This is a translation of the “Preserved Tablet”

the “Expanded Parchment,” the Divine Charter, the

Firman of the Merciful, that is, the Book of Ighan

which hath emanated from the Supreme Pen and

proceeded from the pure Lips of the “Blessed

Beauty” (May my soul be a sacrifice to His Be-

loved Ones).

Abdul-Baha Abbas.

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**THE BOOK OF IGHAN**

Revealed by

Baha’u’llah

Translated by

Ali Kuli Khan

Assisted by

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**INTRODUCTION**

During the time of Baha’u’llah’s residence in

Baghdad the “Dwelling of Peace,” before He de-

clared Himself to be the “Manifestation of God,”

men of learning, including Jews, Christians, and Mo-

hammedans visited Him, seeking answer to religious

and scriptural questions. Among them was Haji-

Mirza-Seyd-Mohammed of Shiraz, the maternal

uncle of the Bab, who in 1862-63 was making a

pilgrimage to the holy sanctuaries of the Imams,

located in that region. His questions concerned the

signs and evidences of the Expected Manifestation

from the standpoint of his own religion—Islam.

The Book of Ighan was revealed by Baha’u’llah

in answer to his questions. According to the pre-

vailing opinion of the Bahais, it was written in one

night by the Supreme Pen.

It is certain that Persian pilgrims to the holy sanc-

tuaries in Irak do not stop in Baghdad more than one

day. Even if Haji-Seyd-Mohammed, as an exception

to this custom, had remained in Baghdad a longer

time, it is not probable that he could have attained

to the presence of Bahá’u’lláh more than two or

three times.

The Seyd submitted his questions through Haji-

Seyd-Jawad of Karbila, one of the learned doctors of

Irak, to whom Baha’u’llah had sent this message,

“Let the maternal uncle of the Bab write down his

questions; We will then write an answer to each.”

This strengthens the opinion as to the rapidity of

the revelation of the Book.

By the Book of Ighan, Baha’u’llah has opened

the teachings and scriptures of the Jews, Zoroastri-

ans, Christians, Mohammedans, etc. For the doubts

which had withheld the late Seyd from acknowledg-

ing the Bab are the same in substance which prevent

other religionists from believing in the Manifesta-

tions of God. These doubts concern the “rising of

the dead,” “darkening of the sun and moon,” “fall-

ing of stars,” “cleaving asunder the heavens,” the

“new heaven and earth,” etc. By the interpretation

of these symbols, Baha’u’llah has unified the

Religions and hoisted the banner of Peace among

nations.

The translation herein is from the original Persian,

reproduced from a copy of the Ighan revised in the

presence of Baha’u’llah and approved by Him.

The statements concerning the revelation of the Book

are testified to by the Honorable Mirza-Abul-Fazl, a

close friend of the late Haji-Seyd-Jawad of Karbila

above mentioned.

Ali Kuli Khan.

(Ish’te’al Ebn-Kalantcr).

**The Book of Ighan**

**THE BOOK OF IGHAN**

CHAPTER I

IN THE NAME OF OUR LORD, THE EXALTED, THE

SUPREME!

THE following chapter explains that verily the

servants (of God) shall never attain to the

shore of the Sea of Knowledge except by complete

severance from all that is in the heavens and earth.

Sanctify yourselves O people of the earth, that per-

chance ye may attain to the station which God hath

ordained for you and enter the tabernacle which God

hath elevated in the Heaven of the Beyan.

The quintessence of this chapter is that travellers

in the Path of Faith and seekers for the Cup of

Assurance must sanctify and purify themselves from

all material things; that is, the ear from hearing state-

ments, the heart from doubts which pertain to the

veils of glory (sabahati jalal1), the soul from depend-

1 Veils intervening between man and the Truth of God, which must

be rent before the real light of that Truth is seen. One of these veils is

literal interpretation of the Divine Texts preventing true understanding

of Revelation, such as the statement of the ascent of Christ into Heaven,

His descent, the station of Mohammed as the “Seal of the Prophets,”

etc.

ence upon worldly belongings, the eye from contem-

plating mere transitory words. They should thus

proceed, trusting in God and relying upon Him, so

that they may become fitted for the splendors of the

effulgences of the Suns (Manifestations) of Divine

Knowledge and Wisdom; recipients of the Invisible

and Infinite Bounties. For should a servant desire to

make the words, deeds and actions of other servants,

learned or ignorant, the standard for knowing God

and His Chosen Ones, he shall never enter the Riz-

wan of the Knowledge of the Lord of Might nor

attain to the Fountains of the Knowledge and Wis-

dom of the King of Oneness; neither shall he reach

the bourne of immortality nor partake of the Cup

of Nearness and Good Pleasure.

Consider the former days; how people both high

and low were awaiting the Manifestations of One-

ness in the Holy Temples, so that they were at all

times and moments in anticipation and expectancy,

praying and supplicating that perchance the breeze

of the Divine Mercy might blow and the beauty of

the Promised One step from the Pavilion of the In-

visible into the Court of Appearance. But when the

clouds of generosity lifted and the doors of favor

opened and the Sun of the Invisible appeared from

the Horizon of Power, they denied Him and avoided

His Meeting which was identical with the Meeting

of God. These details are recorded in the Heavenly

Books.

Now reflect a moment as to the cause of this rejec-

tion by the people, after their seeking and anxiety.

They even denied and opposed in such manner that

tongue and pen fail and are unable to explain. Not

one of these Manifestations of Holiness and Dawn-

ing-places of Singleness hath appeared without being

subjected to the contradictions, denials and antag-

onism of the people. As it is said, “O the misery

of men! No Messenger cometh unto them but they

laugh him to scorn” (K. S. 36). It is said in another

place: “Each nation hatched ill designs against their

Messenger that they might get him into their power;

and they disputed with vain reasoning, that they

might thereby invalidate the truth” (K. S. 40).

