٌ منهم و عما یقولون. ای بیچاره اعمی، تو فرق ما بین یمین و یسار ننموده، چگونه ممیز فطرت و غیر

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

فطرت شده؟ حقی که ممیزش تو باشی همان لایق و سزاوار تو است. لو یوجد من بصرٍ لَیعرف و یوقن بأن لا یعادل بآیة عَما نزلَ بالحق کلمات العالمین. جمیع ناس که از شاطی بحر معرفت رحمانی محروم شده اند، سبب آن بوده که عرفان خود را میزان عرفان حق قرار داده بودند. لذا از کوثر معانی محروم و ممنوع گشته اند، چنانچه هر ملتی الیوم به ادله و براهین خود منتظرند و در ظهورات مظاهر احدیه توقف نموده اند. و این حال نفوسی است که فی الجملة اراده عرفان داشته اند. ولکن امثال شما، که به بغضای[۰۹۲] صرف و غل بحت بر وجه حق ایستاده اید، ذکری عند الله نداشته و ندارید.

Lord, the Most Merciful, is innocent of them and of what they say. O poor blind one, you have not distinguished between right and left, how have you become a discriminator of nature and non-nature? The truth that you distinguish is worthy and deserving of you. If there was any insight, it would be recognized and believed that no verse can match what has been revealed in truth, the words of the worlds. All people who have been deprived of the shores of the sea of divine knowledge have done so because they considered their own knowledge as the measure of divine knowledge. Therefore, they have been deprived and prohibited from the abundance of meanings, just as every nation today is waiting for their own proofs and evidence and has stopped at the manifestations of divine unity. And this is the state of souls who have generally desired knowledge. However, people like you, who stand against the face of truth with sheer resentment [290] and intense hatred, have no mention before God and never will.

و کاش ندای ارکانت را می شنیدی که در حین تحریر کلماتت مخاطباً إلیک چه می گفت! حتی شَعری که در بدنت موجود پناه به خدا برده از شر و مکر و خدعه تو. بدان که حق منیع در کل یوم در شأن بدیع بوده و عرفان ناس میزان عرفان او نشده و نخواهد شد. بسا از نفوس که در ظهور قبل از اعلی سدره رضوان محسوب و در ظهور بعد از ادنی شجره سجین مذکور، چنانچه در این مقام نقطه بیان - روح ما سواه فداه - تصریح فرموده و از قبل ذکر شده.

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 par-

adise 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.

و این که از قلم جعل و کذب نوشته شده که: دلیل بر انکار و تکفیر میرزا یحیی نبوده الخ، إذاً یتکلم لسان الله بأن لعن الله أول ظالم ظلم نقطةَ الأولی فی ظهوره الأخری و کفر بآیاته و أنکر بظهوره و جاحد ببرهانه و نازع بسلطانه و حارب بنفسه و أراد سفک دمه بعد الذی جائهم بآیات عز مبین. یشهد کل الذرات بأنه ما إعترض علی أحد و کان أرحم بکل نفس من نفسه علی نفسه. و یشهد بذلک کل شیء إن أنتم تنکرون.

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.

به حق خودشان که با کل به کمال محبت رفتار فرموده اند، تا آن که بعد از تفصیل کبری نوشتجاتی از میرزا یحیی مشاهده[۱۹۲]شد و تفصیل آن مجملاً از قبل ذکر شده. و در آن نوشتجات جمیع شرور اولین و آخرین را به حق نسبت داده. بعد از مشاهدهِ آنِ الواح مفتریه مجعوله کاذبه، فی رد مَن رَدَ علی الله نازل شد آنچه نازل شد و هَذا لم یکن من عنده بل من عند الله المنزل العزیز الکریم.

545. O unjust one, by Allah, who

ای بی انصاف، و الله الذی لا إله إلا

هو که اگر ذره در قلبت حب الهی می بود هرآینه به او می نوشتی که به چه دلیل و برهان در صدد قطع شجره ربانی‌ه افتادی و اعتراض نمودی به کینونتی که می فرماید: یا قوم، إنی حجة الله بینکم و برهانه فیکم و رحمته علیکم. و قد جئتکم عن أفق المعانی و البیان بنباء قد کان علی الحق عظیماً. قد بعثنی الله و أرسلنی بآیات ال‌تی أرسل بها کل النبیین و المرسلین، ثم علی بالحق. فبأی حجة تکفرون هذا الأمر ال‌ذی أشرق عن أفق القدس بسلطان مبیناً؟ یا قوم، هل تعترضون بال‌ذی به ثبت إیمانکم و إیمان کل مؤمن، و به رفعت أسمائکم و علت مراتبکم و ظهرت کلمة الله فی الآفاق؟ و کان الله علی ذلک شهیداً.

there is no god but Him, if there was even an atom of divine love in your heart, you would certainly write to Him asking why and with what proof you have attempted to cut off the divine tree and objected to the one who says: "O people, I am the proof of God among you, His evidence within you, and His mercy upon you. I have come to you from the horizon of meanings and clarity with news that is truly great. Allah has sent me and appointed me with the signs by which He sent all the prophets and messengers, and then upon me is the truth. So, with what proof do you deny this matter that has arisen from the horizon of sanctity with clear authority? O people, do you object to that which has established your faith and the faith of every believer, raised your names and elevated your ranks, and manifested the word of God in the horizons? And Allah is a witness to that."

مع ذلک به او کلمه نصحی لل‌ه ذکر ننمودی و سیفی برداشته و به فعل او مشغول شده. و این مقام اعتراض بر او بود، نه بر حق. و الله عامل شده آنچه را که احدی عامل نشده. نفسی که[۲۹۲]فتوی بر قتل کل نبی‌ین داده، او را حق دانسته، و بال‌ذی منه ظهر الحق و به حقق الحق اعتراض نموده. فواحسرة علیک و بما إرتکبت فی الحیوة الباطلة! فوا أسفا علیک بما ضی‌عت عمرک و ما کنت من المستشعرین.

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.

هر نفسی که اقل من ذر شاعر باشد یقین می نماید که اگرَ ایشان اراده می فرمودند هرگز او موجود نبود. بیست سنه در این امر و بیست سنه قبل از این امر به کمال شفقت و مهربانی در حفظ و تعلیمش جهد بلیغ فرمودند، ثمره آن شد که شنیده اید. قد بکت السموات و الأرض، ثم الهواء و المیاه و الأحجار و الأشجار و الأثمار و الأوراق، ولکن المشرکین هم فی فرح عظیم.

548. And where were you on this earth that you understood the injustice and attributed it? By Allah, there is no god but He, that if anyone had spoken to that soul, let alone doing injustice! You considered the oppressor as the oppressed and the polytheist as a monotheist. You yourself admit to the virtues of the truth, yet you attribute injustice. You do not realize what you are saying. At all times, he has been indulging in pleasure and companionship with multiple women in a comfortable place. Indeed, on this earth, that corrupt Sayyid, who, God willing, will not see any good and will not achieve his goal, has indoctrinated him with what he has indoctrinated, and all these matters are his schemes. Although he himself is the root of the tree of aversion, and by Allah, there is no god but He, he appeared through deceit and trickery, having no parallel or resemblance in creation. Your discernment became apparent that you understand

و دیگر کجا شما در این ارض بوده که ظلم فهمیده و نسبت داده؟ و الله الذی لا إله إلا هو، که اگر احدی به آن نفس معرض تکلم نموده تا چه رسد به ظلم! ظالم را مظلوم دانسته و مشرک را موحد شمرده. خود تو اقرار بر اخلاق حق نموده و مع ذلک ظلم نسبت می دهی. لا تشعر ما تقول. در کل اوقات با نساء متعدده در محل راحت به عیش و عشرت مشغول بوده. بلی، در این ارض آن سیّد مفسد، که انشاء الله خیر نبیند و به مقصودش نرسد، به او تلقین نموده آنچه تلقین نموده، و جمیع این امور از تدبیرات او است. اگر چه خود اصل[۳۹۲]شجره اعراض و الله الذی لا إله إلا هو که به مکر و خدعه ظاهر شده که در ابداع مثل و شبه نداشته و ندارد. درایت شما معلوم شد که خوب مطلب را می فهمید، یحرکک هواء الشرک و النفاق کیف یشاء.

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.

قوله - عظم إفترائه -: خلاصه از شما بسیار تعجب است: سابقاً هر که از دنیا و ریاست او گذشته ممدوح بود، حال اسم او را شما بخوف گذاشته اید. و کسی را که حضرت اعلی در توقیعات به او من اللهْ و إلی اللهْ اول عنوان توقیع می نوشته، شما بنویسید که در چادر نسوان مخفی شده. عجب عجب طالب حق بوده اید، و خوب زیراب از انبیاء سابق کشیدید! عیسی که در مغاره ها مأوی گزیده بود، و پیغمبر که در جوال مخفی گشته، و ذکریا که در درخت مقر جسته. و کل اولیا از خوف و یا جهت دیگر نَفَس نمی کشیدند، از شهر به شهر و دیار به دیار فرار می کردند.

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 beauti-

کذبتَ بالله الذی خلق کل شیء. تو خبر از آنچه از نزد نقطه اولی صادر شده نداشته و نداری. چند جزوه از سماء مشیت نقطه بیان نازل، در بعضی من الله إلی اللهْ و در بعضی من الله إلی من یظهره اللهْ مذکور، و مقصود کل این ظهور امنع اقدس بوده که تو و امثال تو از او معرض و به کمال انکار منکر. یکی مخصوص میرزا اسد الله نازل و نقطه[۴۹۲]بیان او را دیان فرموده و به کل اسماء حُسنی نامیده، و مرشدت او را سب و لعن نموده و فتوی بر قتل او داده و آن بیچاره را شهید نمودند. و همچنین یکی مخصوص جناب آسید ابراهیم از سماء مشیت مقتدر عظیم نازل و او را مرشدت ابو الدواهیْ نامیده. بعضی از امور وارده بر این دو نفر از قبل ذکر شده، فاقرئه لتطلع بحسنات مُرشدک و بما ورد علیهما.

ful names, and your guide has cursed and damned him, issued a fatwa for his murder, and made that poor man a martyr. Similarly, one specifically for Mr. Aseid Ibrahim has descended from the heaven of the mighty, great Will, and your guide has called him "Abu al-Dawahy." Some of the matters concerning these two have been mentioned earlier; read it to become aware of the good deeds of your guide and what has befallen them.

551. These words have been mentioned so that you may not speak thoughtlessly, be moved by every wind, and not turn away from the truth, which if He wills, can return all the names you have enumerated to a handful of dust. One of the stations of describing the truth is that since He sees the traces of His own manifestations in everything, He will thus return all names and attributes to the smallest verse manifested in the land. The purpose of the beautiful names that are addressed to him is related to that divine manifestation that has manifested in him without direction. And as long as this verse of manifestation remains in everything, the application of all the true names will be truthful, and after turning away, each one will be deprived and returned to the abode of fire. If it was seen that you were capable of understanding, a drop of the ocean of meanings and knowledge would have been bestowed upon you. However, it is better for you to be deprived and limited to these perplexed, veiled words. From the people of Sijjin, only the words of

این کلمات مذکور شد تا من حیث لا یشعر سخن نگوئی و به هر ریحَی متحرک نشوی و از حقی، که اگر بخواهد جمیع اسامی که تو او را احصا نموده به قبضه از تراب راجع نماید قادر است، اعراض نکنی. چه که یک مقام از مقاماتِ توصیفِ حق آن است که چون در کل شیَء آثارَ تجلیات خود مشاهده می فرماید، لذا به ادنی آیه ظاهره در ارض کل اسماء و صفات راجع شده و خواهد شد. چه که مقصود از اسماء حسنی که به او خطاب می شود راجع است به آن تجلی ربانیه که من غیر جهة در او تجلی فرموده. و تا اینَ آیه تجلی در کل شیء باقی بر کل شیء اطلاق کل اسماء صادق، و بعد از اعراض هر یک محروم و به مقر نار راجع. و اگر مشاهده می شد که قابل عرفانی، هر آینه بحر معانی و عرفان رشحی به تو مبذول می فرمود. ولکن بهتر همان که[۵۹۲]محروم باشی و به همین کلمات محدوده مؤتفکه محتجبه تکلم نمائی. لا تخرج مِن أهل السجّین إلا کلمات السجّینیة.

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."

و این که نوشته: سابق هر که از دنیا و ریاست او گذشته ممدوح بود، حال شما اسم او را خوف گذاشته اید و نوشته که فلان در چادر نسوان مخفی شده، آنچه من عند الله نازل و المنزل هو الحق و هو صادَق فیما قال و یقول. خوب منقطعی یافتی! بلی، منقطع از حق، نه منقطع از ما سوی. فوالله شرم دارم که ذکر اعمالش نمایم، چه که تو مطلع نیستی. نفوسی که با او بوده اند حال موجود. نفسی که در شهوت نفسانی به مقامی رسید که از حرم یزدانی نگذشت و تصرف در حرم نقطه نمود، فو الله ستر حجاب اکبر را هتک کرد، این بی ادب بَی شرم او را منقطعْ می نویسی.

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

در سنین قبل هفت نفر شهدای ناریه معین نموده، یکی از آن نفوس بعد از اطلاع تائب شده و رجع إلی الله و تاب إلیه و ألبسه الله ثوبَ غفرانه و رداءَ فضله و إرتقاه إلی جنة الأبهی فوق سدرة المنتهی، الذی سمی بموسی فی ملکوت الأسماء. إنه لهو الذی إرتقی إلی أفق الأعلی و حینئذ یکون بالمنظر الأبهی و یطوفن فی حوله أهل مدائن البقاء. و آن نفس مبارک میرزا موسی قمی - علیه بهاء الله - بود که شکست صنم وهم و هوی را[۶۹۲]و در فلک ابهی باذن الله خالق الأرض و السماء مستقر شد و بعد إلی الله رجوع نمود. و نفس دیگر ابداً قبول این افک ننمود، کأن روح القدس أخبره و حفظه عن مفتریات هؤلاء المفترین.

Glory of Allah - who broke the idol of illusion and desire [296] and, by the permission of Allah, the Creator of the earth and the heavens, settled in the glorious heaven and then returned to Allah. The other soul never accepted this falsehood, as if the Holy Spirit had informed him and protected him from the fabrications of these fabricators.

554. If the details were to be mentioned, it would be lengthy. In summary, three of the remaining souls were considered martyrs in that document, and it was explicitly written that a virgin girl should be sent for each of them, along with dirhams and dinars. That document is now available. Surely, these matters are counted as being cut off. By Allah, these mentioned matters have been good deeds compared to his other actions, and this servant feels ashamed to mention them. Until now, the veil of his great dignity had covered his faults. When he tore the veil, the truth was revealed by Allah. The wonder of all wonders, rather the wonder itself says: "Wonder, then wonder" that he did not distinguish between pottery and pearls, and from this most sacred position, he has passed on, attributing fabrications to the prophets and messengers, and, in order to prove a delusional matter, opened the tongue of insult to the existence of the sultans.

555. O uninformed, listen! As for Jesus, son of Mary, from the beginning of his mission, he mostly conversed with the Jewish leaders in

باری اگر تفصیل ذکر شود به طول می انجامد. مختصر آن که سه نفر از آن نفوس باقی و در آن جزوه این نفوس را شهید نموده و تصریح نوشته که هر کدام دختر بکری از برای او بفرستند مع درهم و دنانیر. و آن جزوه الان در دست موجود. یقین این امور را از انقطاع شمرده. فو الله این امور مذکوره نسبت به اعمال دیگرش حسنه بوده و این عبد شرم می نمایم از ذکر آن. تا حال ستر کبریائی عیوبش را پوشیده بود. چون خرق نمود ستر را، لذا حق کشف فرمود. العجب کل العجب، بل العجب بنفسه یقول: ٱلعجب، ثم العجبْ که فرق میانه خزف و لؤلؤ ننموده و از این مقر اقدس گذشته مفتریات به نبی‌ین و مرسلین هم بسته به جهت اثبات امر موهومی زبان شتم به سلاطین وجود گشوده.

ای بی اطلاع، بشنو! اما عیسی بن مریم، از اول بعثت اکثر ای‌ام در هیکل با رؤسای یهود مکالمه می فرمود و من غیر تقیة تبلیغ امر می نمود، چنانچه در کتب ثبت

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?"

است و تو ندیده. نص انجیل است وقتی که آن روح مقدس[۷۹۲]رحمانی را در مجلس یکی از علمای یهود که موسوم به حن‌اس بود بردند و او از حضرت سؤال نمود که قول تو چیست و چه می گوئی؟ حضرت فرمودند که چرا از من سؤال می نمائی؟ از ملأ یهود سؤال کن، چه که من در خلوت کلمه نگفته ام، بلکه آنچه گفته ام در هیکل و در مجمع یهود گفته ام. بعد یکی از عسکریه که در آن مجلس حاضر بود طپانچه بر صورت مبارک حضرت زده که چرا به کاهن بزرگ به گستاخی تکل‌م می نمائی؟

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!

بعد آن عالم حکم نمود که حضرت را نزد قیافا که قاضی آن سنه بود بردند، یعنی در آن سنه احکام شرعی‌ه ملت یهود با او بود. با این که نص کتاب است که هر روز در هیکل تبلیغ امر الله جهرةً می فرمود حال نوشته که عیسی در مغاره ها بوده و از خوف نفس نمی کشیدند. بسیار تعدی نموده و از شأن خود تجاوز جسته!

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

در این مقام یک بیان از روح ذکر می شود که شاید از کوثر بیان جمال رحمن به حدیقه سبحان وارد شوی. فلما رأی الص‌لیب حمله بنفسه، ثم إعتنقه قائلاً: هلم، یا صلیبی العزیز، ال‌ذی منذ ثلثة و ثلثین سنة أنا منتظرک و مفتشاً علیک و أرید أن أموت مسمراً فیک حباً بأغنامی. اگر چه

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?

نفحات این کلمه را جز روحانی‌ین نیابند و لذت این بیان را جز اهل منظر رحمن درک[۸۹۲]ننمایند امثال آن نفوس بی نصیب بوده و خواهند بود، چنانچه ادراک این مقام ننموده. اگر می نمودی به این گونه جسارت و بی حرمتی به آن شموس افق تجرید تحریر نمی نمودی. بشنو که چه فرموده در حینی که جمیع یهود بر قتل آن حضرت مجتمع شده بودند، و چون صلیب حاضر نمودند و چشم مبارک بر صلیب افتاد فرمود: بیا بیا که سی و سه سنه است منتظر توام و مشتاق تو. کجا است این مقام و مقامی که تو درک نموده و نوشته.

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

و در این مقام اختلاف شده، آنچه در انجیل منصوص آن است که آن ساذج قدم را بر صلیب آویختند و روح را تسلیم فرمود و بعد از سی و شش ساعت زنده شد و به آسمان ارتقا جست. و آنچه در اخبار اهل فرقان آن است که قبل از آن به آسمان ارتقا جست. ولکن حقیقت امر علمُهُ عند ربی فی کتاب الذی ما ترک فیه نبأ الأولین و الآخرین. چه که اکثری از ناس معانی کلمات الهی را درک ننموده سخن گفته اند. لذا از اصل مقصود محجوب مانده اند.

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?

این مجملی از حکایت روح که ذکر شد و حینئذٍ هذا الروح یخاطبکم و یقول: هلمّوا هلمّوا، یا ملاء المنکرین، بأسیافکم و رماحکم و سهامکم! و إنّی أشتاق کما هو کان مشتاقاً. فو الّذی نفسُ حسین بیده، لَأکون أشد إشتیاقاً و أعظم إنتظاراً[۹۹۲]ولکن أنتم لا تشعرون. چه که از کوثر معانی نچشیده اید و از سلسبیل حب نیاشامیده اید. فاه آه عما إفتریتَ علی أنبیاء الله و ظلمتَ علی مظاهره و مطالع وحیه و مشارق إلهامه و مکامن علمه و مخازن حکمته. و این ارتکاب را ننموده مگر آن که خواسته عمل مرشدت را تصحیح کنی. کذلک سولت لک نفسک أمراً و جعلک من المعتدین. أفمن کان مستوراً تحت القِناَع کمن فدی روحه فی سبیل الله؟

560. Have you not read the Quran, which says, the words of the Almighty: "Allah has favored the Mujahideen over those who remain behind with a great reward. So, is the one who stays at home like the one who strives in the way of Allah?" There is a great difference between the severed souls and the limited souls of the polytheists. Do not make comparisons and do not de-

قرآن هم نخوانده که می فرماید قوله تعالی: (فضل الله المجاهدین علی القاعدین أجراً عظیماً. أفمَن کان قاعداً فی البیت کمن کان مجاهداً فی سبیل الله)؟ انفس منقطعه را از انفس مشرکه محدوده بسی فرق است. قیاس مکن و ذیل تقدیس انبیا را به غبار ظنون و اوهام میالای! این که نوشته که از خوف نَفَس نمی کشیدند، همچه نفوسی مثل تو خواهند بود. فسبحانهم عن ذلک!

grade 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.

ای مقلد متوهم، چنین نفوس به چه کار خواهند آمد؟ ما فی حقیقتت از این کلمه معلوم شد، که عقیده تو و معرضین بالله چه بوده و چه خواهد بود. جواهر وجود را مثل خود دانسته که شموس حقیقت را به انفس مشرکه قیاس کرده. فو الله إضطربت مِن قولک کلُ شیء. آن قدر بدان که آنچه در اعلی رتبه عرفان خود عارف شوی[۰۰۳]وهمی است از تو که راجع به نفس خود تو بوده و اصفیای الهی از آن مقدس و مبرا. قسم به آفتاب عز معانی که در کل حین و حان به تمام اشتیاق منتظر بوده اند که در سبیل رحمن جان انفاق نمایند، و تواستهزاءً علی الله می نویسی که پیغمبر در جوال رفته بود. از کلمه ات قدرت معلوم. دیگر لفظی نبود که مذکور نمائی که مخصوص به این لفظ قبیح ذکر کرده. أف لک و لحیائک! فطرت مرشدت هم مثل خودت بوده و خواهد بود.

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

قسم به همان مظاهر عز تقدیس که اگر فی الجملة حب در تو بود اگر جمیع ارکانت را به اسیاف برنده قطعه قطعه می نمودند چنین الفاظ رکیکه در شأن مظاهر احدیه از لسان معتقله کلیله ات جاری نمی شد. مرشدت هم از این حرف ها بسیار گفته و همین سید محمد به او استهزاء می

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.

نمود. حمد محبوبی را که امثال آن وجود را از عرفان مظاهر خود محروم نموده و از حلاوت حب ممنوع داشته. آیا نشنیدی که خاتم انبیا - روح ما سواه فداه - در مدت بیست سال جان مبارکش در دست اعدا مبتلا و در هیچ شب امید صبح نبود و در هیچ صبح امید شب نه؟ فو الله در کل احیان منتظر و آمل که جان در ره دوست ایثار نماید و به رفیق اعلی[۱۰۳]شتابد.

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, specif-

ای زاغ ارض جرزه، حکایت از طوطی مصر احدی‌ه منما! ای طنین ذُباب، از صریر قلم اعلی ذکر مکن که عرض خود می بری و زحمت ما میاری. آیا نشنیده که حسین بن علی - روح من فی ملکوت الإبداع فداهما – به چه شوق و اشتیاق جان در ره حق باخت؟ و اگر بگوئی چنانچه ملحدین گفته اند که بین یدی اعدا مبتلی شد و چاره جز کشته شدن نداشت، هذا القول بغیٌ منک و منهم علی الله المهیمن القیوم. چهَ که در َحینی که از مدینه حرکت می فرمود به همین نی‌ت و اراده حرکت فرمود. فو الله به شوق لقاء محبوب حرکت نمود و طلباً لوصاله قطع مراحل فرمود. چنانچه در حین خروج آن جمال احدی‌ه از مدینه، مخصوص وداع به روضه مقدسه ساذج وجود من الغیب و الش‌هود، جد مطه‌ر خود، تشریفَ برده و به این کلمات ابدع احلی ناطق:

ically 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 under-

(و أنت تعلم، يا محبوبِ ما أردت لوجه الله معتمداً. فإن الصبر منقطع منی لحبی جمالَ الله منكشفاً. و أنت تعلم ما أراد إبن الزناء فی دمی متعمداً. لا و حضرةِ عزک، لا أبايع به لا خفيةً و لا جهراً. اللَه قرِب يومَ دمی، ثم دمعی علی التراب متكئاً! فيا ليت يومی يوم دمی كنت بالثری منعطشاً.) تالله برائحة من روائح التی هبت من رضوان[۲۰۳]حبَه لله محبوبه عطر كَلُ الوجود و إستجذب أهل ممالک الغيب و الشهود. و من كلماته فی ذلک المقام تحيرت أهل ملَاء الأعلی و كل الوجود ناح نوحَ المشتاقين و بكی بُكاء العاشقين. و بنار حبه إشتعلت مشاعل الحب بين الأرض و السماء. و بتوجهه إلی أرض الطف لفداء نفسه لله قد توجهت الممكنات إلی شطر الله. ولكن اين مقام را محب خالص و عاشق صادق ادراک نموده ومی نمايد. و قد جعله الله فوق عرفانک و عرفان مرشديک.

standing of your guide.

565. Take your reins, O you who mock Allah and His beloved ones, His chosen ones, and His devoted ones! And indeed, this Hussein says at that time: Allah has made this prison the land of Taff for my soul, and at that time I will be ready for the swords of fate and longing for the arrows of calamity, and I will not fear anyone, nor will I flee from myself, nor will I hide my face, and indeed, it was shining between the heavens and the earths. And I say: O spear, come with your spear! And O Khuli, come with your lance! And O Shemr, hasten with your dagger! Indeed, I have spent my soul, my spirit, and my essence in the way of Allah, the Guardian, the Mighty, the Self-Sustaining. In all my days, I have been and am waiting for martyrdom.

خذ زمامک، یا أیها المستهزء بالله و أحبائه و أصفیائه و أودائه! و إن هذا الحسین یقول حینئذٍ: قد جعل الله هذا السجنَ أرضَ الطف لنفسی، و حینئذٍ أکون حاضراً لسیوف القضاء و مشتاقاً لسهام البلاء، و لن أخاف مِن أحد و لن أفر مِن نفس و لن أستر وجهی، و إنه کان مستضیئاً بین السموات و الأرضین. و أقول: یا أیها السنان، هَلُمَ بسنانک! و یا أیها الخولی، فأت برمحک! و یا أیها الشمر، أسرُع بخنجرک! و إنی أنفقتُ نفسی و روحی و ذاتی فی سبیل الله المهیمن العزیز القیوم. در کل ایام منتظر شهادت بوده و هستم.

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

و مطلعم آنچه تو به اغوای شجره فساد به بعضی از ارکان گفته، ولکن بدان که عمل حق از دونش واضح و ممتاز بوده و در هیچ امری[۳۰۳]با احدی شبیه نه. او است مظهر توحید ومطلع تفرید مابین عباد. در وقتی که جمال ابهی در مدینه کبیر وارد شدند چند فردی فرموده اند، بعضی از آن در این مقام ذکر می شود، لعل تتذکر و تخشی و تمسک قلمک عن المفتریات، و لعل تکون من الراجعین و التائبین إلی الله الذی خلقک و خلق کل شیء و کل إلیه لَمِن الراجعین، و آن این است:

that is this:

567.

ای صبا از پیش جانان یک زمان خوش
بران تا کوی آن زورائیان
پس بگویش کی مدینه کردگار چون
بماندی چون که رفت از برت یار
یار تو در دست اعدا مبتلا چون حسین
اندر زمین کربلا
یک حسین و صدهزارانش یزید یک
حبیب و صد ابوجهل عنید
چون کلیم اندر میان قبطیان یا چه روح
الله میان جاحدان
همچه یوسف اندر افتاده به چاه آن
چهی که نبودش پایان و راه

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

فرمودند آنچه ظاهر شده که شده و مابقی هم ظاهر خواهد شد. و ما کان مؤس‌سه إلا ال‌ذین إفتروا علیه بین العباد و إن‌ک أحد منهم و کان علم الله علی ما فعلتم محیط. و حینئذٍ یقول: یا ملاءَ البیان، إن هذا رأسی قد کانَ عریاً بین الس‌موات و الأرض و کان منتظراً لأسیافکم، إذاً فاضربوه کیف شئتم و لا تکونن مِن المتوق‌فین! و إن هذا صدری مشتاقاً لسِهام البغضاء، إذاً فاضربوه کیف أردتم، یا ملأ[۴۰۳]المفترین! و إن هذا حنجری یشتاق خنجرکم، أن إقطعوه لأنا أنفقناه فی سبیل محبوبی و محبوب العالمین! و نشکره فی کل ذلک و نحمده، وإن‌ه لمقصود روحی وما ظهر و یظهر مِن عنده قد کان مقصودی لو أنتم من الشَاعرین.