Likewise the revealed Words which have descend-

ed from the clouds of the Eternal Power and from the

realm of Divine Might are beyond the limit of the

knowledge and comprehension of the servants. For

the spiritually minded and possessors of perception,

the Surat of Hud (Koran) is sufficient. Meditate

ye upon that blessed Surat and consider attentively

the essential nature, that ye may be informed of the

wonders of the affairs of the Prophets and the oppo-

sition and denial by words of rejection. Perchance

ye may cause the people to fly from the abode of

selfish heedlessness to the Nest of Unity and Divine

Knowledge; and may drink the clear water of

Eternal Wisdom and partake of the fruits of the

Tree of the Knowledge of the Lord of Glory. This

is allotted to abstracted souls from the Holy Eternal

Table sent down (from Heaven). Should ye be-

come aware of the affliction of the Prophets and the

motive and reason of the contradiction of those

Divine Suns by the servants, ye will be cognizant of

many things. The more ye consider the contradic-

tions of the Day-springs of the Suns of the Attributes

of Oneness by the people, the more firm and strong

ye will become in your religion and in the Cause of

God. Accordingly some of the stories of the Prophets

are briefly recorded in these Tablets, to demon-

strate and make evident that in all times and ages,

they inflicted upon the Appearances of Power and

Dawning-places of Might that which the pen is

ashamed to relate. Perchance these statements may

enable some of the people to avoid the perplexity

arising from contradiction and denial by the learned

and ignorant of the age, and thus increase their as-

surance and faith.

One of the Prophets was Noah, who admonished

(lit. lamented) for nine hundred and fifty years and

summoned the servants into the peaceful valley of

the Spirit; yet no one responded to Him. Each day

they scoffed at His Holiness in derision and inflicted

so much distress and injury upon that blessed being

that they felt certain of His destruction. As it is

said, “And as often as a company of his people

passed by him, they derided him: but, he said,

Though ye scoff at us now, we will scoff at you here-

after as ye scoff at us and ye shall surely know” (K.

S. 11).

Afterward He repeatedly promised His followers

the descent of victory at an appointed time, the fulfil-

ment of which became “bada”.1 Some of His few

followers turned away from Him because of this

non-fulfilment. These details are recorded in most

of the well-known books which have been and will

be read. Finally there remained with His Holiness

but forty or seventy-two souls, as stated in the books

and traditions. At length He cried out saying, “O

my Lord, leave not any families of the unbelievers

upon the earth” (K. S. 71).

Ponder a little as to why these servants contra-

dicted and shunned Him during this time and did

not attain nor become honored with the robes of

Affirmation by abandoning the garment of Negation;

also why the Divine promises became “bada,” caus-

ing some of those who had followed Him to turn

back. Much reflection is necessary that ye may be-

come cognizant of the mysteries of invisible things,

inhale a sweet odor from the fragrance of the ideal

rose-garden, and acknowledge that the tests of God

have been and ever will be upon His servants. Thus

light may be known and distinguished from darkness,

truth from falsehood, guidance from error, happi-

1 “Bada” literally signifies “appearing in the mind,” but in this

connection it means the failing of fulfilment of a prophetic announce-

ment, due to the change of Divine purpose.

ness from despair, and roses from thorns. It is

written, “Do men imagine that it shall be sufficient

for them to say ‘We believe,’ while they be not

proved (or tested)” (K. S. 29)?

After Noah, the beauty of Hud shone forth from

the Day-spring of Creation. For seven hundred

years or more, according to different statements, He

summoned the people to the Rizwan of Nearness of

the Lord of Glory. Like copious rain, calamities

fell upon Him. The greater His zeal in summoning,

the more obstinate their denial. The more strenuous

His effort, the more pronounced their disdain. “And

their unbelief shall only increase the perdition of the

unbelievers” (K. S. 35).

Then the Temple of Saleh stepped forth from the

Invisible Rizwan of Reality and called the servants

to the river of Eternal Nearness. During one hun-

dred years or more, He commanded them to obey

the precepts of God and shun prohibited things.

Nothing resulted and no effect was produced. Sev-

eral times He secluded Himself. All this, notwith-

standing that Eternal Beauty was summoning the

people to no other than the City of Unity. It is said,

“And unto the tribe of Thamud we sent their brother

Saleh. He said unto them, O my people, wor-

ship God; ye have no God besides Him …

They answered, O Saleh, Thou art a person on whom

we placed our hopes before this. Dost thou forbid

us to worship that which our fathers worshipped?

But we are certainly in doubt concerning the religion

to which thou dost invite us, as justly to be expected”

(K. S. 7). All this proved fruitless and finally a

terrible noise caused them to die (Koran).

Afterward the beauty of the “Friend” (Abra-

ham) was unveiled and the standard of Guidance

was hoisted. He invited the people of the earth

unto the light of righteousness. Although He dili-

gently admonished them, no fruit but jealousy and

heedlessness resulted. But those who were entirely

devoted to God soared with the wings of Assurance

unto the station which God hath exalted beyond all

comprehension. It is well known from the history

of His Holiness (Abraham) how He was sur-

rounded by enemies, until the fire of jealousy and

contradiction was kindled. After the story of the

“fire” (Koran), they expelled that Divine Lamp

from the city, as is recorded in all the books and

epistles.

Then His time passed and the turn of Moses came.

His Holiness appeared with the Rod of Command

and with the White Hand of Knowledge from the

Paran of Divine Love. He came with the Serpent

of Power and Eternal Majesty out of the Sinai of

Light into the court of Manifestation, summoning

all in the world to the Kingdom of Life and to the

fruits of the Tree of Faithfulness. The oppositions

made by Pharaoh and his people have been heard of.