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.

بدان که شأن انبیا بلندتر از آن است که امثال تو بتوانند ادراک نمایند. و آن شموس احدیه لازال به شوق و اشتیاق الهی بوده اند و آنچه در سبیل محبوب بر آن نفوس قدسی وارد کل راضی و شاکر بوده اند. و دقیقه در تبلیغ امر الله اهمال نفرموده اند. آیا نشنیدی که نوح چه مقدار در امر الله نوحه نمود؟ در کل ایام مقابل قوم می ایستاد و ناس را به شریعه عز ربانیه دعوت می فرمود. و در هر یوم بعد از تبلیغ به شأنی بر ایذای آن مظهر امر مبالغه و اصرار می نمودند که وصف آن ممکن نه. و در بعض ایام از شدت بلایا که بر آن حضرت وارد می آمد گمان موت می نمودند. کل این امور را حبا لله حمل می فرمودند. و اگر از خوف انبیا ذکری در کتاب دیده، چنانچه در مقدمه کلیم در کتاب الله مسطور، امر او را نه تو و نه مرشدینت هیچ کدام ادراک ننموده اید. اگر بخواهی ادراک نمائی فاسئل لِیبیّن الله لک ما عنده و إن عنده علم کل شَیء و علم السموات و الأرضین.

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

و اما حکایت ذکریا، مقدمه او را اگر شنیده[۵۰۳]قدری تفکر کن که از همان حکایت تفصیل معلوم می شود. و این عبد مصلحت ندیده که آنچه از منبع علم لدنی افاضه شده مذکور دارم. آن قدر بدان که جمیع انبیا در کمال اشتیاق جان در سبیل

حق تسلیم نموده اند. و بعضی هم که به شهادت ظاهری‌ه نرسیده اند در باطن به آن نفوس مقدسه سم داده اند و یا به تلبیسات دیگر، و علمه عند ربی. چنانچه مرشدت و الله الذی لا إله إلا هو که به همین امور مشغول شد، ولکن الله حفظ مظهر نفسه بسلطانه و إنه لهو المقتدر القدیر.

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.

و اما حکایت نقطه اولی - روح ما سواه فداه – وقتی که از فارس با چاپار متعدده آن هیکل ربانی‌ه را می آوردند که به آذربایجان ببرند بعضی از اصحاب، از جمله جناب عظیم - علیه بهاء الله -، نوشتند به بعضی از احبای ساکنه در ارض طا که ما همرهان را راضی نموده ایم که قدری زخارف بدهیم و حضرت را در شب از ما بین آن قوم برده و مستور داریم. و این امر را در پیشگاه حضور اقدس اعلی جل کبریائه معروض داشتند، آن جمال احدی‌ه تبسم فرمودند. و از تبسم مبارک اصحاب چنان ادراک نمودند که راضی اند به آنچه اراده نموده اند. و بعد از اجتماع اسباب در وقتی که در کلین تشریف داشتند در محضر[۶۰۳]اقدس معروض داشتند که امشب باید از ما بین این قوم تشریف ببرید. مجدد تبسم‌می فرمودند و فرمودند: جبل آذربایجان هم قسمتی دارد. هذا من فعل الحق و ظهر من الحق و کان علی الحق و سطع منه رائحة الحق. ولکن أنت و أمثالک لا تجدن و تکونن من الغافلین.

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."

فرمودند که بنویس به آن نفس که یک سخن لل‌ه گفته می شود استماع نما! به عداوت این مسجون هتک حرمت انبیا مکن و ستر عظمت را شق منما و حرمة الله را ضایع مکن! خف عن الله ال‌ذی خلقک و کل شیء و لا تکن من المفترین علی أنبیاء الله و أمنائه و أصفیائه! فو ال‌ذی نفسی بیده، کل واحد منهم فی کل یوم ینادی رب‌ه و یقول: ْیالیت لی ألف روح و ألف جسد و ألف نفسٍ لأفدیها فی سبیلک، یا محبوب العالمین و یا مقصود المشتاقین و یا وله صدور العاشقین! و اگر هم بخواهی در این مقامات مثالی بزنی به نفس این مسجون راجع کن مثل افعال دیگر که راجع نموده. اذیال عصمت الهی را به غبار نفس و هوی تیره مکن! هذه نصیحة من‌ی علیک، إن سمعت فلنفسک و إن أعرضت فعلیها. و کان الله بنا و بک رقیب و شهید.

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

بشنو ندای این عبد را و نصیحت کن آن مفترین را! بس است در تضییع کوشیدند. امر به جائی رسیده[۷۰۳]که نزد کل نفوس رفته متصلا افترا گفته و می گویند. قل: خافوا عن الله و لا تفتروا علیه! أِذ إتقوا فی

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.

أنفسكم، إن ه حفظكم فی سنین معدودات و ستر أعمالكم و أفعالكم. و أنتم لما إطمئن تم فی أنفسكم خرجتم عن خلف القناع و إفتریتم علیه بما لا إفتری به أحد من المفسدین. و یشهد بذلک لسان الله الملک المقتدر العزیز الكریم.

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?

قوله - عظم مكره و كبره -: مذكور نمودید كه جناب میرزا به تنهائی قیام در امر حق نموده. از كجا باید تمیز داد كه این قیام به جهت ارتفاع امر الله بوده و یا به جهت حب جاه و ریاست و شوكت و ثروت؟ بلی، قیام در امر الله اشخاصی نمودند كه در مازندران علف و چرم خوردند، نه اشخاصی كه در بغداد و جای دیگر ای‌ام و لیالی در صرف چای با سماور و اوضاع و دستگاه با رفقا و خدم و قهوه خان ها با اجامر و اوباش و صحبت های لا طایل و نهار و غذاهای رنگین به سر رود و همت مصروف اطعمه و شیرینی ها و مهمانی ها شود و اصحاب در بلد جمع شده راحت نمایند چه قیام در امر الله شده؟

575. All the atoms bear witness to this, even if your wicked soul is

یشهد بذلک كل الذرات لو نفسک الخبیثة تكون مِن المنكرین: بعد از مقدمه

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.

ارض طا نار حب الهی در کل قلوب مخمود و سراج ودش[۸۰۳]در افئده عارفین خاموش، چنانچه در سنین اولیه که در عراق وارد شدند ابداً هبوب ارياح امر از جهتی نوزیده و نفحات قمیص محبت رحمن از شطری استشمام نشده. بشأنی امر صعب بوده که کل قلوب مضطرب و اکثری از نفوس متزلزل. و اگر هم در بعضی از دیار بعضی انفس معدوده بوده، مخمود و محتجب و مستور. تو انصاف ده که در مقابل اعدا که ایستاد؟ آن وقت نه عزتی بود و نه نفوسی تا ریاست محقق شود، لذا بنفسِهِ وحده در عراق ساکن.

576. And since this group was considered insignificant and worthless in the eyes of the people of Iraq, such that nothing but curses, insults, and slander was mentioned about this group, no one would engage with them so that they could be blessed with the abundance of divine knowledge and the never-ending divine commandments. They just went to a coffee house, which was located on the shore, to mingle for a while, and there they talked to some people from Iraq. Afterwards, they began to engage with others, and the cause of God was so honored that everyone spoke in praise of God and turned towards our goal. Oh, sightless one! If you had vision even to the degree of a bat, you would still acknowledge that sitting in the coffeehouse for a short

و چون در نظر اهل عراق این طایفه حقیر و بی مقدار بودند، به شأنی که جز لعن و سب و شتم از احدی نسبت به این طایفه مذکور نمی شد، لذا احدی مراوده نمی نمود تا از کوثر بیان معارف الهی و سلسبیل حکم نامتناهی ربانی مرزوق شود. محض مخالطه مدتی به قهوه، که در یم شط واقع بود، تشریف بردند تا آن که در آن محل با بعضی از اهل عراق گفتگو شد. و بعد بنای مراوده گذاردند و به شأنی امر الله معزز شد که کل به ثناء الله ناطق و به شطر مقصود مایل گشتند. ای بی بصر، اگر به قدر خفاش بصر می داشتی هرآینه تصدیق می نمودی که جلوسُهُ فی القهوة فی أقل من آنٍ لَخیرٌ منک و من وجودک و عم[۹۰۳]عملتَ و تعمل، ثم عمَل مثلائک.

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.

چه قدر مشابه است این اعتراض تو با اعتراضاتی که یهود به عیسی بن مریم نمودند، که اعتراضاً علیه می گفتند که این ناصری در عشارخان ها با عشار مجالس است. صدق محبوبی و محبوب العارفین که باید آنچه از قبل در ازمنه کل رسل ظاهر شده در این ظهور بدع ربانی ظاهر شود، الحرف بالحرف. و علاوه باید نفوسی در اعراض قیام نمایند که اشر نفوس جمیع اولین و آخرین باشند، چنانچه مشاهده می شود. ولکن چون تو بالمرة از بصر ظاهری ه و باطنی ه محرومی، لذا منکر تشعشعات انوار شمس حقیقت و معانی بوده و خواهی بود.

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

و بعد از علو امر در آن ارض از اطراف قلوب صافیه مقدسه بشطر احدی ه توج ه نمودند و هر نفسی بین یدی حاضر، چه از اهل عراق و مادونش، از آنچه سؤال نمودند به مقصود خود فائز گشتند. ولکن از انکار خفاش انوار شمس محجوب نگردد، چنانچه از انکار تو غلاً لل ه و إعتراضاً علیه و إعراضاً منه انوار وجه مستور نماند. و در آن مدت توقف در عراق ساعتی آسایش نبوده و آنی راحت مشاهده نگشته. چه که اعدا از کل اطراف در کمین بودند و خود تو دانسته انکار می نمائی. أنت[۰۱۳]مِن الذین عرفوا نعمة الله، ثم أنکروها. قل: وَیل لک یا أی ها المشرک المردود.

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.

و در بعضی ای‌ام چنان مذکور می شد که مأمور شده اند این طایفه را گرفته به ارض طا بفرستند، مخصوص جمال ابهی امر فرمود که کل از عراق بروند. و این حکم محکم را به شأنی جاری فرمودند که زین العابدین خان معروف آمده بین یدی حاضر و توس‌ط از آسی‌د حسین قن‌اد نمود که خروج او موقوف شود و اذن توق‌ف بفرمایند. ابداً اذن داده نشد، او هم از عراق خارج شد. فرمودند: دوست می دارم که بلایای کل را وحدة حامل شوم و به این عبد وارد نمایند آنچه را اراده نموده اند و احب‌ای الهی محفوظ مانند. و تو مفتری به چنین کلمات شمس تقدیس و انقطاع را به عبارات غل‌یه می آلائی. آخر نشنیدی که در دو سنه آخر در عراق چه واقع شد و چه وارد گشت، به شأنی که اکثر ناس و جمیع علما به معارضه برخواستند؟ خود انصاف ده در همچه حالتی امید جان از برای نفسی باقی تا فکر ریاست نماید؟ فعل حق بر امر حق برهان و گواه و شاهد بوده و خواهد بود.

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

نفسی را که از جمیع مَن فی الأرض منقطع و ظاهراً باهراً چون شمس ما بین اعدا مشرق و مضیء و از کل اطراف سهام بغضا[۱۱۳]بر جسد مبارکش وارد، مع ذلک شرم ننموده و نوشته آنچه را که حقایق کل شیء نوحه نموده اند. و از اینها گذشته

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.

بلایای جمال احدی‌ه را در عراق نشنیدی، در ارض طا چه می گوئی، ای بی خبر و بی بصر؟ همین میرزا یحیی با سلیمان خان در دزاشوب بودند و بعد آمده به ارض طا در خانه سلیمان خان چند روز مستور بود. و بعد که اسباب فساد جمع شد فرار نمود تا آن که واقع شد آنچه واقع شد. و حضرت ابهی واضحاً مشهوداً در مقر خود ساکن، چنانچه آمدند و دستگیر نمودند، با آن که و الله الذی لا إله إلا هو که در همان ای‌ام از ارض طف مراجعت فرموده بودند و ابداً اطلاع نداشتند. چهار ماه متوالی در اغلال و سلاسل بوده و ضر آن ای‌ام احتیاج ذکر ندارد که چه وارد می نمودند.

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

و همچنین قبل از آن در مازندران که همین میرزا یحیی همراه بود، که ایشان را اسیر نموده شهر به شهر و دیار به دیار گرداندند. و روزی که جمیع علما و سایر ناس بر رجم جمال احدی‌ه مجتمع شدند و آن جمال مبارک را در محضر ظالمین حاضر نمودند وقع ما وقع، یستحی القلم أن یذکر ما ورد علی مظهر نفس الله. و بعد اراده نمودند که میرزا یحیی را تأدیب نمایند فرمودند:[۲۱۳] او با من بود، اگر تقصیری شده از من بوده. و به این جهت به او تعرض ننموده و به آن جمال قدم وارد آوردند آنچه وارد آوردند. و همچنین توس‌ط از سایر همراهان فرمودند، از جمله جناب ملا باقر حرف حی - علیه بهاء الله - که الان موجود است، جویا شوید.

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.

و از این مراتب هم گذشته در نیالا که دهی از دهات دار المرز است بغتةً خمسة مأة نفس أو ازید بر آن جمال احدی‌ه هجوم آوردند و وارد شد در آن ارض آنچه وارد شد. اگر انصاف دهی از اول ظهور بدیع تا حین ابداً آسایش ندیده اند، و مع ذلک نوشته آنچه را که نوشته. این امور چرا واقع شده و از برای که واقع شده؟ شاید این امور را هم انکار نمائی، چه که از آن نفوس عجیب نیست.

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

حال از معرض بالله مرشدت بگو که در این امر بر او چه وارد شده؟ مسل‌م است که لازال به اکل و شُرب و تصرف در ابکار و نساء ناس بوده، و اعمالی که و الله خجلت می کشم از ذکرش مرتکب. بعد از فسادی که در ارض طا نمود منهزم گشته به عراق آمده و در بیت ایشان وارد شد. و به قسمی خائف که با وجود حضرت ابهی، که جمیع می دانند که کل ناس در صدد آن وجود مبارک بودند، مع ذلک - فوال‌ذی نفسی بیده- به مجرد یک خبر که از ایران[۳۱۳]می رسید از عراق به اطراف می رفت و مت‌صل هم به عیش و عشرت نفسانی مشغول. مع ذلک آنچه مشهود است انکار نموده و نوشته که از کجا معلوم شد که این قیام لل‌ه بوده؟

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.

ای مغل معرض، از کجا بر تو معلوم شد که لغیر الله بوده؟ هرگز نفس مقدس را در آنی حفظ نفرموده اند. در این مقام یک فقره از مناجات که مع الله نموده اند ذکر می شود، لعل تتذکر فی نفسک و تکون من المتذکرین. مضمون آن به لسان پارسی این است: ای اله من، هرگز نفس خود را در سبیل تو حفظ ننموده ام و با اعدایت مداهنه ننمودم. در کل اوان در دست اعدا مبتلی بوده ام و در احیان قضایای وارده اراده چنان بود که جان انفاق نمایم. ولکن تو، ای پروردگار من، به حکَم بالغه و مصالح مستوره از انظر بری‌ه عَبد خود را حفظ فرمودی. ولکن این حفظ نه به جهت آسایش او بوده، بلکه لاجل قضای آخَر. و توئی محمود در کل افعال خود و محبوب در اراده خود. حال اگر امثال تو در کلمات منزله الهی‌ه نظر می نمودند مطلع می شدند به اموری که احدی بر آن مطلع نشده، ولکن قضی عنک و عنهم.

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 (Tihran), 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

و این که نوشته بودی: نصرت امر الله کسانی نمودند که در مازندران چرم خوردند[۴۱۳]، فرمودند: در ای‌امی که در ارض طا محبوس بودیم چند یوم اول چرم هم نبود که کسی بخورد. فواحسرتا علیک، یا أی‌ها الغافل عن کل خیر و العامل بکل شر! تنطق بما لا علمته، و هذا لم یکن من عندک بل بما ألقی الشیطان فی صدرک. نسئل الله

بأن یأخذه أخذ عزیز مقتدر. جمیع ذرات شهادت می دهند که جمال ابهی وحده در مقابل اعدا قائم بودند، چنانچه بعضی از احبا از ارض طف در آن ای‌ام نوشتند و استدعا نمودند که چند روزی مستور شوند، چه که امر به قسمی صعب شده بود که هر نفسی در کل یوم بین یدی وارد می شد خبری جدید از مکر ماکرین و اراده معرضین ذکر می نمود. و به شأنی اعدا به اعراض برخواستند که در کوچه ها و اسواق بعضی را معی‌ن نموده که در حین مرور به ضرب رصاص شهید نمایند. مع ذلک آنی وجه مبارک را ستر نفرموده و وحده از بیت بیرون تشریف می آوردند و ابداً اعتنا به نفسی نمی فرمودند و همیشه واشوقا للقاء المحبوب! می فرمودند. اهل ملأ اعلی از فعلشان متحیر و جمیع به تبارک الله احسن المبدعین! ناطق. و تو جمیع را انکار نموده، چه که به انفُس فجار مأنوس گشته و از حق تبری جسته.

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.

بلی، چیزی[۵۱۳]که فرق بوده این بوده که این ظهور ابدع ناس را از قتل و نزاع و جدال منع فرمودند، چنانچه در سنین توقف در عراق ابداً در محل محاربه واقع نشد و تصریحاً در آیات نازل که نصرت و تبلیغ امر به مواعظ حسنه و بیانات شافیه بوده و خواهد بود، نه به مجادله و محاربه. و به شأنی این حکم محکم نازل شده که در بعضی از کلمات الهی مذکورکه اگر نفسی

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

به ابنا و یا ذوی قرابه من ضُری وارد آورد نزد این عبد احسن و محبوب تر است از این که متعرض نفسی شود. فانظر فیما نزل فی الألواح لعل تنصف فی نفسک و تکون من المنصفین. و لذا در این مدت امری واقع نشد مگر این که چند نفر از این طایفه خود به امر مرشدت یک دیگر را کشتند و دیگر به احدی متعرض نشدند. و در جمیع الواح نازل که مقصود این ظهور اتحاد و اتفاق بوده، نه افتراق و اختلاف.

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.

و این که نوشته بودی که نه اشخاصی که در بغداد و جای دیگر در ای‌ام و لیالی در صرف چای با سماور و اوضاع و دستگاه الخ. ای ارذل وجود، و الله الذی لا إله إلا هو که اگر اقل از ذره نجابت در تو و مرشدینت بود هرگز چنین کلمات مذکور نمی نمودی و نفس الله را به جهت سرور انفس خبیثه نمی آزردی. تا حال[۶۱۳]هیچ رذلی چنین کلمات ذکر نموده که تو نموده؟ لا فو رب العالمین، إلا أنت و أمثالک. إسمع نداء نقطة البیان، ثم إستحی عن جماله و لاتضرب محبوبه بسیوف البغضاء و لا مقصودَه برماح الفحشاء! إتق من یوم تضطرب فیه کل الوجود من الغیبَ و الشهود و تقشعر فیه جلود العالمین.

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 un-

seen 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."

قوله - عز إعزازه و جل كبريائه -: ثم فی لیلة من آلاء الله تسعة عشر عدة بین أیدیكم لَتَحصون. إلی عدد المستغاث أذن لمن یقدر، و لا تحزنن إذا أنتم لاتستطیعون. می فرماید تا عدد مستغاث اگر مستطیع باشید در یک مجلس حاضر نمائید اذن داده شده اید، و مع ذلک تو نفهمیده اعتراضاً علی الله ذکر چای و سماور و اطعمه و شیرینی و مهمانی ها نموده. مع آن که امر نقطه بیان است که می فرمایند قوله - عز ذکره -: فلتضیفن فی تسعة عشر یوماً تسعة عشر نفساً ولو أنتم ماء الواحد لتؤتون. و همچنین می فرمایند که فرض است بر هر نفسی که عدد واحد از بلور دربیت خود موجود نماید. و همچنین می فرماید قوله - عز ذکره -: و أنتم أسبابكم ال‌تی بها فی سركم لَتعیشون من الذهب و الفضة تصنعون. مع ذلک تو پست فطرت و ارذل اعتراض به چای و سماور نموده. جمیع این بیانات را نقطه اولی ذکر نفرموده مگر آن که کسی تمس‌ک نجوید که خبز شعیر[۷۱۳]خوردم تا به رتبه اعلی فائز شدم.

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

بلی، آن قدر هست که انسان باید به قلیل کفایت کند و شاکر باشد و به کثیر از حق غافل نشود، اصل امر این است. و إلا ریاضت و عدم آن علامت حق و باطل نبوده، و علامت احبای حق از جبینشان ظاهر و مشهود، چنانچه الیوم به خاتم عقیق معانی بر جبین احبای الهی مرقوم که بهذا

من أهل الله بین العالمینْ و والله مقصودی اَز این بیان نداشته اند مگر آن که شاید به عنایت الهی عباد از این حدودات فارغ شوند. فرمودند: اگر ممکن می شد الیوم امر می نمودم که جمیع اهل الله بر اکراس ذهب جالس شوند، چه که آنچه خلق شده در حقیقت اولیه مخصوص مؤمنین بالله بوده. کجا است این نظر و آن نظری که در چای خوردن اعتراض می نماید، مع آن که از مذهب بیان است؟

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?

ای اهل بیان، تفکر در اعتراضات معرضین نمائید که چه وارد نموده اند! تفکروا لتکونن فیهم لَمن المتبصرین! چه زود جمیع شئونات الهیه را تبدیل نموده اند، چه که مخصوص حضرت اعلی - روح ماسواه فداه - در کل یوم چای میل می فرمودند و جمیع احبا را امر فرموده اند به شرب چای. و می فرمایند به ریاضت به این مقام نرسیده ام، چنانچه جمال ابهی می فرمایند هرگز ریاضت[۸۱۳]نکشیده ام و از اهل علم نبوده ام، بلکه این عنایتی که ظاهر شده از فضل پروردگار بوده من غیر استحقاقی بهِ ولکن به اضطرار بسیار اَز لیالی که از نعماءَ الهی بین یدی هیچ شیء نبوده حتی نان، و همچنین دو سنه متوالیه به حسب ظاهر هیچ از اسباب تعیش نبوده، ولکن در کل حال شاکر بوده ایم و راضی خواهیم بود.

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 grate-

ful 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.

و الیوم احب‌ای الهی باید به هیچ وجه بر خود سخت نگیرند. در صورت امکان به اغذیه لطیفه متنعم شوند و در کل احوال به حد اعتدال حرکت نمایند. و اگر غذا واحد باشد احب است عند الله. ولکن جهد نموده که آن واحد از اغذیه لطیفه باشد علی قدر وسع. و باید اولو الغَنا فقرا را فراموش ننمایند، چه که فقرا امانات الله اند بین عباد. أن أنفقوا، یا قوم، ما رزقکم الله به و کونوا من الذین یُؤثِرُون علی أنفسهم و لو کان بهم خَصَاصَةٌ. کذلک نزل فی البیان، ثم فی الفرقان، ثم فی الإنجیل و الزبور و التوراة و صحف الله المهیمن العزیز القیوم.

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

باری امر الله مقدس از جمیع این امور بوده و کل آنچه خلق شده ما بین سموات و ارض مخصوص مظاهر امر خلق شده. ولکن فو الله الذی لا اله إلا هو که آن نفوس مشرقه از افق احدیه لازال خود به قلیل کفایت فرموده اند و ناس را در این امورات بر انفس مبارک[۹۱۳]خود مقدم داشته اند، چنانچه بسا شده که آنچه در بیت حاضر بوده مخصوص احبا فرستاده اند و آن لیل و یا یوم را اهل حرم گرسنه مانده اند. فلله الحمد فی کل الأحوال و إنه إطلع ما لا إطلعتم به، یا معشر المفترین!

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.

اگر کل مَن علی الأرض و آنچه در او خلق شده از نعمای لطیفه و فواکه طی‌به در یک مجلس حباً لله از برای نفس مؤمن بالله حاضر شود، اسراف نبوده و نخواهد بود. ولکن تو و امثال تو اگر لقمه نانی تصرف نمائید مسرف بوده و خواهد بود، چه که اسراف در غفلت از حق مشهود است. و همان لقمه نان که به نفس آن معرض بالله معذب شده پناه می برد به خدا از این که نصیب او گشته. و والله کل ما یأکل لَینوح و یضج و یقول: یا إلهی، بأی جرم جعلتنی رزق هذا الفاجر الذی کفر بک و بآیاتک؟ ولکن تو شاعر نشده و نخواهی شد.

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

و از این مراتب گذشته و الله الذی لا إله إلا هو و به حق طلعتِ مبارک خود ایشان که اکثر اوقات در حَرَم غذای یوم نبوده. و بسا از ای‌ام که قریب به عصر نان از برِای اهل حرم تحصیل می شد، آن هم به دین. و بعضی احیان که بعضی از اصحاب ضیافت می نمودند بعضی از احباب را حباً لله طلب می فرمودند و بعد از قرائت آیات الهی و کلمات[۰۲۳]عز صمدانی هر کسی به قدر خود مرزوق می شد. و این مقصود اظهار حب بوده. باری در آن ای‌ام خیال نمی رفت که مثل تو معرض محتجبی پیدا شود که به این گونه امور اعتراض نماید، ولکن فو الله الذی لا إله إلا هو که آن نفس معرض بالله که جمیع این کلمات را به تو القا نموده در جمیع ای‌ام راحت بوده و با نساء متعدده به عیش مشغول. و به حق

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.

خود ایشان که لازال زخارف ملکی‌ه نزدش موجود و هر وقت که فی الجملة گفتگوئی در عراق می شد عازم بصره و دیار اخری بوده، چنانچه کل می دانند. ولکن کلمات الحق لا یزیدک إلا غلا و إعراضاً.

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.

ای بی خبر بی بصر، در حسین بن علی چه می گوئی که در حین حرکت از مدینه طی‌به مبارکه با هودج های زرین حرکت فرمودند و با کمال اسباب ظاهره، چنانچه امثال تو می گویند که ساربان حضرت چون دیده بود که بند ازار مبارک مطرز به لئالی است، لذا بعد از شَهادت حضرت رفته و بعد واقع شد آنچه این عبد شرم می نماید از ذکر آن. البته آن را هم نسبت به دنیا خواهی داد.

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

و از کل این امور گذشته در این ظهور تا به حال اسباب دنیا فراهم نیامد تا تو یا غیر تو اعتراض نماید. فی کل حین قد کنا فی بلاء و شدة[۱۲۳]عظیم لو أنتم مِن المنصفین. و این ًکه به القای آن معرض ملقی نوشته که جمال احدی‌ه با اجامر و اوباش معاشر بوده اند و به صحبت های لاطایل مشغول بوده اند، یکذبک کلماتُ بعدک کلماتِ قبلک. می نویسی بیست سال باَ عرفا مجَالس و مؤانس بوده اند و بعد نوشته با اجامر و اوباش. مُت بغیظک، یا أی‌ها الغافل، إن‌ک أنت الذی ذُکرتَ فی کتاب القبل بقوله -

تعالی -: (کَمَثَلِ الکلبِ إن تَحمِل علیه یَلهَث أو تَترُکهُ یَلهَث.) در کلّ احوال به هوی ناطقند و در مسالک نفس سالک. بلی، و الله اگر با اجامر معاشر نبودند البته با سیّد محمّد و مرشدش معاشر نمی شدند. اجامر و اوباش امثال این نفوس بوده اند، و إلا آن اجامر که بوده و اوباش چه نفوسی بوده اند؟

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?

البتّه کلمات الهی را لا طایل دانسته، چه که تکلّم نفرموده اند مگر به آیات الهی. برو و از اهل عراق سؤال کن! بسیار کلمات صدقی به تو القا نموده اند. یکذبک کلُّ شیء ولکن أنت لا تشعر. از این گذشته، ای بی انصاف ظالم، تو کجا بوده و کجا دیده که ایشان با اجامر و اوباش نشسته باشند؟ البتّه اراذل و اوباش مؤمنین بالله را دانسته. لا زال در احیان هر ظهور مشرکین مخصوص به همین کلمه تکلّم نموده اند، بقوله - تعالی -: (و ما نراک إتّبعک إلا[۲۲۳]الّذینهم أراذلُنا بادیَ الرأی). چنانچه از قبل ذکر شد، لایقَ تو آن که به امثال این کلمات تکلّم نماید. فو الله همین کلمه تو دلیل بر حقیّت حق بوده و خواهد بود. لعن الله أول ظالم ظلم نقطة الأولی فی ظهوره الأخری و إفتری علی نفسه و کفر بآیاته و ملاء صدره من غلّه و بغضائه، و بهذا اللّعن یلعنه کل من فی السّموات و الأرضین.