Many stones of suspicion were cast upon that pure

Tree by unbelieving souls. Finally Pharaoh and his

people exerted themselves to extinguish that fire of

the Divine Tree with the water of denial and oppo-

sition; heedless that the fire of the Divine Wisdom

is never quenched by material water nor the lamp of

Supreme Power extinguished by contrary winds.

Nay rather, in such a case water produces conflagra-

tion and the wind insures preservation, were ye to

perceive with discerning sight and walk in the Good

Pleasure of God.

What a beautiful explanation was that given by a

believer of the family of Pharaoh, the story of which

the Lord of Might hath related to His beloved ones:

“A man who was a true believer of the family of

Pharaoh, and concealed his faith, said, Will ye put

a man to death, because he saith, God is my Lord?

Seeing he is come unto you with evident signs from

your Lord? If he be a liar, on him will the punish-

ment of falsehood alight; but if he speaketh the truth,

some of those judgments with which he threateneth

you will fall upon you; verily God doth not guide

him who is a transgressor or liar” (K. S. 40).

At length the matter reached such an extreme that

they martyred this same believer with the severest

torture. “Shall not the curse of God fall upon the

unjust?”

Now reflect a little upon these things, and as to the

cause of such differences: that when a true Mani-

festation appeared in the world from the Horizon

of the Placeless, such corruption, confusion, oppres-

sion and revolution would arise in all parts of the

world. All the Prophets during their appearance, an-

nounced to the people the coming of another Prophet

and recorded a sign for the subsequent Mani-

festation, as stated in the Books. Why, then, not-

withstanding the search and expectation of the people

for the Holy Manifestation and the mention of signs

in the Books, should such things occur in the world as

oppressing, antagonizing and persecuting the Proph-

ets and Chosen Ones during every age and cycle?

As it is written, “Whenever a Messenger cometh

unto you with that which your souls desire not, ye

proudly reject him; accusing some of imposture and

slaying others” (K. S. 2).

Now consider what was the reason of these deeds

and why they acted in this manner toward the Aspects

of the Beauty of the Glorious One. The same thing

which led to the contradiction and heedlessness of

the servants in those days causes the negligence of

these servants now. If we say that the divine proofs

were not perfect and complete and therefore caused

contradiction, this is pure anathema, because it is far

from the bounty of the Bounteous and remote from

the abundant Mercy to choose one soul from among

all the servants, for the guidance of His creatures,

without bestowing upon Him sufficient and perfect

proofs; at the same time punishing people for not

believing in Him. Nay, the generosity of the King

of Existence hath embraced all the contingent beings

through the appearance of the Manifestations of

Himself. His Abundance never ceases for a moment

and the showers of His Mercy from the clouds of

Providence are never restrained. Consequently these

things proceed only from limited souls who move in

the valley of pride and haughtiness and wander in

the deserts of remoteness; who follow their own sup-

positions and whatever they hear from their religious

doctors. Therefore they accomplish nothing but op-

position and seek no result but rejection.

It is evident to everyone endowed with percep-

tion, that had those servants during the appearance

of each Manifestation of the Sun of Truth, sanctified

and purified their eyes and hearts from whatever they

had seen, heard and conceived, they undoubtedly

would not have been deprived of the Divine Beauty

and withheld from the Sanctuary of Nearness and

Union with the Dawning-places of Holiness. As in

every age they compared the proof with knowledge

acquired from their religious doctors and found it to

be at variance with their limited understandings, these

unseemly actions proceeded from them in the world

of appearance. The religious doctors of every age

have been the cause of preventing the people from the

shore of the Sea of Oneness, for the reins of the peo-

ple were in their control. Some among them have

hindered the people by love of leadership and some

by lack of wisdom and knowledge. Thus every Proph-

et hath quaffed the cup of martyrdom and soared to

the loftiest horizon of Might, through the sentence

and sanction of the divines of the age. What op-

pressions have been inflicted by the leaders of the time

and divines of the age upon the Kings of Existence

and the Essences of Desire! Satisfied with these

limited and transient days, they were debarred from

the everlasting realm, their eyes deprived from wit-

nessing the lights of the beauty of the Beloved and

their ears from hearing the wonderful melodies of

the Nightingale of Desire. Therefore the condition

of the divines of every age is recorded in all the Heav-

enly Books; as it is said in the Koran: “O ye people of

the Book, why do ye reject the Signs of God, while

ye are the witnesses of them” (K. S. 3)? Also, “O

ye people of the Book, why do ye clothe truth with

vanity, and knowingly hide the truth” (K. S. 3)?

Also, in another place, “Say, O people of the Book,

why do ye bar the path of God” (K. S. 3)?

It is evident that the “people of the Book” who

barred mankind from the right path were the divines

of that age, whose names and records are contained

in all the writings and understood from most of the

verses and traditions, were ye to see with the eye of

God.

So gaze with Divine Insight into the horizons of

the Supreme Knowledge and into the souls of the per-

fect words of Eternity, that all the mysteries of the

spiritual Wisdom may appear without “veils of

glory” and become manifest from behind the cover-

ing of Favor and Bounty. The contradictions of peo-

ple and their controversies have resulted wholly from

their lack of knowledge and understanding. For ex-

ample, they could not comprehend and attain to the

truth of the explanations given by the beautiful Coun-

tenances of the True One concerning the signs of

the subsequent Manifestation. Thus they hoisted

the standard of corruption and lifted the banner of

sedition. It is evident that only the Eternal Temples

apprehend the interpretation of the words uttered by

the Doves of Eternity; and it is only the hearing of

the people of immortality which can detect the melo-

dies of the Nightingale of Reality. The Copts1 of

tyranny have no portion of the wine of the Septs2 of

justice; and the Pharaoh of unbelief will never view

the White Hand of Moses; as it is said: “None

knoweth the interpretation thereof except God and

those who are well grounded in knowledge” (K. S.

3). Notwithstanding this, they have sought inter-

pretation of the Book from the people of veils and

did not acquire knowledge from its fountain-head.

For instance, when the day of Moses had passed and

the lights of Jesus pervaded the world from the dawn

of Spirit, the Jews objected that the one who is prom-

ised in the Pentateuch must promote and fulfil the

laws of the Pentateuch, whereas this youth of Naza-

reth who calls himself the Messiah of God hath abol-

1 Unbelievers in the time of Moses. 2 Tribes of Israel.

ished the laws of divorce and of the Sabbath, which

are the greatest laws of Moses; and moreover the

signs of the Manifestation have not yet appeared.

Thus the Jews are still expecting the appearance re-

corded in the Pentateuch. How many of the Holy

Manifestations of Unity and Dawning-places of the

Light of Eternity have appeared since Moses in the

world of creation, while the Jews have been and are

still veiled by their satanic, egotistical veils and their

selfish erroneous opinions! They still await the time

when this fictitious temple will appear according to

their understanding of the given signs. Consequently

God hath punished them for their sin, stripped them

of the spirit of faith and caused them to suffer the

fire in the depths of hell on account of their igno-

rance of the texts recorded in the Pentateuch concern-

ing the signs of the subsequent Manifestation. Since

they did not understand the reality of these signs and

as such things did not outwardly appear, they were

therefore deprived of the beauty of Jesus, did not

attain to the Meeting of God and were of those who

await. Thus the nations by their adherence to simi-

lar inventions arising from improper notions, have

deprived themselves of the pure, clear and flowing

fountains.

In unfolding these mysteries. We have mentioned

some of the texts of the Prophets in wonderful har-

monies of Hijaz (Arabic) in former Tablets written

to one of the believers. In these pages We again

speak of them in cheerful melodies of Irak (Persian)

at thy request. Perchance this may guide those

athirst in the deserts of remoteness to the Sea of Near-

ness and those wandering in the wilderness of separa-

tion and abandonment to the Tents of Presence and

Union. Thus the clouds of error may be removed

and the world-illuminating Sun of Guidance dawn

from the horizon of the soul. We trust in God, seek-

ing His assistance. Perchance there may flow from

this pen that whereby the minds of the people will

be quickened until they arise from their beds of heed-

lessness and, through the permission of God, hear the

warble of the Nightingales of Paradise from the

Tree planted in the Rizwan of Unity by the Hands

of Power.

It hath been evident and clear to the possessors of

Knowledge that when the fire of the love of Jesus

burned the veils of Jewish limitations, and the au-

thority of His Holiness, even in the outward sense

was partially recognized, that Beauty of the Invisible

spoke of separation to some of His spiritual com-

panions and enkindled the fire of yearning, saying:

“I go and I come again.” And in another place he

said: “I go and another will come who will tell you all

that I have not told you and will finish all that I have

said.” These two statements are in reality one, were

ye to witness the Manifestations of Oneness with the

eye of God.

To one who views with ideal perception, the Book

of Jesus as well as His Cause were in fact confirmed

at the time of the “Seal of the prophets” (Moham-

med). In name, Mohammed said “I am Jesus,”

even ratifying the signs, records and Book of Jesus

as being from the presence of God. In this sense

there is neither any difference in them nor in their

Books, inasmuch as both have arisen by the com-

mand of God, speaking the praise of God. The

Books of both declared the ordinances of God. For

this reason Jesus said “I will go and come again.”

Even as the sun: If the sun of to-day says “I am

the sun of yesterday,” it is true; and yet if according

to daily sequence, it says “I am other than the sun

of yesterday,” this is also true. Likewise consider the

days: If it be said that all the days are the same,

it is correct and true; and if it be said that according

to name and designation they differ from each other,

this also is true as thou seest. For though they are

the same, yet in each one there is a name, quality and

designation which is different from the other. By

the same method and explanation, understand the

stations of separation, difference and oneness of the

Holy Manifestations, so that thou mayest compre-

hend the interpretations of the words of the Cre-

ator of the Names and Attributes, concerning separa-

tion and union. Thus wilt thou fully discover the

answer to thy question why that Eternal Beauty hath,

in various instances, called Himself by a different

name and title.

Afterward the companions and disciples of His

Holiness (Jesus) asked Him concerning the sign of

the Return and the Manifestation, and at what time

this sign shall appear. The same question was asked

that peerless Countenance upon several occasions, and

His Holiness in each instance mentioned a certain

sign, as recorded in the four Gospels.

This Oppressed One now speaks of one of these

instances, thus conferring the hidden benefits of the

Tree of Reward (lit. stored up tree) for the sake of

God, upon His servants; so that the mortal temples

may not be deprived of the immortal fruits and may

perchance attain to a sprinkling of the never-failing

rivers of the Lord of Glory, which are flowing in

Baghdad, “the abode of peace.” We ask neither

recompense nor reward. “We feed you for the sake

of God only, We desire no recompense from you nor

any thanks” (K. S. 76). This is a food whereby

brilliant souls and minds find eternal life and this is

that table of which it is spoken: “O our Lord, cause to

descend upon us food from Heaven” (K. S. 5)!

This food is never withheld from those who deserve

it and is never exhausted. It grows continually from

the Tree of Grace and descends from the Heavens

of Justice and Mercy. As it is said: “Dost thou not

see how God putteth forth a parable: a good word is

as a good tree whose root is firmly fixed in the earth

and whose branches reach unto Heaven; which bring-

eth forth its fruit in all seasons” (K. S. 14).