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,

و الله الذی لا إله إلا هو، بلایائی بر این جمال مظلوم وارد شده که بر احدی از اول ابداع تا حین وارد نشده. امری که مشهود عالمیان است او را انکار نموده اید. مثل آن که کل مشاهده نموده اند که در امر الله به نفسی مداهنه نفرموده اند و به نفسی ملتجی نشده اند، چنانچه در عراق سرکار مشیر خواستند معاشرت نمایند قبول نفرمودند، تا آن که بالاخره به مسجد تشریف بردند، چنانچه کل شنیده اند. و بعد از ورود به مدینه کبیر هم نزد احدی نرفتند و به نفسی توجه نفرمودند و کل شاهد و گواهند. مع ذلک چنین نفسی را می نویسید که با اجامر و اوباش معاشر بوده. و نفسی را که برای لقمه نان به کل نفوس شکایت کرده که سواد عرایضش الان موجود و زن مخصوص نان به سرایه فرستاده و به استانبول دویده و به هر نفسی ملتجی شده، افعال چنین نفسی مقبول و افعال[۳۲۳]حق غیر مقبول. ای و الله، کذلک ینبغی لکم و لأنفسکم.

قدری تفکر کن که همین کلمه امثال تو چه قدر عظیم است، و چگونه خورشید

نورانی را در فکر افتاده اید که به حجبات نفس و هوی مستور دارید و اعمالش را ضایع کنید. نه، و الله جز امثال تواحدی به این کلمات التفات ننماید، چه که کل فعل حق را به بصر خود دیده اند. یومی از ای‌ام فرمودند که: اعظم از این بلایا در سرادق قضا مستور است و باید نازل شود، چنانچه خوابی در عراق دیده ام و از آن چنین مستفاد می شود. قال و قوله الحق: کنت نائماً فی لیلة البلماء بعد عفراء. إذاً رأیتُ بأن إجتمعت فی حولی النبی‌ون و المرسلون و هم قد جلسوا فی أطرافی و کل‌هم ینوحون و یبکون و یصرخون و یضجون. و إنی تحی‌رتُ فی نفسی، فسئلتُ عنهم. إذاً إشتد بکائهم و صریخهم و قالوا: لْمنفسک، یا سر الأعظم و یا هیکل القدمْ! و بکوا علی شأن بکیتُ ببکائهم.

and how you have imagined the luminous Sun to be veiled by the veils of self and desire and to waste its actions. No, by God, no one but the likes of you pays attention to these words, for they have seen all the actions of the Truth with their own eyes. One day, they said that greater tribulations are hidden in the pavilion of destiny and must come to pass, as they have seen in a dream in Iraq and so it is inferred. They said, and the truth is their word: I was asleep on a dark night after a dusty day. Suddenly, I saw that the prophets and messengers had gathered around me, and they all sat on the edges, wailing, crying, screaming, and clamoring. I was puzzled in my mind, so I asked about them. Then, their crying and screaming intensified, and they said: "For your sake, O Most Great Mystery and O Ancient Temple!" And they wept so much that I wept with their weeping.

و إذاً سمعت بکاء أهل ملاء الأعلی و فی تلک الحالة خاطبونی و قالوا: ْقد عظم بلائک، یا سدرة المنتهی! و کبر قضائک، یا سر الآخرة و الأولی! علیک بالصبر یا آیةَ الکبری و ظهورَ نقطة الأولی! ثم علیک بالصبر، یا شجرة القصوی و ظهور القضاء فی ملکوت الإمضإ! فسوف تری بعینک ما لا رئاهُ[۴۲۳]أحدٌ من المعشر النبی‌ین و تشهد ما لا شهده أحد من العالمین و تسمع ما لا سمعه أذنُ الأصفیَاء و الأوداء. فصبراً صبراً، یا سر الله المکنون و رمز المخزون و کلمته المحتوم و کتابه المختوم.

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.

و کنتُ معهم فی تلک اللیلة خاطبتهم و خاطبونی إلی أن قرب الفجر و أرفعتُ رأسی عن النوم و کنتُ متفکراً فی نفسی: ما بلاء الذی ما شهده أحدٌ فی الإبداع و ما حکیته عند أحد إلی أن حضر تلقاء الوجه أحد من علماء العراق الذی سمی بعبد السلام افندی. فلما حضر ألقیناه و أخبرناه و قصصنا له ما أرانی الله فی المنام و هو حزن تلقاء الوجه بحزن عظیم. کذلک کان الأمر ولکن الناس هم فی غفلة مبین.

602. This is a vision that was observed and mentioned in Iraq, and in these days some of its interpretation has been realized, as we have heard from your statements, what no one has heard before, and seen what no soul has seen. And they said: In all circumstances, we are patient and grateful. The ultimate purpose of these souls is to question why the truth has manifested? By Allah, this was not from me, but rather from the one who sent me with the truth and made me a mercy to the worlds.

این رؤیائی است که در عراق مشاهده فرموده و ذکر فرموده اند و در این ایام بعضی از آن تعبیر شده، چنانچه شنیده ایم از اقوال شما آنچه را که احدی از قبل نشنیده و دیده ایم آنچه را نفسی ندیده. و فرمودند: در کل احوال صابر و شاکریم. و جمیع مقصود آن نفوس این است که چرا حق ظاهر شده؟ فو الله هذا لم یکن من عندی بل مِن لدن مَن أرسلنی بالحق و جعلنی رحمةً علی العالمین.

603. He mentioned - with great resentment - that a woman had been sent to the capital to present

قوله - کبر غله -: مذکور نموده بودید که زن در سرایه فرستاده عرض نموده

اند، اولاً آن که ظلم موجب زیاده از این خواهد[۵۲۳]بود. علاوه مرحبا از شما که با ادعای حقیت شما و زیرکی زیراب کشی دیگر از انبیا و اولیا نمودید. آیا به جهت فدک حضرت فاطمه دست حسنین را نگرفته و به در مهاجر و انصار نبرده؟ آفرین بر شما! صه لسانک، یا أیها الکافر بالله! ثم صه لسانک، یا أیها المشرک بالله! ثم صه لسانک، یا أیها المحارب بالله! ولو أکرر تلک الکلمة مِن حینئذٍ إلی آخر الذی لا آخر له لَتکون مستحقاً بها، بل لا تذکر عند ما إرتکبت فی جنب الله، یا أیها الغافل عن أمر الله و المستکبر علی نفس الله!

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!

بعد از ورود این ارض جمال مبارک و حضرت کلیم و میرزا یحیی هر یک در بیت علی حده مقر داشتند و این ارض محلی نیست که نفسی به نفسی ظلم نماید. و ظلمی را که مشرک بالله ارتکاب نمود در وقتی بود که تفریق کبری واقع نشده بود. و بعد از ظهور ما فی صدره تفصیل و تفریق واقع، چنانچه ذکر شد. و ابداً دیگر ملاقات نشده و گفتگوی لسانی هم به میان نیامده. فاسئل مِن أهل تلک الأرض لکی تجد إلی الصدق سَبیل.

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.

و دیگر آن که مملکت مال دولت علیه و در این ارض جمیع مسجون و غریب. و بعد از اظهار ما فی سره احدی معاشرت ننموده، جز درویش صدق علی که به جهت خدمات او مراوده می نمود. و همچنین یک

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

نفر در خدمت جمال اقدس، و یک نفر هم خدمت حضرت[۶۲۳]کلیم. و باقی اصحاب کل در منزل های علی حده متفرق. دیگر این ظلم چه بوده و از چه رو وارد شده؟ با آن که جمیع ذرات می دانند که سبب ظلم آن ظالم بود که ایشان به افتضاح خود راضی شدند و تفریق فرمودند. و مع ذلک تقول ما لا تشعر.

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.

اصل شجره ظلم را عدل شمرده و شجره فضل و عدل را ظالم دانسته. هذا مکرٌ منک و منهم فی أمر الله. آن قدر درایت نداری که سخنی استماع نمودی تفکر کنی. در همان ای‌ام که زنش به سرایه رفته فو الله که در اول ماه مخصوص او از آن زخرفی که در هر شهر می آوردند مع یک بقچه اسباب درویش، که مباشر او بود الان موجود است، برده. و چند نفر هم مجدد در این ارض وارد شده بودند، کل مطلع. از جمله جناب میرزا حیدر علی و سلمان و استاد عبد الکریم از اهل صاد. و مع ذلک مخصوصاً زن به سرایه فرستاده و به همین لفظ گفته نسبت به جمال ابهی که ما را آورده و نان و لباس بما نمی دهد. و افتضاحی در این ارض برپاشد که یکی از قنصل های این ارض بسیار تعجب نموده، به شخصی ذکر نمود که امروز امر عجیبی واقع شده، و جمیع اعجام به شماتت برخواستند که در این طایفه عصمت و عفت نیست.

606. The origin of the tree of injustice is considered justice, and the tree of virtue and justice is seen as oppressive. This is a deception from you and them in the matter of God. You do not have enough understanding to listen to a word and reflect upon it. In those days when his wife went to the Sarai, by God, at the beginning of the month, she was given some of the adornments that were brought every month, along with a small bundle of the dervish's belongings, who was her direct servant and is still present. Several others had also newly arrived in this land, all well-informed, including Mr. Mirza Haydar Ali, Salman, and Master Abdul Karim from the people of Sad.

Nevertheless, the wife was sent to the Sarai specifically, and she said in these very words regarding the glorious beauty that he brought us here and does not give us food and clothing. This caused a scandal in this land, and one of the consuls of this

land was very surprised, mentioning to a person that today a strange incident has occurred. All the non-Arabs rose in mockery, saying that there is no purity and chastity in this sect.

607. And you yourself have considered the soul's heedlessness to such an extent that if a Jew entered upon them, they would not be denied the fleeting adornments to the best of their ability. [327] Yet you wrote what you wrote and made Fadak filthy. However, be assured that in every land you have a lady of the women and many of those strings of perfect mirrors, one after another, are present in every land. The glorious beauty was in Iraq for twelve years, and no one saw anything in them that would be contrary and opposed to it. Ask all the people of Iraq! Now, from that string of perfect mirrors, one after another, there is one in Iraq; you should ask the people of Iraq about her condition. It is written to her: "Indeed, We have made you a shining light upon the worlds" and similarly: "He is the light within the light, and indeed the likeness of His light is like the light of the light of God."

And to the mother of indecencies, this blessed verse of the Qur'an has been written verbatim: "O Mary! Be devout to your Lord and prostrate and bow with those who bow. Indeed, Allah has purified you and chosen you over the women of the worlds." Now, seize the fortune of that lady of the women and those perfect mirrors. If only you had gone there and performed a prostration! May God curse

و خود نفس غافلت آن قدر دانسته که اگر یهود بر ایشان وارد شود به قدر مقدور زخرف فانیه از او منع نمی شود.[۷۲۳] مع ذلک نوشتی آنچه نوشتی و فدک را کثیف نمودی. ولکن مطمئن باش که در هر ارضی یک سی‌دة النسائی داری و از آن رشته مرایای تام واحداً بعد واحد هم بسیار و در هر ارضی موجود. دوازده سنه جمال ابهی در عراق تشریف داشتند و احدی از ایشان امری که فی الجملة مغایر و مخالف باشد ندیده. از جمیع اهل عراق سؤال کن! حال از آن رشته مرایای تام واحداً بعد واحد یکی در عراق است، باید از اهل عراق احوال او را پرسید. به او نوشته: ْإنا جعلناک علی العالمین نوراً منیراً، و همچنین: ْهو النور فی النور و إن مثل نوره کنور نور من نور اللهِ و به ام الفواحش این آیه مبارکه قرآن را بعینه نوشته: ْ(یا مریم! أقنُتی لربک و أسجُدی و إرکَعی مع الراکعین. ْان الله طهرکو إصطفاکَ علی نساء العالمین. ْحال حظ کن از آنَ سی‌دة النساء و از آن مرآت تام. کاش آنجا هم می رفتی و یک سجده می نمودی! لعن الله الذین تحرفوا کلمةَ الله عن موضعها و أعرضوا عن جماله و إتخذوا لأنفسهم عجلاً من دونه. فما لهؤلاء لا یکادون یفقهون ذکراً من الله العلی العظیم؟

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.

و الله ناله می نمایم و این کلمات می نویسم، چه که امر به جائی رسیده که باید به چنین اذکار مشغول شد. قد ضی‌عتم حرمة الله و حرمة أنفسكم. قلب را[۸۲۳]از کثافات اوهام مشرکین طاهر نما و ذکر انبیا و مرسلین را به اذکار انفس مشرکین مقترن منما! چه که جمیع آن طلعات رحمن جانِ در سبیل محبوب داده و برای نان به کل مَن علی الأرض اعتنا نفرموده اند. حال انصاف ده، تو ازاهل قیاسی با این عباد که چگونه فعلی را به چه فعلی قیاس نموده؟ فانصف لتُنصف! ثم إرحم أمر الذی سفک فی سبیله دَماء المقربین و عباد الله المخلصین.

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 mes-

قوله - عظم کذبه -: عرض دیگر آن که در باب آمدن حاجی سیّد محمّد در اسلامبول و خودم همه را مطلعم و حضور داشتم. شب اول آمده در سفارت جناب مشیر الدولة بودند و سرکار حاجی میرزا صفی و بنده و بس. و مشیر الدولة به او گفت که چرا آمده؟ گفت: به جهت استخلاص خود. و عرض حال عالی پاشا را هم من دیدم تا آن که رسولان ایشان آمدند و آغاز بدگوئی نمودند. و او هم به جهت این بدگوئی ها به قدر لازم گفت.

sengers 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.

قد سود الله وجه الكاذب. اگر مخصوص استخلاص آمده سیاهه نفوس را که احدی مطلع نبوده که داده؟ هشت نفر بودند، به قلم داده بیست و یک نفریم. و شش ماه معطل شده تا آن که به هزار تدلیس وَصَل إلی مقصوده و مقصودِ صاحبه. باعوا یوسفَ الأمر بدراهم معدودةَ. فأف لهم و لوفائهم![۹۲۳]تالله بفعلهم ضیع أمر الله بین النّاس.

611. The letter that came from Istanbul, they wrote that some of his companions had come and complained that he was not giving them bread. And now that letter is available, yet he wrote what he wrote. May God curse those who exchanged the sanctity of God for the vanities of this world, and when they were alone with the devils, they would disassociate themselves from God and His command, then they would write to the fools like themselves: "We are the chiefs of the matter, the mirrors of the servants, the fruits of monotheism, and the leaves of abstraction." But those whom God has made their vision like iron bear witness and see what they have committed in the false life and are not confused, for they find in every action of their actions the odors of lying, hypocrisy, forgery, and discord. Indeed, they are among the jewels of creation among

و امرنامه، که از استامبول آمده، نوشته اند که بعضی از همرهان ایشان آمده و شکایت نموده اند که ایشان به ما نان نمی دهند. و الان آن امرنامه موجود، مع ذلک نوشته آنچه را نوشته. لعن الله الّذین بدلوا حرمة الله بزخارف الدنیا و إذا خلوا إلی الشّیاطین یتبرئون مِن الله و أمره، ثم یکتبون إلی الحمقاء مِن أمثالهم: إنّا رؤساء الأمر و مرایاء العباد و أثمار التّوحید و أوراق التّجرید. ولکن الّذین جعل الله بصرهم حدیداً یشهدون و یطلعون بما إرتکبوا فی الحیوة الباطلة و لا یشتبه علیهم، لأنهم یجدون عن کل فعل من أفعالهم روائح الکذب و النّفاق و التّزویر و الشّقاق. و إنّهم مِن جواهر الخلق بینَ عباد الله و بریّته وَ علیهم ذکرُ الله و ثنائُهُ فی کل حین و بعد حین و حین حین.

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.

و الله خوب مریدی هستی و خوب به سَتر فحشا مشغول شده بعد از شهود. ولکن بر بصیر خبیر امر پوشیده نیست و مطلعیم که چه افترا ها گفته و چگونه کمر قتل بسته. حتی گفته اند که ایشان مخصوص آدم به طهران فرستاده اند به جهت امر شنیع. لعنة الله علی المفترین و الکاذبین.

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.

حال فعل حق را مشاهده کن که به همان مدینه وارد شدند و ابداً به کسی مراوده نفرمودند[۰۳۳]و در امر الله با نفسی مداهنه نشد. و چون آن خبیث دیده که سفیر ایران مکدر است از ایشان، محض خدعه و تلبیس و نفاق با حق به آن مقر وارد و التجا نموده و گفته آنچه گفته. اگر او استخلاص می خواست کسی به او حرف نداشت، او از حاجی میرزا احمد معروف تر نبوده به هیچ وجه، و از سایرین که رفته اند معتبر تر نه، بلکه نزد بعضی ذکر نداشته. فو الله که مخصوص شهریه آمده، چنانچه این ارض هم عرایضی که او و میرزا یحیی به باب مشیر نوشته اند موجود.

614. And from Istanbul, they inquired about all the matters here, saying that seven people had gone,

و از استامبول جمیع امور را از اینجا استفسار نمودند که او می گوید هفت نفر رفته اند و باقی به کسب مشغولند و من و

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.

میرزا یحیی بیست و یک نفریم و شهری‌ه نداریم. سرکار والی مخصوص فرستاده و استفسار نموده که باب عالی همچه ذکر نموده اند، و تو می نویسی که به جهت استخلاص بوده. حال که به منتهی مراد خود رسیدند، ای کاش که دیگر به اطراف ننویسند که نان نداریم.

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.

حال انصاف ده آن فعل حق و این فعل این گروه، از کدام رایحه حق استشمام می شود؟ و الله چنین رؤسا از برای امثال شما بسیار خوبند. و همچه مدان که سفیر ایران غافلند. لا و الله، یومی آید که خود ایشان تصدیق بر فعل حق نمایند و منکر فعل آن[۱۳۳]نفوس شوند. و اگر هم بر تو مشتبه شود بر ایشان مشتبه نخواهد شد.

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

و دیگر رسولان را ندانستم که را گفته. اگر مقصود جناب عبد حاضر لدی الوجه بوده، و الله مخصوص امری آمده در آن مدینه که هیچ دخلی به او نداشته، چنانچه نزد احدی نرفته. جمیع شاهد و گواهند که آن نفس خبیث در این ارض جمیع افعال شنیعه قبیحه را به حق نسبت داده، و آن ارض هم گفته اند آنچه را که احدی در حق احدی نگفته. عبد حاضر لدی الوجه حال می گوید: ٖخود نفس کاذبت نیامدی و مذکور ننمودی که سی‌د محمد چنین و چنان می گوید؟ و چه مقدار کلمات نالایقه ٖدر حق ایشان ذکر نمودی که او می گوید: ٖحت‌ی مذکور نمودی که از برای شهریه خوب نیست حرف گفته شود، هر قسم هست اصلاح شود. و من در جواب گفتم که معارضه نبوده و نخواهد بود، اعراض از

آن نفوس لأمر الله واقع شده، نه لأجل امور ظاهره. جمیع شهریه را واگذارند به آن نفوس مشرکه، جنگی و جدالی نبوده. و در مجالس متعدده از تو خواستم که در یک مقر با او مجتمع شویم تا بر تو ثابت گردد که آنچه گفته به افترای محض نسبت داده. آمدی گفتی که قبول نمی کند.

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."

فو الله کل وجود متحی‌رند از کذب شما و افترای[۲۳۳]شما. ای بی درایت، سال ها این میرزا یحیی در خدمت ایشان بوده، آیا هیچ شنیده که نفسی از منتسبین ایشان حرف بد و یا مکروهی نسبت به او گفته باشد؟ هر جاهلی می داند که آنچه واقع شود افتضاح امر بوده و خواهد بود. و الله که همیشه فرموده اند که راضی بودم هزار مرتبه شهید شوم و این امور بین ناس ذکر نشود، که یکی از منتسبین ایشان برای نان شکایت نموده و به شهرها عریضه فرستاده. لعن الله الذین إرتکبوا ما ناح به کل شیء و إحترقت عنه أکباد المقربین.

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.

فو الله الذی لا إله إلا هو که جمیع این عباد راضی بودیم که کشته شویم و این حرف ها به میان نیاید. آنچه حال می گوئیم مکلّفیم چه که مشاهده می شود که جمعی کمر بسته اند در هتک حرمت امر الله، چه که متدیّن به دینی نبوده و

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 peo-

ple 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.

نیستند و لأجل ریاست خود را به مهلکه انداخته و می اندازند. قریب پنج سنه در این ارض توقف شده و ابداً نفسی به باب عالی نفرستاده اند و مطلبی اظهار نشده، و آنچه وارد شده حرمةً لأمر الله صبر نموده ایم. ولکن آن خبیث مرتکب شده امری را که نفسی از قبل مرتکب نشده. امیدواریم که به مقصود خود نرسند، چنانچه حرمت یک سلسله را تمام نمود.

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.

او که شأنی نداشته و نخواهد داشت، خود انصاف ده، اسم او در کجا مذکور بوده؟ اولیای دولت علیه کجا او را[۳۳۳]می شناخته اند؟ به سبب که معروف شده؟ خود تو می دانی، ولکن بغضاً لله سَترِ می نمائی. و أنت من الذین غطیتَ عیوبَ المشرکین و ما إرتکبوا لتضییع حرمة الله. کذلک جری الأمر حینئذٍ مِن هذا القلم المتکلم الصادق الأمین.

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

قوله - کبر حمقه -: خیلی خیلی عجب است از شما که قریب بیست سال است میرزا یحیی را به خدائی پرستیدید که خود مطلعم، در اصفهان در نزد خودم اقرار نمودید. حال مردود شده. به آمیرزا محمد علی و میرزا ابوالحسن و دیگران و میرزا حسین ورزنه چه جواب بگویم، که فلانی ها هر روز به یکی می چسبند و یکی را حق می دانند و بعد باطل می نمایند؟ این از عدم تمیز آنها است، به جهت آن که حق باطل

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.

نمی شود و این تناقض است. دین اینها بوالهوسی است، چنانچه میرزا ابوالحسن در طهران به من گفت: حیف از شما، به چه دلیل اول حق بود و خدا، و حال باطل است و عبد کافر؟ ای به به، عجب! یک انصاف از شما می پرسم: شما را به خدا این است، در بعضی مقامات با شما، در وقتی حرکت کرده که در عرض هم بودیم، حالا را هر یک به دیگری نمی توَانیم برتری نمائیم، اگر چه هر قدر کامل شده باشیم.

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,

اولاً این بحث بر شما و امثال شما وارد، چه که سال ها نفوسی را پیشوا می دانستید، که اخبث از آن نفوس در ابداع نیامده. چنانچه به حکم آن نفوس[۴۳۳]مظهر نفس الهی را به تمام ظلم شهید نمودند. و ثانیاً این که این عباد به او خلوص داشته ایم و مقریم، چه که در کلمات حضرت ابهی بعضی اوصاف مشاهده می شد، و همچه گمان می نمودیم که مرجع آن اوصاف نفس موهوم است، إلی أن کشف الله لنا ما کشف و إطلعنا من أفعاله ما لا فعله النمرود و لا الفرعون. وَ لذا کسرنا صنمَ الوهم و عرفنا ما هو المقصود فی کلماته الأبدع البدیع، ثم إطلعنا به و بأصل أمره، ما کان مقنوعاً عنک و عن مثلائک. و إنک لو تعرف لتفر منه و تشق سبحات الجلال و تتوجه إلی مشرق الجمال و تکون من الموقنین.

tear the beads of glory, turn to the sunrise of beauty, and be among the believers.

622. We praise God that with reliance and detachment, we broke the idol of illusion and entered the path of certainty. And if only you were there too and could see with your own eyes. We praise and thank God for this at all times. By God, if you had a speck of fairness in you, you would have to speak about the qualities of these people day and night, as our actions are a true testimony and a clear witness to our faith. We broke the chains of imitation and became victorious in truth, and we were freed from the illusion that had captivated all hearts. O poor one without possessions, you are deeply immersed in illusion. Oh, if only you had seen and known and witnessed what he has. If only you had met him and heard of the knowledge he mentioned in the gatherings[335] and became aware of what is concealed from you these days.

حمد می کنیم خدا را که به بازوی توکـل و انقطاع صنم وهم را شکستیم و به شریعه یقین وارد شدیم. و کاش تو هم می بودی و به بصر خود مشاهده می نمودی. نحمد الله بذلک و نشکره فی کل حین. فو الله اگر ذره انصاف در تو می بود هرآینه باید لیل و نهار به اوصاف این عباد متکلم شوی، چه که فعل ما بر دین ما گواهی است صادق و شاهدی است واضح و آشکار. چه که سلاسل تقلید را شکستیم و به حق فائز گشتیم و از وهمی که جمیع قلوب را اخذ نموده بود فارغ شدیم. ای فقیر بی بضاعت، بسیار بسیار در وهم مستغرقی. فیا لیت رأیته و عرفته و إطلعت بما عنده. کاش ملاقات شده بود و از عرفانی که در مجالس[۵۳۳]ذکر می نمود مذکور می آمد و مطلع می شدی از آنچه این ای‌ام از او محتجبی.

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 pre-

و إن‌ک إن لا تعرفنا نحن نُعرفک أنفسنا لتطلعَ و تکونَ من العالمین. نحن عباد ال‌ذین جَعل الله أبصارنا حدیداً و عرفناه بنفسه و إنقطعنا عن العالمین. و ما مَنَعَنا منع مانعٍ و لا مکر ماکر و لا خدع خادع و لا ریبَ قلوب المغل‌ین. نحمد الله بما عَرَفَنا نفسه ال‌ذی کان موعوداً فی ألواحه المقدس المحکم البدیع. و ما منعَنا عن عرفانه حجباتُ ال‌ذینهم کفروا بالله، ثم سبحات ال‌ذینهم أشرکوا بنفسه الواحد الفرد العزیز الحمید.

vented 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.

عجب است که به این گونه تحقیقات مشغول شده. إذا ظهر الشط، هل یلیق لأحد أن یلتفتَ إلی ماء الغدیر؟ إذاً فانصف، یا أیها الحمیر! و إذا أشرقت الشمس، هل ینبغی لأحدٍ أن یستضیء بالسراج، و لو کان سراجاً حقیقیاً؟ فانصف، یا أیها الغافل الذی بغفلتک ناح کل شیء و لو إنک أنت فی حجبات غلیظ. و إذا تموج بحر الأعظم، هل یتوجه العاقل إلی سراب بقیعة؟ لا فو ربنا الرحمن الرحیم. ولکن أنت لن تجد ما نذکر لأن قلبک صار محروماً من نفحات الله المقتدر العلی الحکیم.

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.

و الله نسوان ننگ دارند از ادله تو. شیطان در هر آسمانی به اسمی معروف و معلم ملکوت بوده و زیاده از الف سنه به کل اسماء موسوم، و بعد یک مرتبه رجیم شده[۶۳۳]. این امور از بدایع قدرت الهی است. هل تُنکرها؟ و إنک لو تنکر یصدقها عبادُهُ الموقنین.

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

آیا نشنیده، یهوذای اسخریوطی یکی از حروفات اثنا عشری انجیل بوده، و بعد به شقاوتی ظاهر که کلمة الله را تسلیم یهود نمود. و کاش رئیس شما به فعل او ارتکاب می نمود، چه که او بعد از آن عمل شنیع نادم شده، ولکن مرشدت نقطه بیان

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.

و کل انبیا و مرسلین و حرمة الله جمیع را به زخارف ارض مبادله نموده و فروخته، چنانچه ذکر شد و تو به جمیع مطلعی.

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.

و دیگر در اسمعیل بن حضرت صادق چه می گوئی؟ بعد از آن که به جمیع ولایات نوشته که او بعد از من امام است و پیشوای خلق، بعد از مدتی اموری از او ظاهر شد و حضرت او را عزل فرمودند، که مخصوص زراره و بعضی از اصحاب عرض کردند: یا إبن رسول الله، این امر بزرگی است. چگونه می شود شخصی امام خلق باشد و حق، و بعد باطل شود؟ حضرت ذکر بداء فرمود. برو و روایت کلینی را ببین.

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 before-

ای فقیر، از هیچ امری خبر نداری، نه از بیان و نه از فرقان و نه از تورات و نه از انجیل. و در ظهور این امر انقلابات بسیار شده، و این عبد نظر به اختصار ذکر ننمود و در کتب خود شما مذکور است، چنانچه حال هم[۷۳۳]بعضی از اطراف اسمعیل را امام می دانند. کتب ظاهره را هم ندیده و مطلع نیستی. شأن شما این است که به حرف های عوام تکلم نمائید و به این گونه ادله مستدل شوید. بر بصیر خبیر مشتبه نشده و نمی شود. و بسا از امور که واقع شده و احدی مطلع نه، چه که حق از قبل ستر فرموده. ای کاش که از هوی می گذشتی و چندی لله در کوی دوست مقر می گزیدی تا بعضی از امور مستوره بر تو کشف می شد.

hand. If only you would let go of your desires and choose to be in the abode of God's love for a while, some of the hidden matters would be revealed to you.

629. And you are not aware of Balaam, the son of Beor, who was much more famous than your leader? His authority was accepted, yet after the sun of the divine word appeared from the horizon of your Merciful and Compassionate Lord, he did what he did, and thus God replaced his light with fire, and indeed He has power over all things. If only you knew about your leader! By God, the One who there is no god but Him, the hand of power and strength has taken a handful of dust and breathed into it a spirit from the souls created by His will. When it quivered and stood, He clothed it with the garment of names between the earth and the sky for the wisdom which no one has insight into except His all-knowing and well-informed self. There has been and will be nothing more than this. When he turned against God, God turned against him as he turned. Thus He punishes His transgressing servants.

و دیگر از بلعم باعور اطلاع نداری، که بسیار از رئیس شما مشهورتر بود؟ ولایتش که مسلم بوده، مع ذلک بعد از ظهور شمس کلیم من أفق ربک الرحمنِ الرحیم فعل ما فعل، و بذلک بدل الله نوره بالنار، و إنه لعلی کل شیء قدیر. کاش از رئیس خود اطلاع می داشتی! فو الله الذی لا إله إلا هو إن ید القدرة و القوة قد أخذ کفاً من التراب و نفخ فیه روحاً من أرواح التی خلقت بمشیته. فلما إهتز و قام ألبسه بقمیص الأسماء بین الأرض و السماء لحکمة التی ما إطلع بها أحد إلا نفسه العلیم الخبیر. زیاده از این نبوده و نخواهد بود. فلما عاد علی الله عاد الله علیه کما عاد. کذلک یجزی عباده المعتدین.

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

بشنو سخن این عبد را: سبب وهم ناس مشو! رحم کن بر امر الله و بر ناس[۸۳۳]! در هر عصر نفوس متوهمه مجتمع شده و ناس را از شاطی بحر احدیه محروم نموده اند. قدری تفکر نما که چه مقدار توهمات در ما بین ملاء فرقان بود از ظهور قائم و ظهور قیامت و ظهور ساعت. و بعد از ظهور نقطه اولی - روح ما سواه فداه - معلوم شد که جمیع خاطی بوده اند و به قطره از بحر علم مشروب نه. و آن جمال قدم به زحمت تمام کسر اصنام وهم و هوی نموده. تازه

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.

امثال آن نفوس اراده نموده اند ناس را به اوهام جدید مبتلا نمایند. بگو: بترسید از خداوند یکتا و مرتکب مشوید امری را که از چشم مقربین به جای اشک خون جاری شود! حق را باطل مدانید و باطل را حق مشمرید! بلی، حق لم یزل حق بوده، ولکن تو آن حق را نشناخته.

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!

و این مسلم بوده که بعد از نقطه حق منحصر است در حروفات حی، چه که کل خلق بیان در ظل واحد اول خلق شده و می شوند، و حق هر ذی حقی به این نُفوس ثابت، و همچنین کل صفات و اسماء حُسنی. و مع ذلک خطاب می فرماید به یکی از حروفات حی که از ظهور بعد سؤال نموده، می فرماید اگر بدانم که تو در یوم اشراق نی‌ر معانی به ایمان به او فائز نمی شوی، حال حکم دون ایمان در حق تو جاری می نمایم. و اگر بدانم یکی از نصاری در یوم[۹۳۳]ظهور مؤمن به او می شود، حال حکم ایمان درباره او می فرمودم، مع آن که مؤمن نیست و فعل محبوبی از او ظاهر نشده. قدری تفکر نما و حق را بشناس!

این نفوس حق‌ند مادامی که در ظل حق باشند، چه که در آن وقت دیده نمی شود در آن نفوس مگر حق. و بعد از توقف دام الملک فی الملک و رجع المخلوق إلی شکله و مثله. آن حقی که لم یزل باطل نشده و نخواهد شد، آن شجره حقیقت است. فاعرف لو تکون من العارفین. کذلک فصل الأمر من لدن منزل قدیم. تفکر یا عبد، لعل تکون من المهتدین.

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.

ای غافل غیر بالغ، بدان که در بعثْ مراتب ما لانهایه بوده و خواهد بود، و بعث اسماء را از دونش تمیز ده. بسا نفوس که اسماً مبعوثند مِن غیر رسم. ذلک لحکمة لن یعرفها أحد، و لو ترید أن تعرفها فاسئل عن الله ربک بخضوع و خشوع و إنابة مبین لیعلمک ما عنده، و إنه لهو العلیم الخبیر. دَر الواح قبل در این مقام از قلم امر فی الجملة نازل شده، اگر اراده نمائی در آن الواح نظر کن، شاید به همان قدر قناعت نمائی. و مقصود از این ذکر آن که به اسماء از مُنزل آن محتجب نمانی. اگر چه به شأنی محتجب مانده که ابداً گمان نمی رود که خرق شود إلا بارادة الله و مشیته.

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.

نقطه بیان – جلت[۰۴۳]عظمته - در تبدیل کینونات هم ذکر فرموده اند، تا چه

634. The Point of Explanation - may His Majesty be exalted[340] - has

رسد به اسماء، چنانچه بعضی از آن از قبل ذکر شد. و همچنین می فرماید قوله - جل ذکره -: فإن عند کل ظهور أدلاء إثباتها یبدلن بالنفی، ولکن الله فی ذلک الظهور یثبت أمره و یتقن صنعه، لأن فیه لا یبدلن النور بالنار إلا فی ظهور الله. فإن حزنی علی کل من فی البیان مِن یؤمئذ.

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."

ملاحظه نمائید که صریح می فرمایند نور مبدل به نار می شود، چنانچه نوری که شما آن را نور فرض گرفته اید کینونتش به نار تبدیل شده، ولکن شاعر نیست و در کمال غفلت مشغول به تحریف کلمات الهیه بوده و هست. و این که می فرمایند إلا فی ظهور الله، همچه ندانید که قبل از ظهور تبدیل نور نمی شود. بلی، فونفسه الحق، غیر از نفس ظهور کل تبدیل شده و می شوند. و این مسائل موهومه نزد ناس بوده و تا این ظهور کشف نشده. فلما خرقتم حجاب حرمة الله لذا خرق سِتر حجابکم بأنامل القدرة و القوة.

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.

فرق این است که در حین ارتقاء مظهر احدیه به رفیق اعلی إلی ظهور بعد مشیت ظاهره مشهود نه تا حکم نماید، اگر چه لازال إنه هو حی فی الأفق الأبهی. ولکن

636. The difference is that during the elevation of the manifestation of unity to the highest companion, up to the next manifestation, the outward will is not evident, although

چون بر حسب ظاهر احدی بر او عارف نه و کل نفوس از لقا ممنوع، لذا حکم تبدیل مستور تا حین[۱۴۳]ظهور. چه که در آن حین اگر نور اقل من آن توقف نماید در قول بلیٰ حکم نار از منبع علم لدنی الهی در حق او جاری. چنانچه در ظهور قبل مشاهده شد و در این ظهور هم به بصر ظاهر و باطن دیده می شود که نفوسی که خود را نور می نامیدند عند الله حکم نار در حق آن نفوس جاری، ولکن خود من غیر شعور حرکت می نمایند.

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.

در کل حین پناه به خدا برده که از نفس ظهور محتجب نمانی. چه که مقصود (بالذات) او بوده و خواهد بود. او است آیه (لیس کمثله شیءٌ) و او است آیه (لَم یَلد و لَم یُولَد). بل مظاهرُ (لم یلد و لم یولد) خَلقٌ عنده إن أنتم توقنون. ولکن این مقام را هر نفسی ادراک ننماید إلا المنقطعون، و هم فی عرفانٍ منیع.

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.

از این جهت است که نقطه مشیت اولیه - روح ما سواه فداه - در مقام ذکر حروفات و مرایا و نور و امثالها من أعلی مراتب الأسماء و الصفات إلی أن ینتهی إلی أدنی رتبة الأشیاء می فرمایند: اینها از خود تحقق نداشته، چون به شمس حقیقی مقابل شده اند اشراق تجلیات لانهایه بر

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

آنها شده. در این مقام دیده نمی شود در آن مظاهر إلا الله. می فرماید: شما ناظر به اسماء نباشید، بل بما یقوم به الأسماء ناظر شوید، و همچنین ما یقوم به الصفات. چه که کل باقبالهم إلی الله و بإیمانهم بالله به اثواب بدیعه [۲۴۲]منیعه اسماء مزیّن شده و می شوند. جمعی از حروفات نامیده می شوند و جمعی از مرایا و جمعی از ادلاء نوریه، وهمچنین از مظاهر جمال و جلال و حی و قدیم و امثال آن از اسماء الله الحسنی. تختلف ظهورات التجلی بإعتباراتهم و إستعداداتهم، و إلا إن التجلی واحد و المجلی واحد.

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.

و بصیر خبیر ادراک می نماید که کل این اسماء نظر به آن ایمانی است که در آنها بودهِ و هست. وهم را بگذار، ملاحظه در اول مَن آمن کن، و همچنین ثانی مَن آمن، که هیچ نفسی را در بیان ازید از این دو نفس و سایر حروفات حی وصف نفرموده اند. چنانچه در زیارتشان یا ساذجَ الله و یا کینونةَ الله و یا ذاتَ الله و به امثال اِین کلمات ذکر فرموده اند. حال اگر اول مَن آمن نفس مذکور نبود و نفس دیگر بود البته این مقام به او عنایت می شد. اگر در این بحر متغمس شوی ادراک می نمائی بعضی از اسرار محجبه مقنعه مستوره را و فرق شمس معانی را از ظلش تمیز می دهی و مرتکب نمی شوی آنچه را که کل ذرات به نوحه مشغولند.

639. The perceptive and knowledgeable one realizes that all these names are related to the faith that has been and is within them. Leave them aside, and observe the first one who believed, as well as the second one who believed, for no soul has been described in the Bayan as more than these two souls and the other living letters. In their visitations, they have mentioned phrases like "O Pure Essence of God," "O Existence of God," "O Being of God," and similar words. Now, if the first one who believed was not the mentioned soul and it was another soul, undoubtedly, this station would have been granted to him. If you immerse yourself in

this ocean, you will perceive some of the hidden, concealed, and veiled mysteries, and you will be able to distinguish the sun of meanings from its shadow, not committing what all particles are occupied with lamenting.

640. For example, observe, if He takes a handful of soil with His blessed hand and declares that this handful of dirt is the object of prostration for all the worlds, it is indeed true without a doubt. Similarly, if He takes a hundred more handfuls of dirt and declares the same ruling for all of them, it has been and will be valid. In this station, the focus is on the command that has emerged from the source of the command, not on the thing itself, as it is a thing.

مثلا ملاحظه کن، اگر ترابی به ید مبارک اخذ فرماید و بفرماید که این قبضه خاک مسجود عالمین است، حقٌ لا ریبَ فیه. و همچنین اگر صد قبضه خاک دیگر بردارد و درباره کل همین حکم را فرماید جاری بوده[۳۴۳]و خواهد بود. چه که در این مقام نظر به امر است که از مصدر امر ظاهر شده، نه بشیءٍ مِن حیث هو شیء.

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

و این که امثال آن نفوس محتجبه به ذکر وصایت از ما یقوم به الوصی و فوقه من الولایة و النبوة و الرسالة و الربوبیة غَافل شده اند، اولاً بدان فو الله الذی لا إله إلا هو که ابداً نقطه اولی به چنین کلمه مخصوص نفسی در بیان تکلم نفرموده. بلی، یک توقیعی به میرزا سلیمان التفات فرموده بودند، در صدر آن توقیع کلمه بود که جمیع از خواندن آن عاجز شدند. خود میرزا سلیمان در ای‌ام مراجعت از ماکو می گفت این لفظ وصایت است و به من نوشته اند. و او در سر این ادعای این رتبه می نمود. و ای کاش شما به او متشبث می شدید. در این امر او عند الله سزاوارتر است از این نفسی که به او تمسک جسته اید. و دیگر همچه ذکری ابداً نبوده، مگر آن که بعضی الواح نوشته اند و به اسم نقطه اولی شهرت داده اند. کُلُها کذب برب البهاء.

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.

و ثانیاً این رتبه رتبه نیست که بخواهیم از نفسی سلب نمائیم یا اثبات نمائیم. چه که آنچه فخر وصی است، آن ما یقوم به الوصایة بوده و خواهد بود، و بعد از انقطاع عند الله ذکر نداشته و نخواهد داشت. چنانچه نقطه[۴۴۳]اولی - روح ما سواه فداه - در این مقام می فرماید قوله - عز ذکره -: زیرا که جوهر کل همان است که آن محتجب مانده از چیزی که وصی به آن وصی است. نه این است که این شأن وصایت را هم به شأن خاص نظر کنی، بلکه ناظر شو بما یقوم به، که امر شجره حقیقت باشد. که اگر فرضاً رسول خدا به اسم وصایت نصب نمی فرمود امروز ذکر به غیر وصایت می شد. کل اینها از برای این است که در یوم ظهور به اسماء محتجب نمانی، بلکه نظر کنی بما یقوم به الأسماء مِن کل شیء، حتی ذکر النبی.

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 com-

حال قدری تفکر نما تا عارف شوی که کل به امر او معززند و به ذکر او مفتخر، و این شأن صادق است مادامی که از حد خود تجاوز ننمایند. و در حین بعث امر اولیه کل این اسامی از مسمیات خود خارج و به ملکوت راجع. اگر ثانیاً امر مبرم نازل یصدق علیهم کل الأسماء مِن أسماء الله الحسنی،

و إلا یرجعن إلی مقرهم قبل أن یقول لِمۡ او بِمۡ

mand, 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."

باری نظر از این تحدیدات بردار و به آن نقطه ساریه در کل شیء ناظر شو و آن نقطه را موهوم مدان! چنانچه از قبل کل عباد به توهمات مانده و إلی حین عارف نشده و نخواهند شد إلا من شاء ربک. و همین میرزا یحیی که به واسطه او از حق معرض شده بین یدی مثل یکی از خدام[۵۴۳]حاضر بوده و القای کلمات الله بر او می شد، چنانچه حال جمعی تلقاء وجه حاضرند، به همان قسم بر ایشان القاء می شود در کل لیالی و ای‌ام. ولکن فرق است که آن نفس مغرور چون دو کلمه از لسانش جاری شد، إرتکب ما لا إرتکب مظاهر النفی کل‌ها. ولکن این نفوس حاضره تلقاء وجه به ابدع کلمات ناطق، و مع ذلک لیس لهم من أمر إلا بعد إذنه. کذلک کان الأمر إن أنت مِن العالمین.

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.

اگرچه کلمات مشرکین در قلبت مقر گرفته و محو آن مشکل، مگر آن که از این سلسبیل عنایت که در عیون کلمات به نفس کلمات جاری و ساری است بیاشامی.

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

كذلک نبأناک و أخبرناک و قصصناک ما کنتَ محتجباً عنه. لعل تخرق الأحجاب بقدرةِ ربک العزیز الوهاب و تشهد ما لا شهدتهُ من قبل و تعرف ما کنت غافلاً عنه. ولکن لَن توفق بذلک إلا بأن تنقطع عما خلق بین السموات و الأرض و تتوجه إلی الله الملک المقتدر العزیز المختار.

essence of the words. Thus, We have informed you, told you, and related to you what you were veiled from. Perhaps you will pierce the veils by the power of your Mighty, Bestowing Lord and witness what you have never witnessed before and recognize what you were unaware of. However, you will not achieve that unless you cut yourself off from all that is created between the heavens and the earth and turn to God, the Sovereign, the Omnipotent, the Mighty, the Chosen.

ای عباد، در عرفان این ظهور به کلمات و اشارات معرضین و تصدیق و تکذیب آن نفوس متمسک نشوید و به اصل امر ناظر شوید. چه که اکثری از ناس لم یزل و لایزال محتجب و متوهم مشاهده شده[۶۴۳]و می شوند، و رؤسای عصر نظر به استحکام ریاست خود ناس را از شطر احدیه و عرفان آیات الله ممنوع و مأیوس نموده و خواهند نمود. مثلاً ملاحظه در ظهور نقطه فرقان نما که آن حضرت به آیات الله ظاهر شدند و در فرقان حجت و برهان جز آیات نازل نشده. مع ذلک بعد از ارتقای نقطه فرقان به رفیق اعلی و انقطاع روایح رحمن امر به دست علما افتاد و آن نفوس بالمرة ناس را از عرفان آیات منع نموده که شما آیات الله را ادراک نمی نمائید و علم آن نزد ما است. به این جهت حجیت آیات از میان رفت و زمام خلق به دست آن نفوس آمد و ناس را به اوهامی تربیت نمودند که ذکر آن ممکن نه، چنانچه دیده و شنیده اید. و آیاتی که در ظهور بعد و قیامت و امثال آن نازل شده جمیع را به هوای خود تفسیر نمودند، و ناس هم متابعت آن نفوس را من حیث لایشعر نموده، تا آن که امر به مقامی رسید که ضر آن اوهام جمیع به شجره ظهور بعد وارد شد.

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 knowl-

edge of them is with us. For this reason, the authority of the verses disappeared, and the reins of creation fell into the hands of those souls. They educated people with illusions that cannot be mentioned, as you have seen and heard. And the verses that have been revealed about the next Manifestation, the Resurrection, and the like have all been interpreted according to their own desires, and people have followed those souls unknowingly. This continued until the matter reached a stage where the harm of those illusions affected the entire Tree of the next Manifestation.

647. And after the appearance of the Promised One in the year sixty, the winds of grace blew again, the heavens of knowledge were elevated, the earth of understanding expanded, and the verses of God descended from the heaven of His Will. However, due to the illusions of the past, people hesitated in accepting the authority of the verses, claiming that they could not understand them. And now, the truth - exalted be His mention - is greater, more generous, and more merciful than to send the Manifestation of His own essence and command everyone to recognize Him, who is the essence of the recognition of God, and yet send a proof that is beyond the comprehension of people. Exalted is He above that!

و بعد از ظهور موعود در سنه ستین مجدداً ارياح فضل وزيد و سموات علم مرتفع شد و ارض عرفان منبسط و آيات الله از سماء مشیت نازل. ولكن نظر به اوهام قبل ناس در حجیت آيات توقف نموده كه ما ادراک نمی نمائيم. و حال[۷۴۳]آن كه حق - جل ذكره - اعظم و اكرم و ارحم از آن است كه مظهر نفس خود را بفرستد و جميع را به عرفان او، كه نفس عرفان الله است، امر فرمايد، و مع ذلک حجتی بفرستد فوق ادراک ناس. سبحانه عن ذلک!

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

بالاخرة به اوهام انفس خود مشغول و محجوب، به شأنی كه به آيات الله كفايت ننموده، مع آن كه نص فرقان است: (أوَ لَم يَكفِهِم أنا أنزلنا عليک الكتاب). و جميع

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.

مستدل به این که ادراک آیات فوق عقول و عرفان ما است، امر دیگر باید ظاهر شود. قد غی‌روا نعمة الله و حجته و أرادوا بغیر ما أراد الله. لذا اکثر اعراض نموده به هاویه راجع شدند. و هر چه اعراض مشرکین شدت نمود، آن شمس معانی محکم تر حجیت آیات را نازل فرمودند، به شأنی که کل حجت و برهان را منحصر به آیات نمودند.

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!

و رغماً لأنف المشرکین این آیه از سماء احدیة نازل: لو أرادت نملة أن یتصرف فی القرآن و باطنه و باطنِ باطنه فی حکم سواد عینَیها لَتقدرُ لأن سرَ الصمدانیة و تجلی الأحدانیة قد تلجلجت فی کل شیءٍ. و این آیه نازل که جمیع مستشعر شوند که ابواب رحمت و عنایت مسدود نیست، هر نفسی مقبل شود و إلی الله توجه نماید حجیت آیات الله را به نفس آیه ادراک می نماید. و ادراک آن مقام[۸۴۳]به علوم ظاهره منوط نبوده و نخواهد بود، بلکه به نفوس زکیه و قلوب طاهره مقبله منوط، طوبی للمقبلین!

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 "In-

و همچنین آن ساذج معانی حجبات و اوهامی که از قبل بود و ناس به آن محتجب و متوهم، جمیع را خرق نمودند و به افق إننی أنا حیٌ فی الأفق الأبهی راجع شدند.

deed, 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.

حال جمعی انفس موهومه لإثبات ریاست و حفظ آن اراده نموده اند اولا حجیت آیات را از بیان محو نمایند، و در این فقره بسیار سعی نموده و می نمایند و به تمام مکر و حیله در این امر مشغولند. ولکن أبی الله إلا أن یثبت آیاته بالحق و لو تنکرها المشرکون. و حال در نفاق به مقامی رسیده اند که اگر نفسی به حجیت آیات متکلم شود به او استهزاء و سخریه می نمایند، بعینه مثل ملل قبل، بل هؤلاء أشد جهلاً و أکبر نفاقاً لو أنتم تعرفون.

651. The divine expanded knowledge has always been limited by the veiled souls, and for this reason, most of the worshippers have been deprived of the outpourings of divine mercy and Lordly blessings. For instance, a person mentioned one day, mockingly, regarding the point of explanation, "They say that no one can bring forth a single verse, yet we see that some souls can speak two words of the verses. Thus, from this perspective, these souls must also have the right." By Allah, whoever has found the scent of the meanings of divine approval will recognize the disbelief, hypocrisy, rebellion, and objection to all prophets and messengers from this statement.

لازال عرفان منبسطه الهیه را نفوس محتجبه محدود نموده اند، و به این جهت اکثر عباد از فیوضات رحمانی و عنایات ربانی محروم مانده اند. چنانچه نفس ملقی یومی از ایام استهزاءً علی نقطة البیان ذکر می نمود که فرموده اند که احدی بر اتیان یک آیه قادر نه، و حال آن که می بینیم که بعضی نفوس قادرند که دو کلمه آیات تکلم نمایند. پس از این قرار این[۹۴۳]نفوس هم حق خواهند بود. فو الله، من وجد رائحة رضوان المعانی لیعرف من هذه الکلمة کفره و نفاقه و بغیه و إعتراضه علی کل النبیین و المرسلین.

652. It has been observed that they have never been nourished by

مشاهده شد که ابداً از کوثر معانی مرزوق نشده و از رضوان معنوی الهی به

غایت محروم مانده، چه که این بسی واضح است که مقصود حضرت از این بیان چه بوده. و کلمه حق، اگر چه به حرفین باشد، سلطان کلمات اهل ارض بوده وخواهد بود. و الله از نفحات همان کلمه وحده عارفین نفحات حق را می یابند و به رضوانش توجه می نمایند. ملاحظه نما که اگر از شط عذب فرات کأسی اخذ شود صاحبان ذایقه ادراک می نمایند که این ماء از کدام منبع بوده، و از عذوبت او پی برند به منبع او، و حال آن که به حسب ظاهر یک کأس ماء بوده. و چون منبع علم و عرفان و عنایت و مکرمت و فضل و قدرت و جلال و عظمت جاری و ساری است، لذا از آن کلمه مخلصین و مقربین ادراک می نمایند و به منبع آن پی می برند. کذلک فصل لک لعل تهتدی بهدی الله ربک و لا تلتفت إلی جنود الشیاطین.

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. و اگر نفسی دو کلمه بگوید و در کلمه سی‌م معطل ماند مبرهن است که از این منبع جاریه ساریه نبوده و نخواهد[۰۵۳]بود. فو الله یا عبد، حق به جمیع شئونش از دونش ممتاز بوده و خواهد بود. بر خود مشتبه مکن! می خواهی تجربه کن بین یدی حاضر شو و یک آیه از آیات الله سؤال نما. إذاً تطلع ببحر الذی یتموج بذاته لذاته و لم یکن لأمواجه من نفاد، و تطلع بمکمن المعانی و العرفان و مَخزن العلم و الحکمة و تکون من الموقنین.

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.

و این ظهور اعظم را چون نقطه بیان - جل کبریائه - مخصوص در جمیع بیان فرموده به آیات ظاهر می شود، لذا به آیات ظاهر شده. و إلا کل ما ظهر من عنده حجة علی العالمین. در این ظهور اعظم جمیع آیات قدرتیه و آفاقیه و انفسیه مشاهده شده و لا ینکرها إلا کل مغل مکار.

654. And this Greatest Manifestation appears as the Point of Explanation - may His greatness be exalted - specifically mentioned in all the explanations through the outward verses; therefore, it appears through the outward verses. Otherwise, everything that appears from Him is a proof upon all the worlds. In this Greatest Manifestation, all the verses of power, horizons, and inner selves have been witnessed, and none deny them except every stubborn deceiver.

بر هر نفسی الیوم لازم که از انفس خبیثه مشرکه اجتناب نماید، چه که به مکری ظاهر شده اند که در ابداع شبه آن ممکن نه. چنانچه از ارض صاد به جناب اسم الله آسید مهدی - علیه بهاء الله - نوشته اند که ام الفواحش و الخطیئات مکتوبی به این ارض فرستاده، مضمون آن که در بیت ایشان لوحی مدفون بوده از خط حضرت اعلی، و من آن لوح را بیرون آورده ام و در آن لوح عباراتی مسطور و نسبت به نقطه اولی داده که به طلعت ابهی در سفارش میرزا یحیی نوشته اند. فو الله الذی لا إله إلا هو کل متحیر ماندیم از جعل این نفوس و مکر[۱۵۳]این قوم. و بعد از مصدر امر حکم شده که بروند و به او بگویند که آن لوح را از کدام محل بیت بیرون آورده و بنما، لعل تتنبه فی نفسها و تکون من التائبات. به این شدت بر افترا قیام نموده اند! و این امور دستور العملی است که میرزا یحیی از اینجا می نویسد و می فرستد. لعنة الله علی الکاذبین و المفترین. إذاً یتبرء

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

منهم نقطة البیان فی عرش الجنان و یقول: خُسراناً لکم، یا ملاء المشرکین، و ناراً علیکم، یا ملاء المغرضین!

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!"

الیوم باید بصر را حدید نمود و قلب را طاهر و صدر را منزه تا انسان خود را از دونش بشناسد و تمیز دهد. و این رتبه اگر چه بسیار بلند و عظیم است، ولکن نزد منصفین بسیار سهل و یسیر، اگر چه حال اهل بیان به مقامی رسیده اند و به اموری بر حق اعتراض نموده اند که از اول ابداع تا حین احدی در مثل آن امور بر حق اعتراض ننموده. جمیع این عباد سال ها است طایف حول بوده ایم. و الله العظیم که هرگز نزدشان از زخرف دنیا شیئی نبوده، و اگر هم بوده جمیع شریک بوده ایم. و هر نفسی به بیت اعظم وارد، گویا خود صاحب بیت است، کمال عنایت درباره او مبذول. و مع ذلک اهل بیان اعتراضاً علی الله بکل ما ظهر من الحق اعتراض نموده اند، حتّی شرب چَای، و همچنین[۲۵۳]در لباس و امثال آن. اف لهم و لحیائهم!

656. Today, one must make their vision sharp as iron, purify their heart, and sanctify their chest so that they can recognize and distinguish themselves from ignorance. Although this rank is very high and sublime, it is very easy and simple for the just, even though the people of expression have reached a position and have objected to matters against the truth that no one has ever objected to similar matters against the truth from the beginning of creation until now. All these servants have been wandering for years. By the great God, there has never been anything among them from the adornments of the world, and if there were, we all shared it equally. And whoever enters the Most Great House, it is as if they themselves are the owner of the house, with the utmost grace bestowed upon them. Yet, in spite of this, the people of expression have objected to God concerning everything that has appeared from the truth,

even drinking tea, and likewise [352] in clothing and the like. Shame on them and their modesty!

657.