Alas that man should withhold himself from this

excellent gift and deprive himself of this eternal

bounty and perpetual life! Therefore let him appre-

ciate the value of this ideal food; perchance the dead

bodies may receive new life through the wonderful

favors of that Sun of Truth and faded souls may

develop into the incomparable Spirit. O my brother,

effort is needful while yet the days remain, in order

to taste the Cups of Eternity. The breeze of life

from the city of the Beloved will not blow continu-

ally; the rivers of explanation will not forever flow,

and the doors of the Rizwan will not always remain

open. The time will come when the Nightingales

of Paradise will fly from the holy garden to Divine

Nests; then thou wilt neither see the beauty of the

Rose nor hear the melody of the Nightingale!

Therefore while the Dove of Eternity is singing and

rejoicing, and the Divine Springtime is in splendor

and adornment, avail thyself of the opportunity and

deprive not the ear of the heart, of its melody. This

is the advice of this servant to your Honor and to the

beloved of God. Whosoever wisheth, let him ad-

vance and whosoever wisheth, let him deny; verily

God is independent of him and of that which he may

see and witness.

These are the melodies sung by Jesus the Son of

Mary with glorious notes in the Rizwan of the Gos-

pel, as to the signs of the subsequent Manifestation.

When they asked concerning these signs. He an-

swered them, according to the first book ascribed to

Matthew (xxiv. 29-31):

“Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give

her light, and the stars shall fall from heaven, and the

powers of the earth shall be shaken: and then shall

appear the sign of the Son of man in heaven: and

then shall all the tribes of the earth mourn, and they

shall see the Son of man coming in the clouds of

heaven with power and great glory. And he shall

send his angels with a great sound of a trumpet.”

The translation of this in Persian1 is that after the

distress and tribulation which shall surround all the

people, the sun shall be withheld from shining, that

is, be darkened, and the moon cease to give light, the

stars of heaven will descend upon earth and the pil-

lars of the earth will be shaken. At that time, the

signs of the Son of Man shall appear in Heaven, that

is, the Promised Beauty and Substance of Life shall

come from the Court of the Invisible to the visible

world. And He (Jesus) says: at that time, all

the multitudes who inhabit the earth shall lament and

bewail and the people shall see that Beauty of One-

ness coming from Heaven riding upon the cloud with

power, grandeur and a great gift, sending His angels

with the mighty sound of a trumpet. The same

statements are recorded in the other three Gospels

1 The passage is quoted by Baha’u’llah in Arabic and interpreted in Persian.

ascribed to Mark, Luke and John. As these have

been mentioned in detail in the Arabic Tablets, We

do not undertake to mention them here, but confine

ourselves to one of them. As the doctors of the Gos-

pel did not understand the meanings of these state-

ments and the purport deposited in these words, but

adhered to their literal sense, they were therefore

withheld from the river of the Mohammedic Bounty

and the cloud of Ahmadic1 Grace. The ignorant

ones of that community, relying upon their learned

men, were likewise prevented from beholding the

beauty of the King of Glory. For these mentioned

signs did not become manifest at the appearance of

the Ahmadic Sun. Finally that Essence of Life re-

turned to the eternal place of His Dominion. Cen-

turies passed and times rolled by. Another blow of

spiritual breath was breathed into the Divine Trum-

pet and dead souls came forth out of the tombs of

heedlessness and error into the land of guidance and

the place of favor. Still that community is expect-

ing the time when these signs shall appear and the

promised Temple (Christ) shall arise, that they may

assist Him, expend possessions in His way and sacri-

fice lives in His path. By similar suppositions, other

communities are kept afar from the Kawther of the

Significances of the Infinite Mercy of God and are

occupied with their own imagination. Besides this

passage, there is another statement in the Gospel:

1 “Ahmad” was one of the titles of Mohammed.

“Heaven and earth shall pass away but My words

shall not pass away.” The meaning of this in Per-

sian is that it is possible for the heaven and earth to

pass away and be destroyed, whereas “My words”

shall never pass away but shall always be fixed and

permanent among mankind. For this reason the peo-

ple of the Gospel say the decree of the Gospel shall

never be abolished and that whenever the promised

Face appears with all the signs, He must confirm

and establish the law enacted in the Gospel, so that no

other religion may remain in the world. To them this

is one of the confirmed and indisputable facts. They

believe that even should one appear with all the

promised signs and declare against the literal law

of the Gospel, they must not obey or accept him, nay

rather, they must scoff at him and charge him with

infidelity. This was witnessed when the Moham-

medic Sun appeared. Had they asked with all meek-

ness from the Appearances of Oneness in every Mani-

festation, the meanings of these words revealed in the

Books,—through the non-attainment unto which all

people are veiled from the Furthermost Destination

and the Sadrat-El-Muntaha,—they would have been

surely directed to the lights of the Sun of Guidance

and acquainted with the mysteries of Knowledge and

Wisdom.

Now this servant explains a sprinkling of the mean-

ings of these statements, so that the possessors of

perception and intuition may thereby comprehend all

the symbols of the Divine words and the allegorical

explanations of the Holy Manifestations; and thus

be not debarred on account of the (impressive)

majesty of the words, from the Sea of the Names and

Attributes and veiled from the Lamp of Unity which

is the place of the manifestation of The Essence.

As to the words—“Immediately after the tribula-

tion of those days”—this signifies the time when the

people become afflicted with hardship and distress.

This is when the traces of the Sun of Truth and the

fruits of the Tree of Knowledge and Wisdom dis-

appear from among mankind and the reins of the

people fall into the hands of the ignorant; when the

doors of Unity and Knowledge—the essential pur-

pose of the creation of man—are closed; when Knowl-

edge is changed into superstition and guidance into

adversity, just as it is witnessed in this day that the

reins of every party are in the hands of an ignorant

one who leads them in whatever way he desires.