نمی دانم چه شده که هر نفسی در عقبه واقف و مبتلی. لوحی در این ای‌ام از مشرق مشیت رحمن مخصوص یکی از احبا مشرق و نازل. در این مقام لأجل تنبه ذکر می شود، شاید متنبه شوند و بشنوند قول نقطه اولی را در کره اخری از لسان ابدع ابهی، و از ضجیج و حنین و ناله آن حضرت شرم نمایند و به آنچه عامل شده کفایت کنند. و هذه صورةُ ما نزل مِن جبروت الله العلی العظیم:

بسم الله الاقدس العلی الأعلی.

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.

هذا کتابُ نقطة الأولی إلی ال‌ذینهم آمنوا بالله الواحد الفرد العزیز العلیم. و فیه یخاطب ال‌ذینهم توق‌فوا فی هذا الأمر من ملاء البیانیی‌ن، لعل یستشعرن ببدایع کلمات الله و یقومن عن رقد الغفلة فی هذا الفجر المشرق المنیر. قل: إنا أمرناکم فی الکتاب بأن لا تقدموا طائفة ال‌تِی یظهر منها محبوب العارفین و مقصود من فی الس‌موات و الأرضین. و أمرناکم إن أدرکتم لقاء الله قوموا تلقاء الوجه، ثم أنطقوا من قبلی بهذه الکلمة العزیز المنیع: علیک، یا بهاء الله و ذوی قرابتک، ذکر الله و ثناء کل شیء فی کل حین و قبل حین و بعد حین. و جعلنا هذه الکلمة عزاً لأهل البیان، لعل بها یرتقون إلی معارج القدس و یکونن من الفائزین. و إن‌هم ترکوا[۳۵۳]ما أمروا به بحیث ما ظهر

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,

أحد تلقاء الوجه بما أمرناهم فی ألواح عزٍ عظیم، بل رموا نحوه من کل الآفاق رمیِ النفاق. و بذلک بکیتُ و بکت أهل جبروت العظمة، ثم روح الأمین.

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.

قل: یا قوم، فاستحیوا عن جمالی! إن الذی قد ظهر بالحق إنه لَبهاء العالمین لو أنتم من العارفین. و إنه لبهاء الله و علیه ذکر الله و ثنائه، ثم ثناء أهل ملاء الأعلی و ثناء أهل جبروت البقاء و ثناء کل شیء فی کل حین. إیاکم أن تحتجبوا بما خلق بین الأرض و السماء! أذ إسرَعُوا إلی رضوان رضائه و لا تکونن من الرَاقدین.

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.

قل: إن جماله کان جمالی بالحق، و إن نفسه نفسی. و کلما نزلناه فی البیان قد نُزل لأمره المحکم البدیع. إتقو الله و لا تجادلوا بالذی أخبرناکم به و بشرناکم بظهوره. و

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

أخذت عهدَ نفسه قبل عهد نفسی، و یشهد بذلک کل شیء إن أنتم من المنکرین. تالله بنغمة من نغماته ولدت حقائق کل شیء مرةً أخری، و بنغمة أخری إستجذبت أفئدة المقربین. إیاکم أَن تحتجبوا بشیء عن الذی کان لقائه ذات لقائی، و فدی نفسه فی سبیلی کما فدیتُ فی سبیله حباً لجماله العزیز المنیع.

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.

قل: لولاه ما رکب الحاء بالباء و ما إستقر هیکل الهاء علی الواو و ما خلق ما کان و ما یکون لو أنتم من الشاعرین.[۴۵۳] و لولاه ما ألقیتُ نفسی بین یدی المشرکین و ما عُلقت بین الهواء. تالله بإشتیاقی إلیه و شوقی إلی نفسه قد حملتُ ما لا حمله النبیین و المرسلین. و رضیتُ کل ذلک علی نفسی لئلا یرد علیه ما یحزن به فؤاده الألطف الأرق اللطیف المنیع. و وصیناکم فی کل البیان بأن لا یحزن أحدٌ أحداً، لعل لا یرد علیه من حزن. و إلا ما لی و ذکری لکم و إشتغالی بکم، یا ملأ التارکین.

661. Say: Were it not for Him, the 'H' would not have been joined to the 'B', the structure of 'H' would not have settled upon the 'W', and what has been and what will be would not have been created if you are among the perceptive ones. Were it not for Him, I would not have thrown Myself at the hands of the polytheists, nor would I have been suspended in the air. By God, in My longing for Him and My desire for His soul, I have borne what no Prophet or Messenger has borne. I have accepted all of this for Myself so that nothing would befall Him that would sadden His tender, delicate, subtle, and impregnable heart. We have instructed you in all the Bayan that no one should grieve anyone, so that no grief would befall Him. Otherwise, what is there for Me and My mention to you and My involvement with you, O company of

those who have abandoned?

662. Indeed, in the Bayan, I have intended nothing but His essence, and in the remembrances, nothing but His mention, and in the names, nothing but His blessed, impregnable, holiest, most creative, and most wondrous Name. By My life, if I mentioned the remembrance of Lordship, I intended nothing but His Lordship over all things. If the mention of Divinity flowed from My pen, My only purpose was the God of all worlds. If the mention of the Desired One flowed from My pen, it was He who was My Desired One. Likewise, with regard to the Beloved, He indeed was My Beloved and the Beloved of those who know. If I mentioned the remembrance of prostration, I intended nothing but prostration before His exalted, mighty, impregnable Face. If I praised a soul, the purpose of My heart was none other than the praise of His soul. If I commanded the people to perform a deed, I intended nothing but the deed in His good pleasure on the Day of His appearance. Thus, every word that descended upon Me from the dominion of My all-knowing, all-wise Lord bears witness to this. I have made everything dependent upon His confirmation, His satisfaction, and indeed, He is the One who has been, by Himself, the God of all worlds and the Desired One of those who seek.

If you would but sharpen your insight, you would bear witness to the manifestations of "He does as He pleases" under His shadow for the

و انی ما أردت فی البیان إلا نفسه و لا من الأذکار إلا ذکره و لا من الأسماء إلا إسمه المبارک الأمنع الأقدس الأبدع البدیع. فو عمری، لو ذکرتُ ذکر الربوبیة ما أردت إلا ربوبیته علی کل الأشیاء. و إن جری من قلمی ذکر الألوهیة ما کان مقصودی إلا إله العالمین. و إن جری من قلمی ذکرُ المقصود فهو کان مقصودی. و کذلک فی المحبوب، إنه قد کان محبوبی و محبوبَ العارفین. و إن ذکرتُ ذکرَ السجود ما أردتُ إلا السجود لوجهه المتعالی العزیز المنیع. و إن أثنیتُ نفساً ما کان مقصودَ قلبی إلا ثناءُ نفسه. و إن أمرتُ الناس بعملٍ ما أردتُ إلا العمل فی رضائه فی یوم ظهوره. و بذلک یشهد کلما نزل علی من جبروت ربی العلیم الحکیم. و علقتُ کل شیء بتصدیقه، و رضائه و إنه لهو الذی قد کان بنفسه إلهَ العالمین و مقصود القاصدین[۵۵۳].و أنتم لو تدقون الأبصار لَتشهدون مظاهرَ (یفعل ما یشاء) فی ظله لَمنَ العابدین. و أنتم قد فعلتم بنفسه ما لا فعَل أمة الفرقان بنفسی و لا ملاء الیهود بالروح.

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.

فاه آه من حرقة قلبی و حنین نفسی فیما ورد علی محبوبی من ملاء المشرکین! أف لکم و لوفائکم، یا معشر الظالمین! إنا خلقنا الوفاء و الأدب لنفسه، لعل عند ظهوره لا تفعلوا أمراً تجزع به حقیقتی و حقائق الأشیاء، و أنتم تجاوزتم عما حدد فی کتاب الله الملک العلی العظیم و خرقتم حجاب الحیاء، ثم ستر الحرمة و عملتم ما یستحیی من ذکره قلَم الإنشاء بین الأرض و السماء.

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.

فآه آه بما ورد منکم علی هذا المظلوم الفرید الغریب، و لم أدرِ ما تفعلون به مِن بعد. لا فو نفسی العلیم، بل أعلم و عندی علم کل شیء فی لوح جعله الله محفوظاً عن أنظر المشرکین. و أخبرناه من قبل بما ورد علیه و یرد، و لو أنه قد کان بنفسه عالماً بما فی صدور العالمین و لن یعزب عن علمه من شیء و لا یفوت عن قبضته ما خلق بکلمة من عنده. لا إله إلا هو الفرد الباعث المحیی المیت.

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.

قل: یا قوم، إنّه لهو الّذی لو یرید أن یجعل کل مَن فی السموات و الأرض حجةً باقیةً من عنده لَیقدر و إن هذا عنده سهل یسیر. و إنّه لهو الّذی قد خلق رضوان البیان[۶۵۳]لنفسه و منه بدء کل شیء و یعود لو أنتم من العالمین. و أنتم بالّذی کان فی قبضته ملکوت الإبداع ما رضیتم أن یُسمّی نفسه بإسم من الأسماء، بعد الّذی إنّها و ملکوتها قدَ خلقت بأمره العزیز المنیع. فآه آه عن غفلتکم، یا ملاء البیان! فآه آه من إحتجابکم، یا ملاء المشرکین!

665. Say: O people, indeed He is the One who, if He wills, can make every being in the heavens and the earth an everlasting proof from Himself, for He is capable, and this is easy for Him. Indeed, He is the One who created the delight of eloquence for Himself, and from Him began everything and to Him it shall return, if you are among those who possess knowledge. And yet, with what was in His grasp of the dominion of creation, you were not content for Him to name Himself with any of the names, after they and their dominion were created by His mighty and invulnerable command. Alas! Alas for your heedlessness, O people of eloquence! Alas! Alas for your veiling, O people of idolatry!

و أنتم لمّا أسرفتم فی أنفسکم و بلغتم إلی معارج العرفان بزعمکم تذکرون الوصایة لأحد من أعدائه و تستدلّون بها علی الله الّذی به شرعت شرایع الأدیان فی الأولین و الآخرین. و رجعتم إلی ما إستدل به أولو الفرقان بعد الّذی نهیناکم فی ساحته عن کل الأذکار إلا بعد إذنه و کان الله علی ذلک لَشهید و خبیر. إذاً فانظروا فی شأنکم و عرفانکم، فأف لکم و لعقولکم، ثم درایتکم، یا ملاء الأخسرین. أما علمتم بأنّا طوینا ما عند النّاس و بسطنا بساطاً آخر؟ فتبارک الله الملک الباسط العزیز الکریم.

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 Gen-

erous.

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.

قل: یا قوم، لاتفتروا علی نفسی، و إنّی ما تکلّمتُ إلا بذکر هذا الظهور و ثنائه، و ما تنفستُ إلا بحبّه و ما توجهت إلا بوجهه المشرق المنیر. و جعلت البیان و ما نزل فیه ورقةً من أوراق حدیقة الرضوان لنفسه المهیمن العزیز القدیر. إیّاکم أن تغصبوها و ترجعوها إلی الّذی أراد سفکَ دمی مرةً أخری بما[۷۵۳]إتّبع النّفس و الهوی و کان من الحاربین.

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.

قد فصّلنا البیان مِن کلمةٍ، ثم رجعناه إلیها و أمرنا الکلمة بأن تحضرَ تلقاء العرش لیشهدَ خلقَ قبله و یفرحَ به نفسه العلیم الحکیم. إذاً فانصفوا، هل ینبغی أن یتصرف فیها صاحبُها، أو دونُها؟ فما لکم، یا معشر المحتجبین؟ إنّا أمرنا ملاء البیان بدن یلبسن الحریر و ینظّفن أنفسهم و أثوابهم لئلّا تقع عینه علی ما لا یحبّه، و کذلک فی کل شیء فصّلنا تفصیلاً فی کتاب مبین. کل ذلک لنفسه لو أنتم من المنصفین.

669. And We created the heavens and the earth and what is destined between them for His beloved ones, so how magnificent is His radiant, Mighty, and Luminous beauty,

و خلقنا السّموات و الأرض و ما قدر بینهما لأحبّائه، فکیف جماله المشرق العزیز المنیر، و أنتم تمسّکتم بما قدرناه له و إعترضتم به علی محبوبی. فما لکم، یا

ملاء البغضا، و ما يُغنيكم اليوم، يا معشر المفسدين؟ و أنتم إعترضتم عليه و بكل ما ظهر من عنده بعد ما وصّيناكم به فی الألواح بأن كل من يخطر بباله ذكرُ إسمه الأعظم البديع يقوم عن مقره و يقول: سبحان الله ذو الملک و الملكوت تسعة عشر مرة، ثم: سبحان الله ذی العزة و الجبروت تسعة عشر مرة، إلی آخر ما نزلناه فی لوح عز عظيم.

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.

و أنتم كفرتم به و بآياته و ما إكتفيتم بذلک و ما لاحظتم حقوق الله فی حقه و ما راعيتم أمر الله فی نفسه العلی العليم، إلی أن إعترضتم بكل أفعاله واحداً بعد واحد و كنتم من المستهزئين[۸۵۳]. و منكم من قال: إنه يشرب الچای! و منكم من قال: إنه يأكل الطعام! و منكم من إعترض علی لباسه بعد ال‌ذی كل خيطٍ مِن خيوطه يشهد بأنه لا إله إلا هو و إنه لمقصود المقربين.

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.

و إنی أشهد بنفسی، ما كان عند حضرته فی بعض الأحيان من ثوبَين ليبدل أحدهما بالآخر. كذلک يشهد لسان صَدق عليم. و ما كان فی بعض اللّيالی ما يسترزقن به آل

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.

الله و إنه ستر أمره حفظاً لأمر الله المحكم المتين، بعد الذی خُلق کل شیء لنفسه و عنده مفتاح خزائن السموات و الأرضین. أف لحیائکم، یا ملاء البیان! تالله خجلتُ من فعلکم و إذاً أتبرء منکم، یا ملاء الشیاطین. فآه آه من إبتلائه بینکم، فآه آه عما ورد و یرد علیهَ فی کل حین.

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 treasuries 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.

یا قوم، فانصفوا، ثم تفکروا أقل من آنٍ: لو أنتم فی تلک الحجبات، لمَ أظهرتُ نفسی و ما ثَمرُ ظهوری، یا ملاء المنافقین؟ قد بعثنی الله لخرق الأحجاب و تطهیرکم لهذا الظهور و أنتَم فعلتم به ما یتذرف به عیناى و عیون المقدسین. قد إبیضت وجوهُ ملل القبل من فعلکم لأنکم أحجب منهم و أغفل من ملَاء التوراة و الزبور و الإنجیل. فیا لیت ما وُلدتُ من أمی و ما أظهرت نفسی بینکم، یا ملَاء الخائبین. فو الذی بعثنی بالحق، أحصیت علم[۹۵۳] کل شیء و کل ما کنز فی کنائز حفظ الله و ما ستر عن أنظر العالمین، ولکن ما أحصیتُ نفوساً أشقی منکم و أبعد عنکم. لأنا بعد ما فصلناه فی الألواح و ما نصحنا به أنفسکم فی کل الأوراق، ما ظننا بأن یظهر فی الملک أحد أن یعترض علی الله الذی فی قبضته ملکوت ملک السموات و الأرضین. إذاً تحیرنا من خلقکم.

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.

و لم أدر بأی کلمة خُلقتم، یا من تحیر فیکم و من فعلکم أفئدة أهل ملاء العالین، ثم أفئدة المخلصین و المقربین. کذلک قصصنا لک یا عبد فی هذا اللوح ما تغردت به حمامة البیان حینئذٍ لدی عرش ربک العزیز الحمید، و إنک أنت فاقرأ ما نزل فیه، ثم أحفظ لؤلؤ المعانی عن کل خائن سارق من ملاء الشیاطین! و إن وجدتَ من ذی بصر، فانشرها أمام عینیه لیشهد و یکونَ من الفائزین. لعل أولی الأبصار من عبادنا الأخیار یطلعن بما ورد علی جمال المختار من هؤلاء الفجار، الذین إتخذوا العجلَ لأنفسهم رباً من دون الله و یسجدونه فی العشی و الأبکار و یکونن من الفرحین.

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

و إنک أنت لا تحزن عما ورد علینا، ثم إصبر کما صبرنا و إنه لخیرٌ ناصر و معین. أن أذکر ربک فی اللیالی و الأیام، ثم أنطق بثناء نفسه بین عباده، لعل بثنائه تحدث [۰۶۳]نارُ حبه فی قلوب المحسنین و کلٌ

speak of the praise of Himself among His servants, so that perhaps by praising Him, the fire of His love will arise [360] in the hearts of the beneficent, and everyone will stand in the praise of God, their Lord, and the Lord of what they see and what they do not see, and the Lord of your forefathers, the first ones. Praise be to God, the Lord of the worlds.

675. Every discerning and perceptive person should surely lament for both the truth and their own selves in regard to these mentioned verses. As for the Mighty Truth, it is because it has been afflicted at the hands of the likes of those oppressors in a way that the eye of creation has not seen and the ear of invention has not heard. As for their own selves, it is because they have not acted in a manner befitting this wondrous matter and have not arisen. We ask God to send forth a creation with His authority to bring about what has been missed from these people, so that those holy souls may arise according to what is befitting and appropriate for this manifestation.

Those who revolve around the spirit say, "Do not hide, tear apart the veils, and then reveal what has been stored in the secret of God's knowledge, the Dominant, the Self-Sustaining!" And those who revolve around the intellect say, "Beware, beware, be patient and do not disclose what frightens the temples of the oppressors and distinguishes the chests of the polytheists. Cast upon the servants what befits their sta-

يقومن على ثناء الله ربهم و رب ما يُرى و ما لا يُرى و رب آبائكم الأولين. و الحمد لله رب العالمين.

هر صاحب بصر و ادراکی از این آیات مذکوره البته بر حق و نفس خود هر دو نوحه نماید. اما بر حق منیع، چه که در دست امثال آن ظالمین مبتلی شده به شأنی که عین ابداع ندیده و سمع اختراع نشنیده. و اما بر نفس خود، چه که به شأنی که باید بر این امر بدیع قیام نماید، ننموده. نسئل الله بأن یبعث بسلطانه خلقاً لیأت بما فات من هؤلاء، که شاید آن نفوس مقدسه به آنچه لایق و سزاوار این ظهوراست قیام نمایند. من یطوف حول الروح یقول: لا تستُر، فاخرُق الأحجاب، ثم أظهر ما کُنز فی السر من علم الله المهیمن القیوم! و الذین یطوفن فی حول العقل یقولن: إیاک إیاک، أن إصبر و لا تُفش ما یفزع به هیاکلُ المغلین و تمیز به صدور المشرکین. أن ألق علی العباد ما ینبغی لشأنهم و مقامهم! إیاک أن تُلق علی الرضیع مقامات البلوغ، أو علی المحروم أسرار حرم الله، أو علی الأصم نغمات الله العزیز المحبوب!

tion 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?

ای غیر منصف غیر بصیر، چرا از شجره اعراض سؤال ننمودی که چرا نفسی را که بیست سال به اسمش معروف و موسوم بودی و به کلماتش از برای خود شأن ثابت نموده، حال[۱۶۳]فتوی بر قتلش داده، و عامل شده آنچه را که احدی عامل نشده و در کل حین به مکر جدید در تضییع امرش مشغول؟ و حال آن که تو و امثال تو کل از کلمه او خلق شده، ولکن چه ذکر شود که آنچه گفته شود ابداً در نفس مغل‌ین و مشرکین تأثیر ننموده و نخواهد نمود.

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.

و این بسی واضح است که اگر نفسی به جذوه از نار حب الهی فائز می شد، ابداً به این کلمات مشغول نمی گشت و به این اعتراضات بر سلطان اسماء و صفات وارد نمی آورد آنچه شبه آن در ابداع ظاهر نشده. فسوف یبعثن الله خلقاً ینتبهن من کلماته و یعرفن مراده و یتوجهن إلیه وَ ینقطعن عن العالمین.

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

و این که نوشته که جواب میرزا محمد علی و میرزا ابو الحسن و دیگران را چه بگویم، شما قاضی کاینات نبوده و نیستید. قاضی نفس خود باش و فکر خود را کن که جواب خدا را چه بگوئی، جواب خلق آسان است. ای بی شرم بی حیا، در جواب مخلوقی

چند اظهار تحیّر نموده، و ابداً در فکر جواب حق نیفتاده. حال انصاف ده، تو که از چند نفر مخلوق اظهار شرم و تحیّر از جواب نموده، این عباد در مقر عرش اعظم، مقامی که جمیع انبیا و مقربین حاضرند، جواب چه بگوئیم؟ فاشهد نفسک فی ذلک الموقف، ثم ملاء البیان کلهم أجمعین، و نقطة الأولی عن یمین العرش[۲۶۳]یخاطبک و إیاهم.

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.

بفارسی ذکر می شود تا درست ادراک نمائی. می فرماید: ای ملاء بیان، آیا به شما خبر ندادم در کل الواح که بعد از من ظهوری ظاهر خواهد شد؟ البتّه کل می گوئید: بلیٰ و نفسک الحق، در جمیع الواح بشارت فرموده و اخذ عهد آن نیّر اعظم را از کل فرموده، بعد می فرمایند که: آیا نگفته ام که آن جمال قدم به آیات الله ظاهر می شود؟ و آیا نفرموده ام که طوریون در آن مقر منصعق و میّت می شوند؟ و آیا نفرمودهام که اعلی شجره اثبات از ادنی شجره نفی می شود؟ و آیا نفرموده ام که هر ذی نوری نزد ضیاء انوار وجهش مظلم مشاهده می شود؟ و آیا نفرموده ام که به نفس ظهور احدی جز ذاتش مطلع نه؟ و آیا نفرموده ام در حین ظهور به آنچه در بیان نازل شده از او محتجب نشوید؟ و آیا نفرموده ام به حروفات بیان که اول خلق بیانند از آن جمال قدم محروم نمانید؟ و آیا نفرموده ام کل بیان ورقه ایست از اوراق جنّت نزد آن شجره احدیّت؟ آیا نفرموده ام که او قادر است بر آن که نفسی را که اعلی است از کل خلق، رد فرماید؟ و آیا

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?"

نفرموده ام که کل بیان خلق اویند در ظهور قبل او؟

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."

البته جمیع را تصدیق می نمائید چه که کل در الواح بیان منصوصاً نازل و مسطور. مع این وصایای لا یحصی و نصایح محکمه[۳۶۳]متقنه به چه دلیل و برهان به این جمال مبارک سیف جفا کشیده اید، و جمیع بر هتک حرمتش قیام نموده اید، و اراده سفک دم مطهرش کرده اید، و از جمیع اشطار به اسیاف نفاق هجوم آورده اید؟ مع آن که به حجتی ظاهر شده که من از قبل به آن ظاهر شده ام، و همچنین از قبل قبل محمد رسول الله، و از قبل قبل قبل روح. اگر بگوئید: از کجا این آیات من عند الله است؟ می گویم: به همان دلیل که آیات مرا ادراک نموده اید که من عند الله است.

681. Even though all acknowledge that these wondrous verses have been spread throughout all regions and at all times, He has spoken with verses that are non-existent compared to His

مع آن که جمیع مقرید که این آیات بدیعه در کل اقطار منتشر و در کل حین به آیاتی تکلم فرموده که کل نزد کلمه آن معدوم بوده و خواهند بود، مع ذلک شما نفسی را که محارب با حق است او را رب

اخذ نموده اید. بعضی متمسک شده اید که من او را ثمره خوانده ام، مع آن که در کتاب من نازل که اگر مشاهده شود بر من غصنی یا ورقی و ثمری که سجده ننماید، از برای آن شمس ظهور در یوم ظهور او نیست از من، و راجع نمی شود به سوی من.

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.

و بعضی متمسک که من او را مرآة اخذ نموده ام، مع آن که صد هزار امثال او به نص من از یک تجلی شمس ظاهر و مشرق. و حال آن که امر آن مرآت را هم ندانسته اید. بر فرض تسلیم که او آن مرآت باشد[۴۶۳]شکی نیست که به قول من او را مرآت دانسته اید، و من منصوصاً فرموده ام که از آنچه نازل شده در کتاب از آن مظهر رب الارباب محجوب نمانید. و همچنین فرموده ام که طوریون نزد آن ظهور اعظم میت و لاشیء می شوند، و صد هزار امثال آن مرایا نزد نفسی از آن نفوس طوریه مشرقه از افق احدیه معدوم صرف بوده و خواهند بود.

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

و اگر بگوئید که این مرآت هم حال همین دعوی را نموده، شکی نیست که در این قول کاذب بوده، چه که مخصوص نازل فرموده ام که اگر مرآت دعوی شمسی نماید نزد شمس واضح است که او شبحی

است از او. و از همین بیان من محقق که مرآت علی زعم شما دعوی شمسی خواهد نمود. و همین نفس ادعای او در این ای‌ام دلیل بر کذب او است، چه که بعد از ظهور اشراق شمس احدی‌ه اعتراضاً علی نفسه و بغیاً علی کینونته و إستکباراً علی ذاته و إلحاداً فی أمره به این کلمات متکل‌م شده، و اکثری از شما هم متابعت او نموده اید.

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.

أف لکم، یا ملاء البیان، ثم أف لکم، یا ملاء البیان، ثم أف لکم، یا ملاء البیان، ثم أف لکم إلی آخر ال‌ذی لا آخر له! لأن من فعلکم ذاب قلبی و إحترق کبدی و تشب‌ک حشائی و تقطعت أعضائی و تزلزلت أرکانی و إقشعر جلدی و إهتزت نفسی و جن‌ت کینونتی و ضج[۵۶۳]سری و حزن ظاهری و باطنی و أولی و آخری.

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.

آنچه شما ذکر نموده و می نمائید به من نسبت می دهید و به قول من به او متمس‌ک شده اید. و حجیت نفس من به بیان ثابت، و مخصوص فرموده ام به بیان از نفس رحمن محتجب نمانید. لم أدر بعد ذلک بأی عذر تتمس‌کون و بأی حبل تتشب‌ثون. به امر من ناظر نیستید و نصح الله را نپذیرفتید. نفسی را که حال محارب

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

بالله است به اسمی از اسماء موسوم نموده به نفس من محاربه و مجادله می نمائید، مع آن که مظاهر کل اسماء را تصریحاً فرموده ام که در آن ظهور عز تقدیس خادمند وطائف. چنانچه فرموده ام:

إن أقول إنه واحد، فذلک إسمٌ من أسمائه. و إن أقول إنه سبوح، فظهر ذلک الإسم إسم من أسمائه. و إن أقول إنه قدوس، فهو الذی یتجلی بذلک الإسم بأمثاله. و إن أقول إنه عزیز، فکل عزیز ساجد لعلو عزته. و إن أقول إنه محبوب، فکل محبوب قد شغف فی حب عرفانه و جلال عِزته. و إن أقول إنه مهیمن، فهو الذی مَن یستدل یوم ظهوره قد جعله الله مهیمناً علی کل شیء بأمره. و إن أقول إنه قیوم، فذلک مظهر أحد من قوام بساط أحدیته. فتعالی تعالی ذکره، ثم تعالی تعالی شأنه. که معنی پارسی آن این است که اگر بگویم او واحد، است این واحد یکی از اسماء او بوده. اگر بگویم او سبوح است، محل ظهور این اسم اسمی[۶۶۳]از اسماء او بوده. اگر بگویم او قدوس است، او است آنچنان نفسی که تجلی فرموده و می فرماید به این اسم به امثال او. و اگر بگویم او عزیز است، هر عزیزی ساجد است از برای علو عزت او. و اگر بگویم او محبوب است، هر محبوبی شق نموده پرده قلب خود را در دوستی و محبت او. و اگر بگویم او مهیمن است، او است آن سلطانی که هر نفسی استدلال نماید به دلیل او در یوم ظهور او، به تحقیق می گرداند او را خدا مهیمن بر کل شیء به امر او. و اگر بگویم او قیوم است پس آن مظهر یکی از قائمین بساط احدیت او است.

prostrates because of the loftiness of His might. If I say He is Beloved, every beloved one has torn the veil of their heart in love and affection for Him. If I say He is Dominant, He is the sovereign whom every person who argues with Him on the Day of His appearance, in truth, God makes Him dominant over all things by His command. And if I say He is Self-subsisting, then that manifestation is one of those who uphold the banner of His unity.

687. Despite having mentioned all the beautiful names in this explicit manner as servants of His court, and having described the essence of the intended purpose and the promised countenance as sanctified, exalted, and purified from all, you have nevertheless taken a name from my book, clung to that name, and introduced something that no nation has ever introduced before.