Among them nothing remains of the Adored One but

a name and of the Desired One but the letter. To

such an extent have the winds of desire and self pre-

vailed, that they have extinguished the lights of rea-

son and conscience within the hearts. Although the

doors of the Divine Knowledge are opened by the

keys of the Supreme Power, and the essences of the be-

ing of things are enlightened and illumined through

the knowledge-light and holy bounties, to such an

extent that within everything a door of knowledge

is opened and within every atom traces of the sun

are visible, yet notwithstanding these knowledge

manifestations have pervaded the world, they

have considered the door of knowledge closed, and

the rains of mercy withheld. Holding fast to sup-

position, they are kept afar from the firm Strong

Handle of Knowledge. They seem to have intrinsic-

ally no desire for knowledge and its door, nor think

of its appearance. For in supposition and imagina-

tion they have found doors to bread, and in the ap-

pearance of the Manifestor of Knowledge they see

nothing except the sacrifice of life. So they naturally

flee from this and hold fast to the other. Although

they know the Divine Command is One, yet from

every direction a decree emanates and from every

place an order is brought forth. No two are found

who agree upon the same command, for they seek no

God but desire and follow no path but error. They

deem leadership the ultimate accomplishment of the

aim and account pride and haughtiness as final at-

tainment to the Beloved. They consider selfish de-

ceptions preferable to the Divine decrees. They have

turned aside from submission and resignation and are

occupied with plots and hypocrisies; preserving these

attitudes with all power and strength, lest a blemish

find access to their dignity or a flaw appear in their

honor. Should an eye be illumined by the collyrium

of Divine enlightenments, it would behold a number

of wild beasts preying upon the dead bodies of the

servants. What tribulations and distress could be

greater than these mentioned conditions? For if

one wishes to seek a truth or knowledge, he knows

not to whom to refer nor from whom to enquire, be-

cause opinions are different and paths are many. This

tribulation and distress is one of the signs of every

Manifestation, and unless it happens, the Sun of

Truth does not become manifest, because the morn

of the appearance of Guidance dawns after the night

of error. Therefore the traditions and records con-

tain all these statements, that infidelity will cover

the world, darkness prevail and similar things as

mentioned. For the sake of brevity this servant does

not undertake to mention the texts of these traditions,

as they are well known.

If the people understand this tribulation (lit. nar-

rowness) to mean that the earth should become con-

tracted, or other things which they have shaped in

their imagination, this will never be realized and they

will necessarily say that this condition hath not ap-

peared,—just as they have said and are still saying.

Briefly, by tribulation is meant the narrowness (diffi-

culty in attainment) of Divine Knowledges and un-

derstanding the Supreme Words. In the days of the

disappearance of the Sun and His mirrors,1 the serv-

ants fall into narrowness and hardship, knowing not

to whom they should turn; as hath been said.

1 A Prophet and His immediate successors; as Christ and His disciples, et. al.

Therefore We make known unto thee the in-

terpretation of the traditions and reveal unto

thee the mysteries of Wisdom, so that thou mayst

be informed of the purport and become of those

who have drunk from the cup of Knowledge and

Wisdom!

As to the words—“The sun shall be darkened and

the moon shall cease to give her light and the stars

shall fall from heaven:”—The purport of “sun”

and “moon” as mentioned in the words of the

Prophets is not confined to the phenomenal sun and

moon which are seen; nay rather, they have intended

for “sun” and “moon” manifold meanings. In

every instance they intend a certain meaning applica-

ble thereto. For example, one meaning of the “sun”

is the “Suns of Truth” which dawn from the Day-

spring of Pre-existence and transmit bounty to all the

contingent beings. These Suns of Truth are the Uni-

versal Manifestations of the Divinity in the world

of His Attributes and Names. As by the command

of the Real Adored One the development of material

things such as fruits, trees, colors, minerals and what-

ever exists in the phenomenal world is through the

assistance of the phenomenal sun, so the Trees of

Unity, the Fruits of Oneness, the Leaves of Abstrac-

tion, the Flowers of Knowledge and Assurance and

the Myrtles of Wisdom and Utterance appear

through the training of the Ideal Suns. Therefore

when these Suns arise, the world is renewed, the

rivers of Life flow, the seas of Beneficence move, the

clouds of Grace gather and the breezes of Bounty

blow upon the temples of beings. Through the heat

of these Divine Suns and Ideal Fires the heat of the

love of God is produced in the pillars of the world;

and through the favor of these abstracted Spirits the

immortal Spirit of Life is conferred upon the bodies

of the mortal dead.

The phenomenal sun is in reality a single sign of

the splendor of that Ideal Sun which hath neither

comparison, likeness, equal nor peer. All things are

supported through Its existence, are manifest through

Its bounty and will return to It. All things have

appeared from It and are restored to the treasuries

of Its command. All contingent beings originated

from It and revert to the depositories of Its order.

If in explanation and mentioning, these (Suns) are

only designated by some of the Names and Attributes,

as you have heard and hear, this is intended for the

understanding of weak and imperfect minds. Other-

wise they have been eternally sanctified from every

name and will be purified from every attribute. The

essences of names have no access to the court of their

holiness and subtleties of attributes have no approach

to the kingdom of their might. God is too glorified

for His Chosen Ones to be known except by their

own selves, or that His Friends should be described

by any other than their own beings. He is exalted

far above what the servants mention in description

of them and lofty above their comprehension of

them!

In the writings of the “Immaculate Ones”

(Imams), the word “Suns” is frequently applied to

those Abstracted Lights (Manifestations). One of

these applications is found in the prayer “Nudba”1—

“Where are the rising Suns? Where are the brilliant

Moons? Where are the shining Stars?” Therefore

it is shown that in the primary sense “sun,” “moon”

and “stars” signify the Prophets, the saints and

their companions, through the light of whose knowl-

edges the worlds of the visible and invisible are en-

lightened and illumined. In another sense, by “sun,”

“moon,” and “star” is intended the divines of the

former Dispensation at the time of the subsequent

Manifestation and in whose hands are the reins of

the religion of the people. If they are illumined by

the light of the subsequent Sun in His Manifestation,

they will be acceptable, radiant and shining; other-

wise they will be declared as darkened, even though

they are apparently guides. For all these states, in-

cluding belief and unbelief, guidance and error, hap-

piness and misery, light and darkness are dependent

upon the approval of that Ideal Sun of Divinity. If

in the Day of Judgment (Day of a new Manifesta-

tion), any one of these divines is declared faithful by

the Source of Wisdom, he can truly be regarded as

possessing knowledge, light and faith, and as having

1 “Lamentation.” Written by Ali.

attained the Good Pleasure of God. Otherwise igno-

rance, rejection, infidelity and injustice will be applied

to him.

It is evident to every perceiving one that as the

light of a star is effaced by the rising of the phe-

nomenal sun, so the sun of outward knowledge, wis-

dom and enlightenment is effaced and obscured by

the dawning of the Sun of Truth. The word “sun”

is applied to the divines on account of their loftiness,

distinction and renown. Such are the approved

divines of the age who are notable in countries and

recognized among the servants. If they become ex-

pressive of the Divine Sun, they are accounted as

“exalted suns”; otherwise they are suns of the

lowest abyss; as it is said: “The sun and the moon

will return to hell” (K. S. 55). Ye have undoubt-

edly heard the meaning of “sun” and “moon” as

recorded in this verse and there is no need to speak

of it. Whosoever is of the element of this “sun”

and “moon,” that is, who advances toward false-

hood and turns away from the Truth, hath appeared

from hell and will return to it.

Therefore O questioner, we must hold fast to the

Strong Handle, that perchance we may turn from

the night of error to the light of guidance, flee from

the shadow of negation and seek the shelter of affir-

mation, be delivered from the fire of the infernal abyss

and illumined by the light of the beauty of His High-

ness the Gracious. In this manner We bestow upon

you the fruits of the Tree of Knowledge, so that ye

may be of those who are enlivened in the Rizwan of

the Wisdom of God.

In another sense the words “sun,” “moon” and

“stars” are applied to the ordinances and instruc-

tions enacted in every religion. Such are prayer and

fasting, which since the disappearance of the beauty

of Mohammed are greater and stronger than all the

ordinances in the law of the Koran. This point is

indicated by the records and traditions, and on ac-

count of its familiarity, mention of it is unnecessary.

Nay in every age the command of Prayer hath been

established and observed. It is recorded by the

Lights (Imams) risen from the Sun of Mohammed

that in every cycle the command of Prayer hath de-

scended to the Prophets, although in each Dispensa-

tion it was particularized by a different form and new

ceremonies, according to the requirements of the time.

As in every subsequent Manifestation the established,

shining, clear and fixed ceremonies, customs and in-

structions of the preceding Manifestation are abol-

ished, they symbolically mentioned them by the names

“sun” and “moon.” “That He might prove you

and see which of you would excel in good works”

(K. S. 67).

The words “sun” and “moon” in the traditions

are also applied to prayer and fasting, as it is said:

“Fasting is radiance (sun) and prayer is light.” One

day We were seated in a certain place, when a well-

known divine entered and incidentally mentioned this

tradition, saying: “Since fasting causes heat in the

system, it is therefore interpreted brilliancy which is

‘sun’; and as the prayer of night produces cold, it is

interpreted light which is ‘moon.’” We realized that

the needy one had not enjoyed a single drop of the

sea of Significances nor attained a single spark of the

fire of the Sadrat of Divine Wisdom. After a time,

We declared in the most courteous way: “All your

Eminence said regarding the meaning of this tradi-

tion is upon the tongues and lips of the people,

but perhaps by it another meaning is also intended.”

Then he asked for explanation and it was said:

“The Seal of the Prophets, the Master of the

Chosen Ones hath likened the religion of the Koran

to Heaven because of its exaltation, loftiness and

greatness, and because it embraces all Religions. As in

the phenomenal heaven two great and mighty pillars

are fixed which are the luminaries called sun and

moon, so likewise two orbs are ordained in the

Heaven of Religion, which are fasting and prayer.

“Islam is Heaven; fasting is its sun and prayer is its

moon.”

Briefly; this is the purpose of the symbolisms in

the words of the Divine Manifestations. Conse-

quently the application of these meanings to “sun”

and “moon” in the mentioned instances is confirmed

and demonstrated through revealed verses and re-

corded traditions. Therefore by the “darkness of

the sun and moon” and the “falling of stars” is

intended the aberration of the divines and the aboli-

tion of the ordinances established in a religion, of

which the Manifestation of a Dispensation speaks

through these symbols. Only the righteous have a

portion of this cup and only the just partake thereof.

“Verily the just shall drink of a cup mixed with

cafur”1 (K. S. 76).

It is certain that during every subsequent Mani-

festation, the “sun” of the teachings, ordinances,

commands and prohibitions established in the pre-

ceding Manifestation,—the “sun” and “moon” of

teachings and command under which the people of

that age are enlightened and guided,—become dark-

ened, that is their influence and efficiency vanish.

Now consider, had the people of the Gospel under-

stood the purpose of “sun” and “moon” or in-

quired concerning it from the Manifestor of Divine

Knowledge, without contradiction or obstinacy, the

meanings thereof would have necessarily become

clear and they would not have been confined in the

darkness of egotism and desire. Yea, since they did

not acquire the knowledge from its mine and source,

they perished in the fatal valley of unbelief and error,

and are not yet aware that all the signs appeared and

the promised Sun dawned from the horizon of Mani-

festation, while the sun and moon of former knowl-

edges, ordinances and teachings were darkened and

disappeared.