688. Thus spoke the tongue of God, the Sovereign, the All-Powerful, the Most High, the Great. These utterances are from the first point - may our souls be sacrificed for it - is any soul capable of responding? No, by Allah! Rather, we are all overwhelmed, embarrassed, and ashamed, for the souls that have turned towards us have not risen to the conditions of receptivity. And it is evident what the souls of those who turn away have committed and continue to do. In accordance with the first point, all the beautiful names, from "the Dominant" and "the Self-Subsisting"[367] and beyond and be-

مع آن که به این تصریح جمیع اسماء حسنی را از خدام درگهش ذکر نمودم و آن جوهر مقصود و طلعت موعود را از کل مقدس و منزه و مبرا، مع ذلک اسمی از کتاب من اخذ نموده اید و به آن اسم تشبث نموده وارد آورده اید آنچه را که هیچ مل‌تی از قبل وارد نیاورده.

کذلک نطق لسان الله الملک المقتدر العلی العظیم. این بیانات نقطه اولی - روح ما سواه فداه - آیا نفسی قادر است بر جواب؟ لا و الله! بل، جمیع منفعل و خجل و شرمساریم، چه که نفوسی که مقبل شده اند علی ما هو علیه به شرایط اقبال قیام ننموده اند. و نفوس معرضین معلوم که چه ارتکاب نموده و می نمایند. مع آن که به نص نقطه اولی جمیع اسماء حسنی از مهیمن و قیوم[۷۶۳]و فوق آن و دون آن، جمیع نفوسی هستند که در امر این ظهور بدیع به بی‌نه خود این ظهور استدلال نمایند. دیگر ملاحظه کن شأن نفوسی که به بیان و قلم در اثبات این ظهور اعظم استدلال نموده و نوشته اند آنچه را که بر آن قلوب مجرده القا شده. تالله إن‌هم من

أعلی الخلق و أبهاهم بحیث ما سبقهم أحد من قبل و لن یسبقهم نفس من الآخرین.

low 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.

ای نفس امّاره، چرا به ذکر آن نفوس مشغول شدی و اظهار تحیّر در جواب نمودی؟ و تنبّه ننمودی از فعل نفوسی که در سبیل این امر جان دادند، و فعل هر یک در اثبات این ظهور ابدع امنع برهانی بود واضح و حجّتی لائح بین السّموات و الأرضین. از جمله محبوب الشّهداء جناب آقا سیّد اسمعیل زواره که به دست خود حبّاً لهذا الظّهور سر فدا نمود، و هیچ نفسی در زهد و تقوی و ورع و فضل و علم او بالله منکر نبوده. از فعل چنین نفسی مهتدی نشدی و ذکر نفوسی که حال معلوم نیست که در چه صراط قائمند بین یدی العرش فرستاده. و لعل الله یؤیّدهم علی أمره و ینقطعهم عنک و عن أمثالک و یجعلهم من المخلصین.

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."

باری لازم شد که تفصیل جناب سیّد شهید - علیه بهاء الله و علیه عز الله و علیه نور الله و علیه کبریاء الله و علیه سر الله و علیه[۸۶۳]عظمة الله و علیه ضیاء الله و علیه ثناء الله و ثناء کل شیء و ثناء العالمین - در این مقام ذکر شود، که شاید مطلع شوی بر آن نفوسی که نقطه بیان - جل إقتداره - خبر فرموده، که قبل از ظهور آن شمس احدیّه به نار حبّش مشتعل شوند. چنانچه مخاطباً لظهور بعد می فرمایند که مضمون پارسی آن این است قوله - عز إعزازه -: اگر چه عباد کل از تو محجوب بوده و خواهند بود، ولکن از برای تو عبادی هم خواهد خلق شد که قبل از ظهور تو به نار محبّت تو مشتعل گردند.

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 dig-

چنانچه سیّد مذکور قبل از ظهور مشتعل شده، و البتّه امثال آن نفس هم ظاهر خواهند شد، و لو أنتم و أمثالکم تنکرون أو تکفرون. حکایت آن شهید آن که وارد عراق شدند و جوار بیت اعظم بیت آمحمّد رضا - علیه بهاء الله - منزل و مقر گرفتند. اسم مذکور از حضرت ابهی مستدعی شده که وقتی از اوقات به بیت او تشریف ببرند. چند یوم تأخیر افتاد و در جواب توقّف فرمودند تا آن که یومی از ایّام قبول فرموده و به آن مقر تشریف بردند، و جناب مذکور به قدر استطاعت خود مجلسی آراست و چند سینی از مرکّبات و میوه و حلویات به حضور آورد. إذاً توجّه وجه الله إلی وجه الّذی أستشهد فی سبیله

و خاطبه: ْتعالَ و کُل ما حضر بین یدیک مِن[۹۶۳]آلاء الله و نعمائهْ!

nitary 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!"

إنه تکلم بین یدی الله بخضوع و خشوع و صریخ و إنابة و قال: ْأرید مِن بدیع مواهبک بأن ترزقنی من نعمائک الروحانیةْ. إذاً إشتعل وجه الروح، ثم قال: ْتعالَ یا عبدْ! و أمر بجلوسه أمام وجهه، ثم تکلم لسان الله بکلمات یترشح منها رشحات المعانی علی کل ما کان و ما یکون. و إنی لم أقدر أن أصفَها أو أذکرها، و لم أدر ما أنفق علیه یدُ العَنایة من نعمائه المکنونة الروحانیة، بحیث إستجذبت منها نفسُهُ و روحُهُ و کینونته و ذاته، و أخذته غلباتُ الشوق علی شأنٍ غفل عن نفسه و عن کل من فی السموات و الأرضین. فتوجه بسره و جهره إلی محبوب العالمین إلی أن إنتهی المجلس و رجع الروح إلی مقره.

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.

ولکن إنه بعد إستماع کلمات الله و ما ذاق عما أراد، ما شهد أحدٌ فی نفسه سکوناً و قراراً. و قضت علیه أیام معدودات و فی کل حین یزداد شوقه و یشتد شغفه بالله بارئه، إلی أن حضر فی فجر یومٍ من الأیام

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.

و کنس بعمامته فِناء البیت و رجع و أخذ سکیناً و تجنبَ عن العباد و خرج عن المَدینة إلی أن ورد شاطی الش‌ط. قام مقبلاً إلی البیت، بید أخذ لحاه و بیدٍ آخر قطع حنجره حباً لل‌ه المقتدر المهیمن القی‌وم. إذاً أرتفع بین الن‌اس ضوضاء و إرتفعت الص‌یاح مِن کل الن‌فوس و إجتمعوا فی حوله خلقَ کثیر[۰۷۳]،و رأوا بأن الس‌کین کان بیده و وضع یده علی صدره، فتحی‌ر بذلک کل الوجود، ثم أهل ملاء الأعلی، ثم أهل مدائن الکبریاء، ثم أهل ملکوت الأسماء و جبروت البقا. و کل‌هم صل‌وا علیه و کب‌روا علی وجهه و نزلوا علیه و طافوا فی حوله و إستنشقوا روائح حب‌ه. و إن‌ی لو أذکر ما ظهر فی ذلک الیوم، إن‌ک لن تقبلَ و لن تستطیعَ أن تعرفَ و کان الله علی ما أقول شهید.

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

به لسان پارسی ذکر می شود که سی‌د مذکور بعد از ورود حضرت ابهی غذای روحانی طلب نموده، فرمودند بیا و در مقابل بنشین! بعد از جلوس بیاناتی فرمودند، فو الله سکر خمر معانی کلمات الهی‌ه چنان جذبش نمود که از خود و کونین غافل گشت. و اگر عالمین اراده نمایند که تفصیل آن مجلس را ذکر کنند و یا به وصف آن کوثر معانی، که از بحر بیان طلعت لا یزالی جاری شد، مشغول شوند، البت‌ه خود را

to mention the details of that gathering or engage in describing that abundance of meanings, which flowed continuously from the ocean of expression, they would undoubtedly find themselves incapable.

The words of God had such an effect on the heart that turned towards God that all its foundations were set ablaze with the fire of divine love. It is the right of the world to know what grace was bestowed upon him. He tasted what no one knew except God, the All-Knowing, the All-Aware.

695. After the gathering had ended, the Exalted Beauty left. However, that Sayyid, at all times, was in a wondrous state and was captivated by the love of God to such an extent that he eventually stopped eating and drinking. For some time, he remained in this state [371] until one day, he recited some verses in praise of God, gave them to his companions, and they are still available now. If anyone were to observe, they would become aware of the burning state of that simple, sanctified being.

One day, at the break of dawn, he got up and turned his attention towards the Most Great House. He swept the pure courtyard of the House with his turban. Then, he took a sword and went to the house of Muhammad Reza, performed an act of devotion, and hurried to the altar of his Beloved, completely detached from all who were in the heavens and the earth. At that time, the focus of all the high angels was around him, and they turned their attention to-

عاجز مشاهده نمایند. و به شأنی کلمات الله در قلب مقبل إلی الله مؤثر افتاد که جمیع ارکانش به نار محبت الهی مشتعل. و دیگر حق عالم است که به او چه عنایت شد. قد ذاق ما لا عرفه أحدٌ إلا الله العلیم الخبیر.

و بعد مجلس منقضی شده جمال ابهی تشریف بردند. ولکن آن سی‌د در کل حین به شأن بدیع ظاهر، و به شأنی حب الله اخذش نمود که بالاخره از اکل و شرب منقطع شد. و مدتی[۱۷۳] به این حالت بوده تا آن که در یومی اشعاری در مدح الله گفته و به اصحاب داده و الان موجود. اگر نفسی ملاحظه نماید از اشتعال کینونت آن ساذج قدس مطلع می شود. تا آن که یومی از ای‌ام در اول فجر برخواسته و به بیت اعظم توج‌ه نمود و به عمامه خود فناء اطهر بیت را جاروب نموده، و بعد رَفته تیغی اخذ نمود و به بیت آمحم‌د رضا هم رفته و دیدنی نمود و به مقر قربانگاه دوست شتافت، منقطعاً عن کل من فی الس‌موات و الأرضین، و در آن حین توج‌ه جمیع ملئکه عالین در حولش بوده و با او به قربانگاه توج‌ه نمودند. تا آن که در خارج مدینه قرب شط مقابل بیت به دست خود حنجر مبارک خود را قطع نمود، شوقاًلحب رب‌ه و شغفاً فی وده و طلباً لوصاله و راضیاً لقضائه و مقبلاً إلی حرم وصله.

wards 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,

و بعد در مدینه این امر شهرت نمود، به شأنی که کل استماع نمودند. و تفنگچی باشی با جمعی از عرب و عجم توجه به آن مقر اطهر نموده، مشاهده نمودند که آن هیکل مقدس خوابیده و تیغ در دستش و به این حالت جان فدا نموده. بعد از ملاحظه کل متحیر شده، و همان فعل سبب شد که چند نفر از اعدا از افعال خود نادم شده به حب الهی فائز شدند. و در هیچ عصری چنین امری واقع نشد. حال ملاحظه کن که اسم[۲۷۳]این نفس مبارک هم اسمعیل بوده، ولکن این اسمعیل از قربانگاه دوست زنده برنگشت و جان در رهش ایثار نمود. فو الله این فعل حجت است بر کل من فی السموات و الأرض، ولکن تو نیابی و امثال تو نیابند. تو را چه به این عوالم؟ تو برو و ذکر وصایت مجعوله کن و در آن مقام تحقیق کن و رساله بنویس.

و همچنین نفوس دیگر که در این ظهور جان داده اند و تا مقر قربانگاه به ذکر محبوب ناطق بوده اند. ذکر این نفوس را که مثل شموس مشرقه ما بین ناس مشرق و مضیء اند بغضاً علی الله ننموده،

و می نویسی که جواب فلان و فلان را چه بگویم. قد خسر الذینهم کفروا بآیات الله و إتبعوک و أمثالک فی الدنیا و الآخرة، و إن النار مثویهم، فبئس مثوی المنکرین.

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.

و این که نوشته که چه جواب گویم که فلانی ها هر روز به یکی میچسبند و یکی را حق می دانند و باطل می نمایند، این حقی که ذکر نموده لازال خلق بوده، به قمیصی از قمایص اسماء مفتخر شد و بعد از طغیان و غرور و اعراض، آن قمیص از او اخذ شده. خُذ زمام القلم، لأن بما جری منه یلعنک أهل ممالک القدم، و یشهد بذلک لسان الله الصادق الناطق الأمین. می فرماید: طوری‌ون در کره اخری عند رشح من ذلک النور المهیمن الحمرا می‌ت و لاشَیء می شوند. تو تازه ذکر می نمائی[۳۷۳]که چگونه می شود مرآتی علی زعم تو باطل شود و یا ثمره ساقط گردد؟ منصوص است که بسا شجره اثبات که در ظهور بعد به اعراض از شجره نفی می شود، و تو حال به یک ثمره به زعم خود چسبیده و متمس‌ک شده. لو یکون ثمرةً حقیقیة، بإعراضها سقطت عن سدرة الإلهیة و رجعت إلی أول مقرها فی النار.

698. And as for what you have written, asking what answer I should give to those who cling to someone new every day, considering one as the truth and another as falsehood, this truth that has been mentioned has always been a creation. It has been honored with a garment from among the garments of divine names, but after arrogance, pride, and turning away, that garment has been taken from it. Take hold of the pen, for by what has flowed from it, the people of the ancient realms will curse you, and the truthful, eloquent, and trustworthy tongue of God will bear witness to this. It is said that at the end of the world, near the outpouring of that dominant red light, the Turiyans will die and become nothing. You have recently mentioned how it is possible that a mirror, according to your claim, becomes void or a fruit falls?

It is explicitly stated that many trees of affirmation become trees of negation in the subsequent manifestation due to turning away from them. And now, according to your belief, you cling to and hold fast to a single fruit. If it were a true fruit, with its turning away, it would have fallen

from the divine Lote Tree and returned to its original abode in the fire.

699. In this regard, a statement is mentioned from the point of expression, the radiance of the Merciful, and the Breath of the Sublime - may the soul of whoever is in the realms of existence and possibility be a sacrifice for it - that perhaps you may show modesty and not stretch your hand to the pavilion of divine knowledge and gnosis. Although you and the likes of you are considered deprived in the sight of God, the face of expression has been and will be for those who are close to Him. He said, and His word is the truth: "And make, O God, that entire tree to manifest its fruits that God has created within it for whoever God has intended to manifest with what He has intended. For indeed, by Your might, I have not intended that there be on that tree any branch, leaf, or fruit that does not prostrate to it on the day of its appearance and does not praise You in the manner befitting the loftiness of its appearance and the exaltation of its essence. And if You, O my God, witness any branch, leaf, or fruit that does not prostrate to it on the day of its appearance, then cut it off, O God, from that tree, for it was not of me and does not return to me."

در این مقام یک بیان از نقطه بیانِ و طلعت رحمن و نفس سبحان - روح من فی ممالک الأکوان و الإمکان فداه - ذکر می شود که شاید حیا نمائی و دست تعدی به سرادق علم و عرفان الهی دراز ننمائی. اگر چه تو و امثال تو عند الله از محرومین محسوب، ولکن وجه بیان به مقربین بوده و خواهد بود. قال و قوله الحق: و إجعل، اللهم، تلک الشجرة کلها لها لتظهرن ما فیها ثمرات ما قد خلق الله فیها لَمن قد أراد الله أن یظهر به ما أراد. فإنّی أنا، و عزتک، ما أردتُ أن یکونَ علی تلک الشِجرة مِن غصن و لا ورق و لا ثمرٍ لن یسجدَ له یومَ ظهوره و لا یسبحک به بما ینبغی لعلو علو ظهوره و سمو سمو بطونه. و إن شهدتَ یا إلهی، علی من غصن أو ورق أو ثمر لم یسجد له یوم ظهوره، فاقطعه، اللهم، عن تلک الشجرة، فإنه لم یکن مِنی و لا یرجِعُ إلیَ

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 Domin-

نفسی فداه و روحی فداه و سری فداه و ظاهری فداه و باطنی فداه و الملک و الملکوت فداه[۴۷۳]و القدرة و اللاهوت فداه و العز و الیاقوت فداه و الظهورِ و الناسوت فداه و ما خُلق فی ممالک القِدَم

ion 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."

فداه، لأن ه - روحی فداه - ما تحرک قلمه إلا فی هذا الذکر البدیع و هذا الظهور المتباذخ المنیع و هذا العلو المتعالی الرفیع و هذه الش‌مس المشرقة المنیر و هذا الأمر الظاهر الباهر العزیز المنیع. قدری تفکر کن که چه می فرماید آن نقطه وجود و جمال معبود! می فرماید: ای پروردگار، من اراده نکرده ام این که باقی بماند بر این شجر از غصن و ورق و ثمری که ساجد نشود از برای او یوم ظهور او و تسبیح ننماید تو را به آن مظهر ظهور به آنچه سزاوار است از برای علو علو ظهور او و سمو سمو بطون او. و می فرماید: اگر مشاهده نمودی تو، ای پروردگار من، بر من از غصن و ورق و ثمری که ساجد نشود از برای او یوم ظهور او، پس قطع کن او را، ای پروردگار، از این شجره! به درستی که او نبوده است از من و راجع نمی شود به سوی من.

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,

قدری تفکر نما! ثمره شجره حقیقت در ظهور قبل آن است، که کل اهل بیان در ظل این شجره ساکن شوند. این بوده اصل مقصود از آنچه تقدیر شد در شجره قبل. حال هر نفسی به آن مقام فائز شد از اثمار و افنان و اغصان و ما قدر لها مذکور، و من دون آن ساقط و مقطوع. حال قدری نوحه نما بر ثمره که من دون الله اخذ[۵۷۳]نموده! و اگر ثمره حقیقی باشد به نص نقطه بیان، که می فرماید اگر حق را

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.

در یوم ظهور تصدیق ننماید از من نبوده و نخواهد بود، مع این بیان واضح لایح آشکار تعجب می نمائید که چگونه می شود ثمره باطل گردد و یا ساقط شود.

702. Now, observe the greatness of the Cause of God and the state of yourself and your guide! Say: O child of the school of ignorance, not yet mature, if you were mature, you would not engage in these words. So woe to you, and to what you have, and to what you have inferred, and to what you are pleased with today! The mature ones are those who have recognized the Manifestation of the Lord of the Worlds and are firmly established on the pillars of authority and dignity. It is very difficult for you and the likes of you to pierce these veils, but for the truth - exalted is His praise - there are souls who, by His breezes, pierce all the veils, and they are the souls whose every breath is dominant over all the people of eloquence, as well as their words, deeds, and knowledge. As the Point of Eloquence says, the one-year-old embryo of the next appearance is stronger than all those in eloquence. By God, the One for whom there is no god but He, if they reflect upon the very statement of the Point of Eloquence, all would sever

حال عظمت امر الله را مشاهده کن و شأن خود و مرشدت را! بگو: ای طفل دبستان جهل، هنوز بالغ نشده، چه که اگر بالغ بودی به این کلمات مشغول نمی شدی. فأف لک و بما عندک و بما إستدللتاً به و بما تکون مسروراً به الیوم! بالغین آنانند که به مظهر رب العالمین عارف شده و بر اعراش تمکین و وقار متمکن. نزد تو و امثال تو بسیار مشکل است خرق این حجبات، ولکن از برای حق - جل ثنائه - نفوسی هست که به نفحاتش جمیع احجاب را خرق نمایند، و ایشانند آن نفوسی که کل نفس ایشان مهیمن است بر کل اهل بیان، و همچنین کلمات ایشان و افعال ایشان و عرفان ایشان. چنانچه نقطه بیان می فرماید که نطفه یکساله ظهور بعد اقوی است از کل مَن فی البیان. و الله الذی لا إله إلا هو که اگر در همین بیان نقطه بیان تفکر نمایند جمیع از کل مَن فی السموات و الأرض و از روح و نفس و ذات خود منقطع شده به شطر احدیه توجه نمایند.

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.

و این کلمه بسیار بزرگ است، لو أنتم تتفکرون. چه اگر امر[۶۷۳]عظیم نباشد، چگونه چنین بیان از منزل بیان ظاهر می شد؟ إذاً نشهد بأن صدق الله العلی العظیم، چه که اگر اقوی از کل خلق نباشد نمی تواند این سبحات اوهام را خرق نماید و این اصنام کبیره را به قوه خلیل آفاق بشکند. کجا است مقام این عباد و مَقام عباد قبل؟ هؤلاء عباد یُصلّین علیهم أهل ملاء الأعلی، ثم حقائق الأشیاء، ولکن أنتم لاتشعرون.

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,

و این که به قلم غل و افترا نوشته که بعضی مردم نسبت عصیان به جمال ابهی می دهند و نوشته آنچه قلم حیا می نماید از ذکر آن، کلما ذکرتَ کذبٌ صراح. جمیع این کلمات را آن مُلقی کذاب به تو القا نموده و نوشته. و الذی تکلم بذلک إفتری علی الله المهیمن القیوم. إذاً یُخاطبک ملئکة التقدیس من فردوس الأعظم و یقول: یا أیها المشرک، صَه لسانک! بقطرة من أبحر تقدیسه خُلقنا و بُعثنا، و جَعَلَنا الله مطهراً عن دلالة غَیره و مَنزها عن ذکر ما سواه. و إذاً نُسبحنه و نُقدسنه فی هذا المقر الأعظم العظیم.

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

ثم يخاطبک ملئکة التنزیه من جنة الأعلی و یقولن: خُذ قلمک، یا أیها المشرک بالله! تالله بهبوبٍ من أریاح تنزیهه قد بُعثنا و خُلقنا، و إذاً نُنزهنه و نسبحنه و نقدسنه فی هذا المقام الذی جعله الله مطهراً عن ذکرک و ثنائک و عرفانک و عرفان[۷۷۳]العالمین. ثم یخاطبک ملئکة التجرید فی جنة الأبهی و یقولن: فإستحی، یا أیها المعرض عن الله! قد خَلَقَنا الله من أبحر تجریده و إنقطعنا عن کل ذکر دون ذکره. و إذاً نسیر فی هذه الجنة الأعظم و نذکرنه و نحمدنه فی کل بکور و أصیل.

ثم یخاطبک أهل جنة الأمر و یقولن: یا أیها الغافل عن ذکر الله و المحارب بنفسه، إنا خُلقنا بأمر الذی جری من قلمه العزیز البدیع، و إنه لهو الذی بأمره رَقَمَ قلم الأعلی علی الألواح کلما أراد، و إنه لهو الحاکم علی ما یرید. إنه لا یُسئل عما فعل و ما سواه یُسئلون، لو أنت من العالمین. إنه لهو المختار فی نفسه، یفَعل ما یشاء بسلطانه، لیس لأحد أن یعترض علیه و إنما الإعتراض یرجع إلی نفسک الشقی البعید. ما أحصینا أحجبَ منک من ملل القبل. تالله بنار غلک إشتعلت نارَ السعیر. خَف عن الله و لا تُنسب إلیه ما یأمرک نفسک و هویک، و لا تکن من المشرکین! تالله یشهد بتقدیسه کل الذرات، ثم بتنزیهه کل الأشیاء، و بتجریده أهل ملاء الأعلی، و بتوحید ذاته

أهلِ مدائن البقاء. إنه لو يحكم لنفسه الشريكَ حكمَ التوحيد بقدر بسلطانه المقتدرَ القديرَ، و لو يريد أن يُبدل ذنوبَ الممكنات بكلمة من عنده لَيكونُ قادراً بأمره. و إنما العجز شأنک و شأن أمثالک، يا أيها[٨٧٣]الذی جعلتَ نفسک محروماً عن نفحات الله فی هذه الأيام الأبدع البديع.

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."

أفٍ لک و لعرفانک! أما عرفتَ بأن الحکم يظهر منه و لا يرجع إليه حکم أحد؟ و إنه لهو الآمر فی أزل الآزال و لا يجری عليه أمر أحد، لأن کل فقراءُ عنده و خلقوا بقوله العزيز البديع. هل ينبغی لورقة التی سقطت من السدرة و إصفرت من هواء نفسها يعترِضَ علی سدرة التی ينطق کل ورقة منها بإنه لا إله إلا هو العزيز المتعالی العليم الحکيم؟ هل ينبغی للعدم بأن يعترض علی سلطان القدم أو يُقنن له قوانينَ نفسه؟ لا فو نفسه العلی العظيم! إذاً إسمع قولی، ثم إستغفر بدوام عمرک، لعل الله يغفرک و يطهرک عما أبتليتَ به و ينقطعک عن نفسک و هويک

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,

و یقربک إلی ما هو خیر لک عن ملکوت ملک السموات و الأرضین! فو الله ما أردتَ فیما ذکرتَ إلا تضییع أمر الله، و نسئل الله بأن یضیعک، ثم الذین أیدوک علی ما فعلتَ و إرتکبتَ، و إنه لعلی کل شیء قدیر.

the All-Knowing, the Wise"? Is it appropriate for non-existence to object to the authority of the Eternal or to impose its own laws on Him? No, by His exalted and great Self! So listen to my words, then constantly seek forgiveness in your life; perhaps God will forgive you and purify you from what you have been afflicted with, sever you from your self and desires, and bring you closer to what is better for you than the kingdom of the Lord of the heavens and the earth! By God, what you wanted in what you mentioned was nothing but to waste the cause of God, and we ask God to waste you, and those who supported you in what you did and committed, and indeed He is capable of everything."

این عبد را ملجاء نموده، اگر جواب ذکر نشود بیم آن است که بعضی از نفوس ضعیفه به این کلمات جعلیه از حق محروم مانند. و اگر ذکر شود، و الله الذی لا إله إلا هو، فطرت اصلیه راضی نمی شود که از ذکر الله غافل شود و به کلمات مشرکین توجه نماید. ولکن چه چاره؟ تکلیف[۹۷۳]این است آنچه گفته اید جواب ذکر شود، لعل آن مجعولات ما بین عباد و سلطان یوم میعاد حجاب نگردد.

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.

و از این کلمات که به تو القا نموده مقصودی نداشته مگر آن که بعضی نفوس را از شطر فردوس منع نمایند و عباد را به دام کلمات صید کنند. در دوازده سنه

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.

توقّف در عراق جمیع می دانند که چه مقدار جد و جهد فرموده اند تا آن که بعضی فواحش را از ما بین این طایفه برداشتند. و اگر هِم، نعوذ بالله، بعضی مرتکب شده اند در سَتر بوده. فو الله یا غافل، مطلع نیستی که بر چه مقری این اعتراضات نموده. لو تعرف لَتهلکُ نفسُک فی الحین.

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.

علت و سبب اعظم کدورت جمال ابهی از میرزا یحیی، و الله الذی لا إله إلا هو، این بوده که در حرم نقطه اولی - روح ما سواه فداه - تصرف نمود، با این که در کل کتب سماوی حرام است. و بی شرمی او به مقامی رسیده که مخصوص زوجات خود را در مکتوبات خود حرام نموده، مع ذلک دست تعدی و خیانت به حرم مظهر ملیک علام گشوده. فأف له و لوفائه! و کاش به نفس خود قناعت می نمود، بلکه او را بعد از ارتکاب خود وقف مشرکین نمود، و جمیع اهل بیان شنیده و می دانند، سیئات او را باید از معاشرین او سؤال نمود.

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 your-

و از اینها گذشته عجب در این است که همین فقره[۰۸۳]که نوشته دلیلی است واضح و برهانی است قاطع بر حقیّت این امر، و تو هنوز مستشعر نشده. نفسی را که خود تو می دانی که از اهل علم و زهد نبوده و از عرفا و ارباب عمایم محسوب نه، و به

قول تو با امثال مشیر الدولة معاشر بوده، و بعد یک مرتبه کوثر معانی الهی‌ه مِن غیر جهات از او جاری و شموس حکمتِ ربانی‌ه از افق اراده اش مشرق و مضیء - ای بی انصاف، این مقامی است فوق کل مقام، لو تکون مِن المنصفین. این فضل اکبر را حقیر شمردهَ و به خیال خود این کلمات را به جهت اغوای ناس ذکر کرده. قد أخطأتَ یا أی‌ها المجرم العاصی! هر عاقل بصیری که بشنود البته در امر الله ثابت تر و مستقیم تر شده و خواهد شد.

self know, was not from the people of knowledge and piety, and was not considered among the mystics and the masters of veils, and by your own account, associated with the likes of Moshir al-Dawla. And then, suddenly, the Kawthar of divine meanings flowed from him without direction, and the suns of divine wisdom shone and illuminated from the horizon of his will - oh unjust one, this is a station above all stations, if only you were among the fair-minded. You have belittled this greatest grace and imagined that these words were mentioned to deceive people. You have made a mistake, O sinful criminal! Any wise and discerning person who hears this will surely become more steadfast and upright in the cause of God and will continue to do so.

باری فکر دیگر برای خود نموده که این وساوس در انفس خن‌اسی‌ه اثر نماید، نه در انفس رحمانی‌ه. قلوب کدره محدوده شاید به این کلمات کذبه نالایقه از ذکر سلطان احدی‌ه غافل شوند، ولکن انفس مجرده به جان به شطر رحمن توج‌ه نمایند. حال از تو می پرسم: اگر نفسی از مابین قومی، که ابداً معروف به علم نبوده و به اسم فضل و عدل مابین ناس مشهور نه، برخیزد و به جواهر کلمات الله ناطق شود چنانچه شنیده و می شنوید - این نفس اعظم است، و یا نفسی که در میانه اهل علم تربیت شود؟ شک‌ی نیست که اول ارجح[۱۸۳]بوده، چه که او به صرف قدرت الهی‌ه ظاهر.

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.

خوب است که حق - جل إجلاله - از لسان خود شما کلماتی فرموده که متبص‌رین را در معرفت امثال آن نفوس کافی بوده و خواهد بود. لازال حق محل این گونه اعتراضات بوده، چنانچه بع روح الله اعتراض نمودند که با خاطئین و عشارین مجالس و مؤانس است. فو الله بر این ظهور مع وصایای نقطه بیان - جل إعزازه - بلایائی وارد شده که بر احدی از مظاهر قبل وارد نشده. بلایای اولین و آخرین معادله نمی نماید با همین قرطاس نَجسه که به ساحت اقدس ارسال داشته، با آن که از هیچ امری مطلع نبوده و نیستی و محض هوی و مجرد نفس تکل‌م نموده. و این از رزایائی است که مشهود شده، ولکن بلایائی بر این ظهور وارد که احدی محصی آن نه إلا الله.

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

چنانچه در توقیع جناب جود - علیه بهاء الله - یک آیه نازل که والله کبد اهل آفاق را گداخته. قوله - جل کبریائه -: إن‌ک رأیتنی و عاشرتَ معی و عرفتَ بحرَ سکونی و جبلَ إصطباری، فکر ما أقامنی علی الص‌یحة بین الس‌موات و الأرضین! ولکن چه فایده که آیات الهی بر تو القا نمودن مثل آن است که عندلیبی از برای کَر تغن‌ی نماید. نسئل الله بأن یطه‌ر الأرض من رجسِک و رجس ال‌ذینهم کانوا معک، و إن‌ه لَمُجیب دعوة الس‌ایلین. قَدرت[۲۸۳]انقدر معلوم شدهَ که به قول اخبث ناس و ادناهم از حق معرض شده و به شجره نفس و هوی

متمس‌ک.

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.

و دیگر نوشته بودی که در مجلس ها صحبت می شود که جمال ابهی بنای فساد و فتنه گذاشته اند و مشهور شده که اول برادرش را قائم و پنهان کرده باسم او نانی پخت حالا او را در کرده میخواهند آجیل بخورند.

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.

لعن الله مَن ألقاک و لعن الله من کذب و إفتری، ثم بغی و أطغی، ثم کفر و أشقی! و الله بسیار ناس را احمق یافته، جمیع می دانند که ایشان حسب الامر دولت ایران به عراق تشریف آوردند، و میرزا یحیی بعد از مقدمه ارض طاء فرار نموده به عراق آمد. قل: أن یا أیها المشرک، إن الذی أنفق روحه فی سبیل الله، و کان بین یدی الناس و ورد علیه فی کل حین سهام القضاء ما لم یُحصیها أحدٌ إلا الله الملک العلیم الخبیر، و قام علیه أکثر الناس فی أیام التی کان فی العراق و فی کل یوم ینادی منهم بأن یأخذوه و یُرسلوه إلی أرض الطاء، و منهم مَن قال: فسوف یغرقونه فی الشط! وَ منهم من قال: یُنفیه الدولة! و کان الله علی ذلک لشهید و علیم، و بکت علیه عیون کل الأشیاء بما مسته البأساء و الضراء - و إنک کتبتَ ما کتبت، ألا لعنة الله علی

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

الکاذبین!

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!"

کل اشیاء شاهد و گواهند که[۳۸۳]در سنین توقف در عراق ابداً امید جان نبود، و در کل حین به بلایای جدیده مبتلا. و مع ذلک امثال آن نفوس رذلیه ذکر نان و آجیل می نمایند. و ملاحظه کن که چه قدر از عقل ظاهره محروم شده، و الله هر نفسی کلماتت را ملاحظه نماید قهر حق را ظاهر و آشکار در تو مشاهده می نماید. سبحان الله، نفسی که عاجز است دو کلمه پارسی را به عبارات حسنه تحریر نماید إعترض علی الذی بإرادةٍ منه خُلق قلم الأعلی و ظهر منه الصریرُ الذی به إستجذبت قلوب ما کان و ما یکون. أف لک و بما ظهر منک!

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!

ولکن از این مردم غافل بعید نیست که همین کلمات تو را بر کلمات حق ترجیح دهند، چنانچه سنین لانهایة لها عجل را بر حق ترجیح داده و پرستیده اند، وَ حال هم به آن مشغولند. بسیار حیف است که انسان به این گونه کلمات نالایقه تکلم نماید، چه که کلمات حاکیند از نفس انسانی. لذا کلمات اهل منظر اکبر مزین است به طراز ادب. نسئل الله بأن لایجعلنا عریا من هذا

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

الثوب الذی به یظهر قدرُ الإنسان بین ملاء الأکوان و إمتیازُهُ عن الحیوان. ثم نسئله بأن یقربنا علیه و ینقطعنا عن دونه و یطهرنا عن روائح الوهم و التقلید و یجعلنا من الذین قالوا: ٱلله ربنا! ثم إستقاموا و ما منعهم إستهزاء الخلائق[۴۸۳]أجمعین و لا شماتة الغافلین.

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.

ألللهم، یا إلهی، فافتح أبصار هؤلاء لیروک ظاهراً بین خلقک و مشرقاً فی مملَکتک! و انک یا إلهی لو فتحتَ أبصارهم، ما أبتلیتَ بإستهزائهم و أحجار ظنونهم و سهام أوهامهم، کما فتحتَ أبصار أحبائک و عرفتهم ما لا عرفته دونهم. و إنک لو کشفت الحجبات لهم کما کشفت عن وجوههم، ما إحتجبوا و ما إعترضوا. فلما سترت عن هؤلاء و کشفت لأحبائک، لذا إرتفع ضجیجُ الغافلین من بریتک و صریخ المتوهمین من أهل مملکتک. إذاً أسئلک بنفسک بأن تکشف لهم حجباتِ التی منعتهم عن عرفانک و عرفانِ مظهرِ نفسک لیَجمعُن کلٌ علی شاطی بحرَ توحیدک و مقرَ عز تقدیسک و تفریدک. و إنک أنت علی ما تشاء قدیر.

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?

آنان که ذکر نموده اند که ایشان نان به اسم او درست نموده، و الله خجالت می برم از ذکر چنین نفوس بی ادب رذلی، و آن خود سیّد محمّد خبیث است. این اذکار اذکار اولی الن‌جابة نبوده و نخواهد بود. و هر نفسی که چنین کلمه تکلّم نموده مثل آن است که کسی بگوید: شمس از ظلمت مستنیر شده و یا عندلیب از زاغ تغنّی آموخته و یا قطعهء یاقوت از حجر کسب ضیا و لون [۵۸۳]کرده. چه فایده که آن غافل مطلع نیست.

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

و نفوسی که مابین بوده جمیع را تکذیب نموده اند، که مبادا حرف صدقی به میان آید و ناس بشنوند. سیّد محمّدی که والله العظیم افتخار می نمود که در حضور مبارک بایستد، حال آمده و این گونه مفتریات نسبت بع حق داده. حمد خدا را که این عباد به غیر حق و راستی تکلّم ننموده و نخواهیم نمود، و دین به دنیا مبادله ننموده ایم و از حق چشم نپوشیده ایم. جمیع شکر می نمایند که به ایمان بالله در این ظهور فائز شده اند. و این عبد ناطق: یالیتَنی ما وُلدتُ من أمی، و لو وُلدتُ ما رُضعتُ و لو رُضعت ما أشَد ظَهری، فیا لیتَ کنتُ من الفاقدینَ! در هر نفسی که اقل من ذر حب الله باشد راضی نشده و نخواهد شد که چنین امور مشاهده نماید. إلی الله فوضنا الأمرَ و علیه توکلنا، و نسئل من بدایع جوده بأن یوفقنا علی الإقرار بوحدانیته و الإعتراف بفردانیته و ینقطعنا عن دونه و إنه لعلی کل شیء قدیر. ثم نسئله بإسم

ال‌ذی به فصل بین الحق و الباطل بإن یوف‌قک علی ذکره و عرفان مظهر نفسه و یطه‌رک عن إشارات[۶۸۳]هؤلاء الکاذبین.

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.

فو الله ال‌ذی لا إله إلا هو، بلایائی در این ارض وارد که احدی قادر بر احصای آن نه. به کرات فرموده اند: آنچه در سجن و تحت سلاسل و اغلال بوده ام، و در دست مشرکین مبتلا به شأنی که دیار به دیار برده اند و سر و پای برهنه از محل به محل کشیده اند، هیچ کدام از بلا محسوب نه. اعظم بلی‌ه که در ابداع شبه نداشته و نخواهد داشت آن است که حق به دست ظالمی که به اسم عدل معروف است مبتلا شود. چه که آن بی انصاف اعتماداً علی حمقاء الأرض لا یخاف و لا یبالی، یفعل ما یأمره النفس و الهوی. چنانچه مشاهده می شود نفسی را که آن همه تربیت و حفظ نمودم، بعد استکباراً علی الله و إعراضاً منه و إعتراضاً علیه وارد آورده آنچه را هیچ ظالمی وارد نیاورده. و علت این ظلم اطمینان از عباد غافلین بوده، چه که اگر موقن بود به این که ناس صاحب بصرند و اعمالش را تصدیق نمی نمایند، به چنین اعمال ارتکاب نمی نمود.

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.

لا زال به اکثری از عباد هر قدر عنایت بیشتر شده، بیشتر به کفران قیام نموده اند. حکایت شیطان از قبل ذکر شد که در هر یک[۷۸۳]از سموات به اسمی معروف، و در ملکوت اعلی به کمال وصف موصوف، و قرن ها در قیام و رکوع و قعود و سجود بوده. و بعد چنان شد که بر مراصد جالس و عباد را از شطر رحمن منع می نمود. و کاش انفس مشرکه در این ای‌ام به این مقدار کفایت می نمودند! لا فو الذی نفسی بیده، لن یسکنَ عطشُ بغضهم إلا بشربِ دمی، و کان الشیطانُ إستعاذ بین یدیَ الرحمن منهم و من أعمالهم. ولکن الناس هم لایفقهون و لایشعرون.

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

معلوم نشد که مقصود از "آجیل" که از قلم نحست جاری شده چه بوده. هرگز اشیاء فانیه و زخارف دنیویه در میان نبوده. گویا مقصود دراهمی که در هر شهر از باب عالی مخصوص خدام می فرستاده اند بوده. اگر این است، حال که راجع به مشرک بالله شده و به محبوب خود فائز شدند. أفٌ لهم و لحیائهم و لوفائهم! از باب الله منقطع شده بَه هر بابی توجه نموده و التجا نموده اند

و از جمال قدم شکایت کرده اند، تا آن که به مطلوب خود رسیدند. خوب حق یافتی، محکم متمس‌ک شو، که شاید به متابعت آن نفوس به اسفل النیران وارد شوی!

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!

ای غافل، نفوس رذیله که به اطلاع نفس مُلحدت مخصوص زخارف چه مقدار[۸۸۳]ذلت نموده اند و تضییع امر کرده اند. مع ذلک چنین نفوس را حق دانسته، و از حق‌ی که ابداً اعتنا به نفسی نفرموده، بلکه خدامش اعتنا نداشته اند، معرض شده. لعن الله مَن شهد برهان الله و أنکره، و عرف تنزیهه عما سواه و أعرض عنه!

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!

ای ملاء بیان، اعتراضات این مردود، که به القای میرزا یحیی و سی‌د محم‌د نوشته، مخصوص ذکر شد تا بدانید که چه مقدار ضر وارد شده، و ادراک نمائید نوحه و ندبه نقطه اولی را بر ظهور آخر. و آن جمال مبارک چون مطلع بوده اند بر نفوس مشرکه که چه خواهند نمود، لذا در جمیع بیان به وصایای لا یُحصی کل را وصی‌ت فرموده اند، و به شأنی تأکید فرموده اند که فوق آن ممکن نه. چنانچه از قلم اعلی نازل که جمیع به کمال تقدیس و تنزیه خود را مقدس و منزه نمایند، و همچنین لباس و اسباب بیت را، که مباد لحاظ الله در حین ظهور بر شیء غیر محبوب افتد و

726. O people of eloquence, the objections of this rejected one, which were written by the instigation of Mirza Yahya and Sayyid Muhammad, were mentioned specifically so that you may know the extent of the harm caused, and understand the lamentation and mourning of the first point on the emergence of the last. And since that blessed beauty was aware of the polytheist souls and what they would do, they have advised everyone in all their statements with countless instructions, emphasizing in a way that is beyond possible. As revealed

به همان قدر سبب حزن قلب اطهر گردد. با این وصایا شأن اهل بیان را ملاحظه نمائید که مخصوص رسائل ردیه نوشته و به مقر عرش فرستاده اند. این بیان أولو الأفئدة و أولو العزة و أولو الوفاء را کافی است.

فو الله وارد شده آنچه بر احدی[۹۸۳]از مظاهر قبلِ وارد نشده. و با جمیع بلایا و رزایا و مِحَن که وارد شده، شاکر و صابریم و ابداً حَزنی نه، ولکن از تضییع امر الله قلب در احتراق است. قسم به حق که بر جمیع لازم است نوحه و ندبه بر امر الهی، چه که به شأنی امر الله را تضییع نموده اند که فاسقه ارض را خیرُ النساءِ نامیده اند. ملاحظه کنید که چگونه بطلان این قوم را حق ظاهر فرمود! فوالله به همین فعل بر کل حجّت تمام شد، چه که اکثری آن فاسقه را می شناسند و بر احوالش مطلعند. و از آن خیرُ النساءْ خیرُ الرجالْ را عارف شوید، یعنی آن نفسی که او را سی‌ده نساء نوشته. فو الله، لعنه کل الذرات، ولکن هو ما إستشعر فی نفسه و یکون من الفرحین. بی شرمیش به مقامی رسیده که زوجات خود را خیرُ النساءْ نامیده و حرم نقطه اولی را تصرف نموده و بخشیده. فویلٌ لهم من عذابِ یومٍ عظیم! در این مقام این آیات ابدعَ احلیٰ مِن لسان الله العلی الأبهی نازل:

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

هذا ما نزل حینئذٍ مِن جبروتِ عز علیاً. یا قوم، فاعلموا بأنا إصطفینا أمَ نقطة الأولی، و إنها قد کانت مِن خیرَة الإماء لدی العرش مذکور اً. و حُرم إطلاَقُ هذا الإسم علی غیرها، کذلک رقم من قلم الأعلی فی لوح القضاء[۰۹۳]الذی کان فی کنائز عصمةِ ربک محفوظاً. و إنها لَخَیرُ النساء، و بعدَها تُطلق علی ضِلعِ النقطة التی ما خرجت عن حصن العصمةَ و ما مستها أیدی الخائنین، و کَذلک کَان الأمرُ مقضیا. و التی خانت إنها خرجت عن النقطة و قطعت نسبتَها مِن الله الذی قدر کل أمر فی لوحٍ مبیناً. قل: إن المشرکین ظنوا بأنا أردنا أن ننسخَ ما نزل علی نقطة البیان. قل: فو ربی الرحمن، لو نرید کما ظَنوا، لیس لأحدٍ أن یعترض علی الله الذی خلق کل شیء بأمرٍ من عنده، و إنه کان علی کل شیء قدیراً. و کلما نرید هو ما أراد الله، و ما یظهر منی هو ما ظهر منه، و یشهد بذلک کل موحد علیماً. ولکن الله أراد بهذا الظهور أن یثبت ما نزل من عند نقطة البیان و یضع أحکامه علی أعناق الفراعنة من ملاء الطغیان، و کان نفسه الحق علی ذلک شهیداً. و إنا أردنا أن نفدی نفسنا فی سبیله کما فدی نفسه فی سبیلی. إتقوا الله، یا قوم، و لا تفتروا علی الذی به أشرقت شمس البیان و ظهر حکمه بین الخلائق جمیعاً! فسوف نثبت أحکامه

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.

و نبرهن آثاره فی الأرض بقدرة و سلطان مبیناً.

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

الیوم ْخیر النساءْ ام نقطه اولی است، و حرام شده[۱۹۳]اطلاق این اسم بر اماء الله. و همچنین اذن داده شده اطلاق این اسم بعدها بر ضلع نقطه، که در فارس ساکنند و از حصن عصمت ربانی خارج نشده اند و حرمة الله را رعایت نموده و دست خائنین به ذیل عصمتش نرسیده. فو نفسی الحق، او است بتول عذرا و حرم اعلی و عصمت کبری. أن أخدُموها، یا أحبائی، بصدق مبین، لأنها بقیةُ الله بینکم إن أنتم من العارفین. نسئل الله بأن یستقیمها علی ما هی علیه و یعصمها عن مس الهاتکین الذین تُحرکهم أریاَح النفس و الهوی کیف یشاء، أولئک هم فی ضلال مبین، و بأن یثبتها علی هذا الأمر، و إنه علی کل شیء قدیر.

in clear misguidance, and to establish her in this matter, and indeed, He is capable of everything.

730. O people, I have not intended for myself in what I say, but rather the Self of God if you are among the fair-minded. And we cast upon you what your great and exalted Lord has intended. The sanctity of God has been forbidden upon every obligation, and in all circumstances, observing them has been beloved. Likewise, the souls from which the Self of the Merciful has appeared among those souls, honor and respect them, O people, and do not be among the heedless! And all this grace is realized as long as the bond of kinship is not severed.

يا قوم، إنّی ما أردت فيما أقول نفسی، بل نفس الله إن أنتم من المنصفين. و نلقی عليكم ما أراد ربّكم العلی العظيم. حُرمت حرم الله بر كل لازم، در جميع احوال رعايتشان محبوب بوده. و همچنين نفوسی كه نفس الرحمن از مابين آن نفوس ظاهر شده، عززوهم و وقّروهم، يا قوم، و لاتكونن من الغافلين! و جميع اين فضل محقق مادام كه حبل نسبت منقطع نشود.

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

و أنت تعلم، يا إلهی، بأنّی أحب هؤلاء و كل ما نسب إلی نفسک[۲۹۳]و أجد منهم نفحاتِ قميص رحمانيّتک وفوحات ثوب عزک و مواهبک، و أشتاقِ لقائهم و الإجتماع معهم و المؤانسة بهم. إذاً أسئلک، يا إلهی، بإسم الّذی جعلته سلطانَ الأسماء بين الأرض و السماء و به كسرتَ أصنام النّفس و الهوی و به غسلتَ العارفين و المشتاقين و طهّرتهم عن روائح ما سواک فی ملكوت الإنشاء، بأن تشتعل فی صدور هؤلاء مشاعلَ حبّک ليهتدی بها أهلُ مملكتک، الّذينهم غفلوا عنَ ذكرک و ثنائک و بعدوا عن شاطی قربک و لقائک.

the shores of Your nearness and encounter, may be guided by them.

فیا إلهی، لا تمنعهم عما ظهر بینهم و لا تحرمهم عما رشحت فی تلک الأیام من سحاب رحمتک و غمام فضلک! ثم أسمعهم، یا إلهی، فی کل حین نغماتک و الحانک التی إرتفعت عن مقر عرَش وحدانیتک و کرسی عز فردانیتک! ثم إقبل منهم، یا إلهی، ما ترک عنهم فی أیامک التی فیها أشرقت شمس جمالک عن أفق مشیتک، و کان أن یمشی بینهم سلطانُ الرسل بإقتدارک و عظمتک. و أنت تری، یا إلهی، بأن البکاء منعنی حینئذٍ عن ذکرک و ثنائک و ثناء الذین نسبتهم إلی مظهر نفسک بما خطر ببالی ذکرُ محبوبی[۳۹۳]و مقصودی و رجائی و ذکرُ أیامه و شئوناته.

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.

فو عزتک، یا إلهی، بنفسی ضیع إسم الوفاء بین الأرض و السماء، لان محبوبی فدی نفسه فی سبیلک و إنی أکون موجوداً فی مملکتک بین بریتک، مع أنک أنت تعلم، یا إلهی، بأنی فی کل حین أحب أن أُنفق روحی و نفسی فی سبیله، و فی کل آنٍ أنتظر هذا. ولکن لم أدر بای جهة مُنعتُ عما أردت. فو عزتک، إذاً إنقطع الصبرُ منی حباً للقائک و طلباً لوصالک، و لا تفرح نفسی إلا حین الذی تشاهد وجهی محمراً بدمی. و کلما ألقیت نفسی بین یدی الأعداء

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

إن‌ک حفظتنی بسلطان مشی‌تک. و کل‌ما أودعتُ جسدی تحت أیادی أولی البغضاء أنت عصمتنی بقدرتک و قوتک.

from me out of love for meeting You and seeking Your union, and my soul does not rejoice except at the moment when it witnesses my face reddened with my blood. And whenever I cast myself into the hands of the enemies, You have preserved me by the authority of Your will. And whenever I entrust my body to the hands of those who hate, You protect me with Your power and strength.

فلما جعلتَنی محروماً عما أردته فی سبیلک قربنی إلی أرض ال‌تی إستوی علیها محبوبی و محبوب العالمین ومقصودی و مقصود العارفین لأستأنسَ بها و أقبلَ ترابَها و أجدَ منها روائح قدسک و نفحاتِ رحمتک، لعل بذلک تسکن نفسی من إضطرابها و روحی من إحتراقها و جسدَی من إهتزازه. و أستغفرک، یا إلهی، عن کل ذلک، لأن‌ه حینئذٍ یکون حیاً فی الأفق[۴۹۳]الأبهی، یشهد و یری، و بذلک تشهد نفسی و روحی و ذاتی و قلمی و لسانی و ظاهری و باطنی و أولی و آخری. لا إله إلا أنت العزیز المتعالی المقتدر المهیمن العلیم الحکیم.

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.

بدانید، ای قوم، که این غلام رحمن در جمیع احیان اراده اش آن بوده که آنچه از ظهور قبلش نقطه بیان - روح من فی الأکوان فداه - نازل شده ثابت نماید. حرکت ننموده ام مگر به رضای او، چنانچه او حرکت نفرمود مگر به رضای این غلام.

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 plea-

مع آن که کل آنچه از این مشیت ظاهر شود، نفس مشیت و اراده او بوده، و کفی بنفسه شهیداً. ولکن مشرکین بیان گمان نموده اند و در بادیه های مهلکه ظن مشی کرده اند، چنانچه نسبت داده اند که این غلام گفته که نقطه بیان از یک حرف من خلق شده. لا والله، آنچه نازل شده مُنزل حق - تعالی سلطنته و تعالی قدرته و تعالی عظمته و تعالی إقتداره و تعالی عزه و تعالی رفعته و تعالی شأنه و تعالی بهائه و تعالی أمره - بوده و خواهد بود.

sure, 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.

بگوئید: ای بی شرم های ارض، آنچه در این ظهور نازل بعینه همان کلمات نقطه اولیه بوده و خواهد بود. و این غلام لازال جز عبودیت صرفه دوست نداشته[۵۹۳]. فو الذی نفسی بیده، عبودیت محبوب جانم بوده، به شأنی که کلما أشاهد موقفاً من مواقف الأرض أحب أن أخر علیه سجدا لله محبوبی و محبوب العارفین. فیالیت علی کل ذرة من ترابها سجدتُ لله ربی و رب العالمین. و این که در الواح ذکر مقامات عالیه شده ناظراً إلی أمر الله و شأنه و عزه و إجلاله بوده، چنانچه نقطه بیان فرموده: إنه ینطق فی کل شیء بإنی أنا الله لا إله إلا أنا، أن یا خلقی، إیایَ فاعبدون! و اگر نظر به این مقام نبود، فو نفسه المحبوب، ما ذکرتُ إلا العبودیة الصرفة لله الحق. کذلک کان الأمر، ولکن الناس هم لا یشعرون.

736. Say: O shameless ones of the earth, what has been revealed in this appearance is indeed the very words of the Primordial Point and will always be. And this servant has never desired anything but pure servitude to his Beloved. By the One in whose hand is my soul, my Beloved's servitude has been my purpose, to the extent that whenever I witness a station among the stations of the earth, I love to prostrate myself to the Lord, my Beloved, and the Beloved of the knowers. I wish that I had prostrated to God, my Lord and the Lord of the worlds, for every atom of its soil.

As for what has been mentioned in the Tablets concerning exalted stations, it has been in reference to the command of God, His station, His

honor, and His glory, as the Point of Declaration has stated: "Indeed, He speaks in all things, saying, 'I am God, there is no god but Me, O My creation, worship Me alone!'" If it were not for this station, by the very soul of the Beloved, I would have mentioned nothing but pure servitude to God, the Truth. Thus has the matter been, but the people do not perceive.

737. In this station of intimate communion, which is specifically revealed for one of the beloved from the heaven of exalted glory, it is mentioned so that all the knowers may become aware that, in all ranks, the most perfect has appeared in all manifestations, even in the station of servitude:

در این مقام مناجاتی، که مخصوص یکی از احبا از سماء عز ابهی نازل، ذکر می شود تا کل عارف شوند که در جمیع مراتب اکمل از کل مظاهر ظاهر شده اند، حتی در مقام عبودی‌ت:

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

سبحانک اللهم یا إلهی، تشهد ألسنُ الممکنات علی سلطنتک و إقتدارک و علی فقری و إفتقاری عند ظهورات غنائک. إذاً، یا إلهی، فانظر هذا العاصی الذی لم یزل کانَ ناظراً إلی شطر غفرانک و قلبه متوجهاً إلی أفق فضلک و مواهبک، وإنی، یا إلهی، مِن أول یوم الذی خلقتنی بأمرک و أحییتنی[۶۹۳]مِن نسمات جود رحمانی‌تک ما توجهتُ إلی أحَد دونک، و قمت إلی مقابلة الأعداء لسلطنتک و إقتدارک، و دعوتُ الکل إلی شاطَی بحر توحیدک و سماء عز تفریدک. و ما أردت فی أیامِی حفظَ نفسی مِن طغاة خلقک، بل إعلاءَ ذکرِک بین بریَتک. و بذلک ورد علی ما لا حمَله أحد من خلقک.

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

و كم من أيام، يا إلهي، كنتُ فريداً بين المذنبين من عبادك، و كم من ليالى، يا محبوبى، كنتُ أسيراً بين الغافلين من خلقك. و فى موارد البأساء و الضراء كنتُ ناطقاً بثناء نفسك بين سمائك و أرضك و ذاكراً ببدايع ذكرك فى ملكوت أمرك و خلقك، و لو أن كل ما ظهر منى لا ينبغى لسلطان عز وحدانيتك و لا يليق لشأنك و إقتدارك. فو عزتك، يا محبوبى، لم أجد لنفسي وجوداً تلقاء مدين عزك، و كلما أريد أن أثنى نفسك بثناء يمنعنى فؤادى، لأن دونك لم يقدر أن يطير فى هواء ملكوت قربك أو أن يصعد إلى سماء جبروت لقائك. فو عزتك، أشاهد بأنى لو أسجد لكف من التراب إلى آخر الذى لا آخر له لنسبتَه إلى إسمك الصانع لَأجد نفسى بعيداً عن التقرب إليه. و أشاهد بأن عملى لاينبغى له، بل كان محدوداً[٧٩٣]بحدودات نفسى. و لو أخدم أحداً من عبادك بحيث أقُوم بين يديه بدوام ملكوتك و بقاء جبروتك لنسبته إلى إسمك الخالق، فو عزتك لأجد نفسى مقصراً عن أداء خدمته و محروماً عما يليق له. لأن فى هذا المقام لا يُرى إلا نسبتهم إلى إسمائك و صفاتك.

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.

إن الذی کان شأنه ذلک کیف یقدر أن یُذکر الذی بإشارة من إصبعه خلقت الأسماءُ و ملکوتها و الصفات و جبروتها، و بإشارة أخری رکبت الکاف بالنون و ظهر منها ما عجز عن عرفانه أعلی أفئدة المقربین من أصفیائک و أبهی مشاعر المخلصین مِن أودائک.

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

فو عزتک، یا محبوبی، صرتُ متحیراً فی مظاهر صنعک و مطالع قدرتک. و أشاهد نفسی عاجزاً عن عرفان أدنی آیتک و کیف عرفان نفسک. إذاً أسئلک، یا إلهی، بإسمک الذی بهِ طیرتَ العاشقین فی هواء إرادتک و إهتدیتَ به المشتاقین إلی رضوان قربک و وصالک، بأن تهب من رضوان عنایتک روائح الإطمینان علی المضطرین من أحبائک فی تلک الأیام التی أحاطتهم أریاح الإفتتان مِن کل الجهات، بحیث إضطربت النفوس مِن سطوة قضائک، و تزلزلت[۸۹۳]أرکان الوجود عما نزل علیهم من سماء تقدیرک، و بلغت إضطرابهم إلی مقام تکاد أن تخمد فی مشکوة قلوبهم سراجُ حبک و ذکرک. و إنک أنت المقتدر علی ما تشاء، و إنک أنت الغفور الکریم.

force of Your decree, the pillars of existence trembled [398] due to what had descended upon them from the heaven of Your predestination, and their agitation reached a point where the lamp of Your love and remembrance in the niche of their hearts was almost extinguished. Indeed, You are capable of what You will, and indeed, You are the All-Forgiving, the Generous.

742. O my God and my Master, You hear the clamor of Your lovers and their cries from all directions due to what has befallen them from those whose hearts have been deprived of the breezes of Your love, and they have no helper to aid them, nor any supporter to assist them. Likewise, their enemies have no one to restrain them from harming these people. Thus, they do what they want and act as they please. So, grant victory, O my God, with Your wondrous support to Your loved ones who have sought help from none but You and have turned to no one but You, and whose eyes have been expectant of Your marvelous gifts and Your favors. Then, have mercy upon them, O my God, with the wonders of Your mercy, and admit them into the stronghold of Your protection and care. Indeed, You are the One who, O my God, has always been the Protector of the fearful and the Refuge of the distressed.

فیا إلهی و سیدی، تسمع ضجیجَ محبیک و صریخَهم من کل الأقطار بما ورد علیهم من الذین کَانت قلوبهم محرُوماً عن نفحات حبک و لیس لهم من مُعین لیُعینهم و لا من ناصر لینصرهم، و کذلک لَیس لأعدائهم من مانع لیمنعهم عن ضر هؤلاء. لذا یفعلون ما یریدَون و یعملون ما یشاؤن. إذاً فانصر، یا إلهی، ببدیع نصرک أحبائک الذین ما إستنصروا من غیرک و ما توجهوا إلی دونک، و کانت عیونهم منتظرةً لبدایع مواهبک و ألطافک. ثم إرحمهم، یا إَلهی، ببدایع رحمتک، ثم أدخلهم فی حصن حمایتک و عنایتک. و إنک أنت الذی، یا إلهی، لم تزل کنت مأمن الخائفین و ملجأ المضطرین.

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

اسئلک بأن لا تحرم هؤلاء الضعفاء عن بدایع جودک و إفضالک و لا تدعهم بین أیدی الذین ما خلقت کینوناتهم إلا من نار

غضبک و قهرک، و ما وجدوا روائح الرحم و الأنصاف. و غرتهم الدنیا بغرورها إلی شأن أنکروا برهانک و أشرکوا[۹۹۳]بنفسک و کفروا بآیاتک و سفکوا دم أحبائک و أمنائک. فو عزتک، یا محبوبی، إرتکبوا ما لم یرتکبه أحدٌ من قبل، و بذلک إستحقوا غضبک و سیاطَ قهرک. خذهم بسلطانک، ثم سلط علیهم من لا یرحمهم إلا بأن یرجِعوا إلیک و یدخلوا فی ظل عنایتک و یتوبوا الیک. و إنک أنت لم تزل کنتَ قادراً و لا تزال تکون مقتدراً. و إنک أنت المقتدر المتعالی العادل الحکیم.

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.

سبحانک أللهم، یا إلهی، فانصر هذا المظلوم الذی إبتلی بین یدی الظالمین من خلقک و المشرکین من أعدائک بعد الذی ما تنفس إلا بإذنک و أمرک. قد کنتُ یا إلهی، راقداً علی مهد السکون، مرت علی أریاح فضلک و ألطافک و أیقظتَنی بها بسلطانک و مواهبک و أقمتَنی بین عبادک بثناء نفسک و إعلاء کلمتک. إذاً إعترض علی أکثرُ بریتک.

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.

فو عزتک، یا إلهی، ما ظننتُ فی حقهم ما ظهر منهم بعد الذی إنک بشرتهم بهذا

745. By Your might, O my God, I never expected from them what has appeared after You had given

الظهور فی صحائف أمرک و ألواح قضائک. و ما نزلت من عندک کلمةً إلا و قد أخذتَ بها عهدَ هذا الغلام من خلقک و بری‌تک. اذاً صرتُ متحی‌را، یاَ إلهی، و لم أدر ما أفعل بین هؤلاء. و کل‌ما[۰۰۴]أصمت عن بدایع ذکرک، یُنطقنی الروح بین سمائک و أرضک. و کل‌ما أسکن، یهتزنی ما تهب عن یمین مشی‌تک و إرادتک، و أجد نفسی کورقة ال‌تی تحرکها أریاحُ قضائک و تُذهبها کیف تشاء بأمرک و إذنک.

them the glad tidings of this manifestation in the scrolls of Your command and the tablets of Your decree. And not a word has come down from You, but You have taken a covenant with this youth among Your creation and Your creatures. So, I am bewildered, O my God, and I do not know what to do among them. And whenever I remain silent about the wonders of Your remembrance, the spirit speaks between Your heavens and earth. And whenever I become still, I am stirred by what blows from the right of Your will and intention, and I find myself like a leaf moved by the winds of Your decree and carried away as You wish by Your command and permission.

و بما ظهر من‌ی یُوقن کل بصیر بأن الأمر لیس بیدی، بل بیدک، و لم یکن زمام الإختیار فی قبضتی، بل فی قبضتک و إقتدارک. مع ذلک، یا إلهی، إجتمعوا علی أهل مملکتک و ینزلن فی کل حین ما تفزع به حقائق أصفیائک و أمنائک. إذاً أسئلک، یا إلهی، بإسمک، ال‌ذی به إهتدیت العاشقین إلی کوثر فضلک و إلطافک و إستجذبت المشتاقین إلی رضوان قربک و لقائک، بأن تفتح أبصار بری‌تک لیشهدن فی هذا الظهور ظهورَ عز فردانی‌تک و طلوعَ أنوار وجهک و جمالک. ثم طه‌رهم، یا إلهی، من الظنون و الأوهام لیجدن روائح التقدیس من قمیص ظهورک و أمرک. لعل لایردن علی ما تمنع به أنفسهم من نفحات شئون رحمانی‌تک فی أی‌ام ظهور مظهر نفسک و مطلع أمرک، و لا یرتکبن ما تجعل به ذواتهم مستحقاً لظهورات قهرک و غضبک.

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.

و أنت تعلم، يا إلهی، بأنّی كنتُ بين ملاء البيان كأحَدٍ منهُم[۱۰۴]و عاشرتُ معهم بالشوق و الإشتياق، و دعوتُهم إلى نفسک فی العشی و الإشراق ببدايع وحيک و إلهامک. و ورد علی منهم ما عجزت عن ذكره سكانُ مداين إنشائک. فو عزتک، يا محبوبی، ما أصبحتُ إلا و قد صرتُ هدفاً لسهام غلهم، و ما أمسيتُ إلا و قد ورد علی رماح بغضهم. و مع ما جعلتنی عالماً بما فی أنفسهم و قادراً عليهم سترتُ و صبرتُ ناظراً إلى ميقاتک.

748. So when the promise came and the time was fulfilled, I moved the edge of the veil slightly, less than could be counted. Then, all those in the realm of command and creation were alarmed, except those whom You created from the fire of Your love, the air of Your longing, the water of Your care, and the soil of Your

فلما جاء الوعد و تمت الميقات حركتُ ذيل السّتر أقل من أن يُحصى. إذاً فزع مَن فی جبروت الأمر و الخلق إلا الذين خلقتَهم من نار حبک و هواء شوقک و ماء عنايتک و تراب فضلک. أولئک يُصلين عليهم أهل ملاء الأعلى و سكانُ مداين البقاء. فلک الحمد، يا إلهی، بما عصمتَ الموحدين و أهلكتَ المشركين و فصلت بين الكل بكلمةٍ

أخری، ال‌تی خرجت من فم مشی‌تک و ظهرت من قلم إرادتک. و بذلک إعترض علی عبادُ ال‌ذینهم خُلقوا بکلمة أمرک و بُعثوا بإرادتک، و بلغوا فی الإعراض إلی مقامٍ کفروا بک و بآیاتک و حاربوا بنفسک.

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.

فو عزتک، یا محبوبی، لن یقدرَ القلم أن یذکر ما ورد منهم علی مظهر أمرک و مطلع وحیک[۲۰۴]و مشرق إلهامک. فلک الحمد فی کل ذلک. و إنی فو عزتک، یا إلهی، قد کنت مشتاقاً لما قدر فی سماء قضائک و ملکوت تقدیرک، لأن ما یرد علی فی سبیلک، هو محبوب ذاتی و مقصود نفسی. و هذا لم یکن إلا بحولک و قوتک. أنا ال‌ذی، یا إلهی، بحبک إستغنیتُ عن کل مَن فی الس‌موات و الأرض و به لن أجزعَ و لو یرد علی ضر العالمین.

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.

فیا لیت کان حینئذ حین ال‌ذی فیه یسفک دمی علی وجه الأرض بینِ یدیک و تشهدنی علی حالة ال‌تی بها شهدتَ المقربین

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

من عبادک و المصطفین من خیرة خلقک. فلک الحمد، یا إلهی، علی ما قضَیتَ بسلطان قضائک و تقضی بتقدیرک و إمضائک. أسئلک، یا محبوبی، بإسمک الذی به رفعت أعلام أمرک و أشرقت أنوار وجهک، بأن تنزل علی و علی المخلصین من عبادک کلَ خیرٍ قدرته فی الألواح، ثم إجعل لنا مقعد صدقٍ عندک، یا من بیدک ملکوت کل شیء. و إنک أنت المقتدر العزیز الرحمن.

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.

امید چنان است که از فضل سبحانی در این ربیع روحانی کل به خلع انسانی فائز شوند و اثواب خلقه عتیقه رثیثه بالیه را به اثواب جدیده الهیه تبدیل نمایند،[۳۰۴] و کل بر امر حق به منتهای استطاعت و قدرت خود قائم شوند. و اهل بها جناح یک دیگر باشند از برای طیران کل در این هوای روحانی و فضای قدس نورانی، و به غیر ما قدره الله تکلم ننمایند، و به غیر رضای او مشی نکنند، و بر امری تکلم ننمایند مگر بإذن الله. و به ادراک خود در معانی کلمات الهیه اکتفا ننمایند، چه که غیر الله بر معانی کلمات خود علی ما هی علیها مطلع، نه چنانچه بعضی من غیر اذن نسبت به اغصان شجره الهیه بعضی سخن ها گفته اند که عند الله مرضی نبوده. چه که این گونه بیانات سبب فساد و اختلاف در امر است، مخصوص در این ایام که اکثری از معرضین منتظرند که فسادی در امر احداث شود.

751. It is hoped that by the grace of the Sublime, in this spiritual springtime, they will all be triumphant in casting off their human limitations and exchanging their old and worn-out earthly garments for new divine ones. And let everyone stand up for the cause of truth to the best of their ability and power. Let the people of Baha be wings for one another in order to fly in this spiritual atmosphere and the luminous space of holiness, and not to speak except what God has decreed, and not to walk except in His pleasure, and not to talk about anything except with God's permission. They should not be content with their own understanding of the divine words' meanings, for no one but God knows the true meanings of His

words. Some have spoken without permission about the branches of the divine tree, saying things that were not pleasing to God. Such statements cause corruption and disagreement in the matter, especially in these days when most of the opponents are waiting for corruption to occur in the establishment.

752. Fear God, O people, and do not be among the transgressors! Remember what We have commanded you, not what your own selves and desires command you! Fear God and be among the righteous! We caused him to speak when he was six years old in succession, so that it would be a proof of this greatest and most magnificent news. He was made to speak the truth so that it would be evidence of His command. Souls who have spoken such words have been oblivious to the greatness of this matter. Indeed, if He wanted to make everything speak, He could; He is indeed capable of doing anything. Nothing will appear before the "Alif" except what has already appeared. Thus, the matter was revealed at the beginning of this Manifestation, if only you were among those who know.

753. God has sent and will continue to send for this Cause, guides who will speak about it and turn to it at all times, and they will not move except after His permission. These people will not change a single melody of my melodies for anyone in the heavens and the earth. These are my guides on earth, my chosen ones among the lands, and my trusted ones

إتقوا الله، يا قوم، و لا تكونن من المتجاوزين! أن أذكروا ما أمرناكم به، لا بما أمركم أنفسكم و أهوائكم! إتقوا الله و كونوا من المتقين! إنا أنطقناه حين الذی قضت من عمره ستةُ سنين متواليات ليكونَ دليلاً علی هذا النباء الأعظم العظيم. حق او را ناطق فرمود تا دليل باشد بر امرش. نفوسی كه به چنين كلمات تكلم نموده از عظمت اين امر غافل شده اند. لأنه لو يريد أن يُنطق كلَ شیء[۴۰۴]لَيقدر، و إنه لعلی كل شیء قدير. قبل از ألف لا يظهر غير من ظهر. كذلک نزل الأمر فی أول هذا الظهور لو أنتم من العارفين.

و قد بعث الله و سوف يبعث لهذا الأمر أدلاءَ ينطقن عنه و يتوجهن فی كل حين إليه و لا يتحركن إلا بعد إذنه. أولئک لا يُبدلن نغمةً من نغماتی بكل مَن فی السموات و الأرضين. أولئک أدلائی فی الأرض و أصفيائی فی البلاد و أمنائی بين العباد. عليهم رحمتی و بهائی و ذكری و ثنائی. و هم (عِبادٌ مُكرَمُون).

among the servants. Upon them are my mercy, glory, remembrance, and praise. And they are (honored servants).

754. It was so clear that until the detailed manifestation of this glorious appearance was mentioned, if it had been mentioned, everyone would have borne witness that it was the one which no one had preceded before and no one will precede from the later ones. And whoever claims before the Aleph (the first), they have indeed fabricated against God because, with that, the matter would be corrupted, and the edifice of the divine will would not be established on the throne of great glory. In the beginning of this manifestation, impenetrable verses were revealed, and some of them were mentioned in some of the tablets. Bear witness to them so that you may be steadfast in the matter and be among those who are firm!

آنقدر معلوم بوده که إلی حین تفصیل این ظهور ابدع ابهی ذکر نشده، لو یُذکر لَیشهدن الکل بأنه لهو الذی ما سبقه أحد مِن قبل و لن یسبقه أحدٌ من الآخرین. و من یَدعی قبل الألف، إنه إفتری علی الله لأن بذلک یفسد الأمر و لا یستقر هیکلُ المشیة علی عرشِ عز عظیم. در اول این ظهور منیع در این مَقام آیاتی نازل و بعضی از آن در بعضی از الواح مذکور. أن إشهدوها لِتستقروا علی الأمر و تکونن من الثابتین!

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 af-

و دیگر معلوم بوده که مقصود از ْوادی نبیلْ که در الواح ذکر شده نفس این ظهور اعظم بوده و خواهد بود. و وادی آن ارض قدسی است[۵۰۴]که فوق طبقات جنان خلق شده، و لا یقدر أن یردَ علیها إلا أهل البهاء. تالله إنهم أهل وادی النبیل و وادی العظمة و وادی الإستقلال و وادی الجلال و وادی الإقتدار و وادی العزة و وادی البقاء و وادی التقدیس و وادی التنزیه و وادی الکبریاء. و غیر این نفوس از وادی نبیل خارج و در تیه نفس و هوی متحیر و مبتلی. و کینونة النبیل حینئذٍ یتبرء منهم و من أعمالهم و أفعالهم و ما یظهر منهم. و بذلک یشهد کل شیء إن أنتم تعلمون.

flicted 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.

إیّاکم، یا قوم، أن تُحرفوا کلماتَ الله عن مواضعها! أن إشهدوا بما شهد الله، ثم کونوا إخواناً علی سرر متقابلین. أن إتّحدوا علی شأن لا یجد أحد بینکم روائح الإختلاف! و بإتّحادکم یظهر أمر الله بین بریّته، و تثبت آثاره بین عباده، و تُبرهن أنواره بین العالمین. امید چنان است که کل به کلمه جامعه مجتمع شده به ذکر و ثنای حق مشغول شوند و به کمال انقطاع در ارض ظاهر گردند و به شأنی به نار حب الهی مشتعل شوند که کل به حرارت آن مشتعل شده به شطر قدس ناظر گردند.

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 di-

و آنچه از آیات إلهی ادراک نشود از معدن و مبدء آن سؤال نمایند. مقصود از این کلمه آن که مباد در معنی کلمات مابین[۶۰۴]احبای الهی اختلاف شود. و بدانند که کلمات الهیه کل از نقطه واحده ظاهر و به او راجع. إیّاکم أن تشهدوا الإختلاف فیهن. اگرچه به ظاهر مختلف نازل شود در باطن به کلمه واحده و نقطه واحده راجع و منتهی. چنانچه در بعضی مقام ذکر شده که اَحدی به معنی کلمات الهی مطلع نه إلا الله. شکّی نیست که این قول حق است، چه که حرفی از حروفات منزله در هر عالمی از عوالم لا یتناهی اثر مخصوصی و معانی مخصوصه به اقتضای

آن عالم داشته و خواهد داشت. و همچنین حروفات و کلمات الهیة، هر یک کنز علم لدنی بوده وخواهد بود، و ما إطلع بما کنز فیهن إلا الله. احدی قادر بر عرفان آن علی ما ینبغی لها نبوده و نخواهد بود.

vine 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.

و هم چنین در مقامی ذکر شده که کل آیات الهی را درک می نمایند، چه که اگر صاحب این مقام نبودند حجیت آیات مبرهن نمی شد. این دو بیان مختلفند بر حسب ظاهر، ولکن نزد متبصرین و صاحبان ابصر حدیده معلوم است که مقصود از آن که فرموده کل ادراک می نمایند، علی قدرهم و مقدارهم بوده، لا علی قدرِ و مقدارِ ما نزل مِن لدی الله المقتدر المهیمن القیوم.

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.

الیوم[۷۰۴]نفوسی که در هتک حرمت بیان ساعیند، چنانچه دیده و شنیده اید، آن نفوس نظر به حماقت مریدین خود ادعای امر نموده اند. لعن الله علی الذین تجاوزوا عن حدود البیان و هتکوا حرمة الله و نقضوا میثاقه و کفروا بنقطة الأولی و محبوبه و مقصوده الذی ظهر بإسمه الأبهی بین الأرض و السماء. و منه إستضاء أفئدةُ المقربین و صدورُ المخلصین، ولکن قد أخطاؤا ما توهموا بحول الله و قوته. حصن

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

امر به ید قدرت حفظ خواهد شد. و إن‌ه لَعلی کل شیء قدیر.

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.

و فی آخر القول غردت ورقاء الأمرِ علی أفنان سدرة عز رفیع و یقول: یا ملاءَ البیان، إتقوا الله و لا تفسدوا فی الأارض بعد إصلاحها، و لا ترتکبوا الفحشاء! طهِروا أنفسَکم عن کل ما حُرم فی کتاب الله العلَی العظیم. إیاکم أن تسفکوا الدماء، و ال‌ذی سفک إن‌ه لیس من‌ی و کان الله بریءٌ منه. و هذا ما نزل فی أول هذا الظهور من ملکوت رب‌کم الرحمن الرحیم.

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.

إیاکم أن ترتکبوا ما یکرهه عقولکم و أفئدتکم. إتقوا الله، یا ملاء المؤمنین! أن إنقطعوا عن الدنیا و ما فیها و لا تصرفوا فی أموال الن‌اس إلا بعد إذنهم! کذلک نزلنا من قبل[۸۰۴]و حینئذ من لدن عزیز جمیل. کونوا أمناء الله فی البلاد، بحیث لو تمرن علی مدائن الذهب لن ترتد أبصارکم إلیها. کذلک ینبغی لکم، یا ملاء، الموحدین. أن أنصروا رب‌کم الرحمن بأعمالکم لِیجدن منکم روائح الحقّ عبادُ الله بین السَموات و الأرضین! تخل‌قوا، یا قوم، بأخلاق الله و لا ترتکبوا ما تضیع به حرمةُ مظهرِ نفسه

761. Beware of committing what your minds and hearts dislike. Fear God, O people of the believers! Detach yourselves from the world and what is in it, and do not handle the wealth of people without their permission! Thus, we have revealed before[408] from the presence of a Mighty, Beautiful One. Be God's trustees in the lands, so that even if you pass by cities of gold, your eyes will not turn towards them. This is how it is befitting for you, O people of the believers, the monotheists.

بین خلقه! کذلک وصّاکم الله فی ألواح عز حفیظ. لا تتعرضوا بأحد و لا تجادلوا بنفس! إن وجدتم من مُقبلٍ ذکّروه بکلمة الأعظم، و إن وجدتم من معرض فاعرضوا عنه، ثم أقبلوا إلی الله ربّکم، و إنّه یکفیکم عن العالمین.

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.

أن إتّحدوا، یا أحبّائی، ثم إجتمعوا علی شریعة أمری و لا تکونن من المختلفین! و إن أقربکم إلی الله أخشاکم و أخشعکم لو أنتم من العارفین. تالله الحق، لو أنتم تُظلَمُون أحب عندی من أن تَظلموا علی أحدٍ، و هذا من سجیّتی و أحسن خصالی لو أنتم من الموقنین. أن إصبروا، یا احبّائی، فی البأساء و الضراء، و إن یظلمکم من ظالم فارجعوا حکمَه إلی الله الّذی بیده ملکوتُ کل شیء. و إنه لهو المقتدر علی ما یشاء و إنّه هو أشد المنتقمین.

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.

و إنّا وصّیناکم فی أکثر الألواح بأن لا تتعرضوا[۹۰۴]بأحد و أنتم فعلتم ما رجع ضرّه إلی سدرة عز رفیع. یا قوم، إتّقوا الله و

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

لا تجاوزوا عما أمرتم به فی الألواح! و إن هذا خیرٌ لکم عما عندکم لو أنتم من العارفین. أن إجتنبوا من الذینهم کفروا و أشرکوا بالله و جادلوا بآیاته و حاربوا بنفسه العلی العظیم. ثم إصبروا کما صبرنا و لا تحاربوا مع أحدٍ من المشرکین! توکلوا فی کل الأمور علی اَلله، و إنه ینصرنی کما نصرنی أولَ مرة، إذ کنتُ فی السجن تحت السلاسل و الأغلال و نصرنی بالحق بجنود السموات و الأرضین، إلی أن أخرجنی عنه بسلطان مبین. فی قبضته ملکوت کل شیء، ینصر من یشاء کیف یشاء، و إنه لهو المقتدر القدیر.

Lote Tree of Exalted Majesty. O people, fear God and do not transgress what you have been commanded in the Tablets! And indeed, this is better for you than what you possess if you are among those who know. Keep away from those who disbelieve and associate partners with God, argue with His signs, and fight against His exalted and great Self. Then be patient as We have been patient and do not fight with any of the polytheists! Rely on God in all matters, and indeed, He will support Me as He supported Me the first time when I was in prison, under chains and shackles, and He supported Me with truth through the hosts of the heavens and the earth until He brought Me out with manifest authority. In His grasp is the dominion of all things, He supports whom He wills, how He wills, and indeed, He is the All-Powerful, the Almighty.

إیاکم، یا قوم، أن تتمسکوا بالأسماء و تعترضوا علی الذی خلقها بأمرٍ من عنده. لا إله إلا هو المقتدر العالم الحکیم. قل: إنه خلق الأسماء کما خلق کل شیء إن أنتم من العالمین. کل ذی قدرةٍ عاجزٌ عند سلطان قدرته، و کل ذی علم جاهلٌ لدی علمه، و کل ذی غناء فقیر لدی بابه الذی فُتح علی وجه الخلائق أجمعین. إیاکم أن یصُدَنَکُم الأسماء عن موجدها. تجنبوا عن الذین تمسکوا بها و کانوا علیها لَمن العاکفین! قل: إن النبیَ مَن سمع نبأی و آمن بنفسی، و الرسولَ[۱۴۰]مَن بلغ رسالاتی، و الإمام مَن قام أمام وجهی و فاز بأیامی، و الولیَ مَن دخلِ حصن ولایتی و إنقطع عن سوائی، و الوصیَ مَن وصی نفسه، ثم العباد بحبی و

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

ذکری و ثنائی. کذلک أشرقت شمسُ البیان عن أفق مشیة ربکم الرحمن فی هذا الرضوان المقدس الممتنع المتعالی المنیع. و الحمد لله محبوبی و محبوب العارفین.

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.

و إذاً نخاطب الذی إفتری علی الله و إعترض علیه و أرسل إلی مقر القدس أوراق النارية و ذَکَرَ فیها ما إحترقت عنها أکباد الأصفیاء و المقربین. لعل یستیقظ عن نوم الغفلة و یتوجه إلی شطر القدس، مقر الله المقتدر العزیز العلیم. و لو أنه أتی بذنب أثقل عن ثقل السموات و الأرضین، ولکن لما تموجت أبحرُ الفضل فی تلک الأیام، لو یتوب و یرجع، لعل أن یغفرَهُ الله برحمته التی سبقت العالمین.

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.

قل: أن یا أیها الغافل، لو تسمع من هذا العبد فاعمل بما نذکرک به لتکونَ من الفائزین! طهر نفسک عن غیر اللهَ، ثم قل: بسم الله و بالله و غسل بالماء و بعد فراغک

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! Pu-

rify yourself from other than God, then say: "In the name of God and by God," and wash with water, and after you finish, say: "O my God and my Beloved, just as You have purified my outward self with this water, purify my heart and soul from the self and desires so that I may know You through Yourself and detach from all the worlds." Then place[411] your face on the earth in submission to God, the Lord of lords, and say: "O my God and my Master, I ask You by Your Name, by which the earthquake appeared among the tribes of the earth and the sky, the clamor rose among the host of creation, and the souls of the doubters and the realities of the heedless were disturbed, to forgive me for my grave sins that the eye of creation has never witnessed the likes of. By Your Glory, O my Beloved, I have come to You with a sin that is not equaled by the sins of those created by Your creative and marvelous Word.

قل: یا إلهی و محبوبی، کما طهرت ظاهری من هذا الماء، طهر قلبی و فؤادی عن النفس و الهوی لأعرفک بنفسک و أنقطعَ عن العالمین. ثمَ ضع[۱۱۴]وجهک علی التراب خُضعاً لله رب الأرباب، قل: یا إلهی و سیدی، أسئلک بإسمک الذی به ظهر الزلزالُ فی قبائل الأرض و السماء و إرتفع الضجیج بین ملاء الإنشاء و إضطربت أنفسُ المریبین و حقائقُ الغافلین، بأن تغفر لی جریراتی التی ما شهدت عینُ الإبداع شبهها. فو عزتک، یا محبوبی، قد جئتک بذنبٍ لا یُعادله ذنوبُ مَن خُلق بقولک الأبدع البدیع.

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

إذاً فارحم علی هذا العاصی، ثم ألبسنی ثوبَ الغفران و طهرنی من تعینات البشر و وجهنی إلی منظرک الأکبر، بحیث لا یبقی فی صدری إلا بدایعُ عرفانک و لا فی قلبی إلا ظهورات حبک و لا من وجهی إلا نضرة رضوانک. و إنک أنت المقتدر علی ماتشاء و إنک أنت المهیمن المقتدر العزیز القدیر. یا إلهی، هذا عاصٍ قد سرع إلی مدین غفرانک، و هذا لَمسکینٌ قد تمسک بأذیال رداء غنائک و إستغنائک. أی ربِ لا تحرمنی عما عندک، ثم إجعلنی خالصاً لوجهک و خاضعاً عند ظهورات أنوار عز فردانیتک. و إنک لم تزل کنتَ ذوالفضل القدیم و تکون علی کل

شیء قدیرْ.

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."

و نسئل الله بذلک یفتح بصراک و یعرفک ما لا عرفته من قبل و یعلمک ما[۲۱۴]تُجعل به غنیا عن دونه. و عنده علمُ السموات و الأرض، و إنه قد کان علی کل شیء محیط.

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.