1 Camphor, a fountain in Paradise.

Now step into the path of indubitable Truth with

the eye of positive Knowledge and the wings of

actual Certainty. “Say, God sent it down, then

leave them to amuse themselves with their vain dis-

course” (K. S. 6). Thus thou mayest be accounted

of those companions of whom it is said: “As for

those who say Our Lord is God and who act stead-

fastly; the Angels shall descend unto them” (K. S.

41). Then shalt thou witness all these mysteries with

thine own eye.

O my brother, take the step of the Soul, that thou

mayest in a moment traverse the distant valleys of

separation and remoteness, enter the Rizwan of

Union and Nearness and in a breath attain to the

Divine Souls. These stages can never be travelled

nor the destination reached by the step of the body.

Peace be upon those who follow the Truth in truth

and stand in the path of Command upon the shore of

Knowledge in the Name of God. This is the mean-

ing of the blessed verse: “I swear by the Lord of

the Easts and the Wests” (K. S. 70), for there is a

place of dawning and a place of setting for every

one of these mentioned Suns. As the doctors of com-

mentary were not informed of the real meaning of

these Suns, they failed to interpret this verse. Some

asserted that as the sun rises every day from a point

different from that of the preceding day, therefore

He hath mentioned (“easts and wests”) in the plu-

ral. Others have written that the four seasons are in-

tended, as at every season the sun rises from a cer-

tain place and sets in another, so “easts” and

“wests” are spoken of. This is the degree of the

knowledge of the servants and yet what ignorances

and defects they ascribe to the Essences of Knowl-

edge and the Subtleties of Wisdom.

In like manner through these clear, firm, well-

founded and direct explanations understand the

“cleaving of Heaven” which is one of the signs of

the Hour of Resurrection: As it is said: “When

the Heaven shall be cloven asunder” (K. S. 82).

By this is meant the Heaven of Religions elevated

during every Dispensation and cloven asunder in

every subsequent Manifestation, that is, abolished and

annulled. I swear by God that to one who carefully

considers, the cleaving asunder of this Heaven is

greater than the cleaving of the phenomenal heaven.

Reflect a little; a long-established religion, under

which all have grown and developed; by the shining

ordinances of which they have been trained for long

periods; hearing nothing from their fathers and an-

cestors except its mention, so that the eyes see only

the effectiveness of its commands and ears hear only

its ordinances; then afterward one appearing, sev-

ering and separating all these through Divine power

and strength, nay rather, abolishing them. Consider

whether this is of greater importance than that which

these worthless creatures have imagined concerning

the cleaving of heaven. Moreover, consider the

difficulties and afflictions of these Countenances in

executing the laws of God in face of all in the earth,

without a worldly helper or assister. Notwithstand-

ing the persecutions inflicted upon these pure, high

and blessed Beings, they endure with the utmost

power and suffer with infinite strength.

In like manner understand the meaning of the

“changing of the earth.” Upon whatever hearts the

clouds of mercy of that Heaven poured down the

shower of beneficence, the earth of those hearts was

changed into the earth of Knowledge and Wisdom.

What Myrtles of Unity have grown in the gardens

of these hearts and what Anemones of Realities of

Knowledge and Wisdom bloom from these shining

breasts! If the earth of these hearts is not changed,

how is it that men not instructed in one letter, without

seeing a teacher or entering a school, speak words

and knowledges which no one can apprehend? They

seem to have been moulded from the clay of Eternal

Knowledge and kneaded with the water of Intuitive

Wisdom. Therefore it is said, “Knowledge is a light

which God sheds in whatsoever heart He willeth.”

It is this kind of Knowledge which is praiseworthy;

not the limited learnings produced by veiled and ob-

scured imaginations, which men often steal from each

other, then glory over their fellow-creatures.

O that the breasts of the servants might be purified

and sanctified from the traces of these limitations and

dark words, that they may perchance attain to the

splendor of the lights of the Sun of Knowledge and

Significances and to the essences of the mysteries of

Intuitive Wisdom!

Consider, if these barren soils of being had not

been transformed, how could the mysteries of Unity

and the essences of Divinity have appeared and be-

come visible in them? Therefore it is said in the

Koran: “In that day, the earth shall be changed

into another earth” (K. S. 14).

Even the material earth is also changed through

the breezes of the generosity of that King of Exist-

ence, were ye to reflect upon the mysteries of Mani-

festation!

Comprehend the meaning of the verse: “Since the

whole earth shall be but His handful in the Day of

Resurrection and the Heavens (shall be) rolled to-

gether in His right Hand. Praise be unto Him and

far may He be exalted above the (idols) which they

associate (with Him)” (K. S. 39). The purport of

this verse is that the whole earth is grasped in His

Hand in the Day of Judgment and the Heaven is

enfolded in His Right Hand.

Now justice is needed! If the purpose be that

which the people understand, what good will result

from it? Moreover it is certain that a hand visible

to the material sight, accomplishing these things,

could not be ascribed to The Essence; nay rather, to

acknowledge such a thing is pure infidelity and sheer

falsehood. If it be said that it is His Manifestations

who are employed in this matter in the Day of Judg-

ment, this is also very improbable and useless. Nay,

by the “earth” is meant the earth of knowledge and

wisdom; and by “heavens,” the Heavens of Reli-

gions. Consider how He hath controlled the for-

merly expanded earth of knowledge and wisdom by

the grasp of Power and Authority, and hath spread

a new and incomparable earth in the hearts of the

servants, causing new myrtles, wonderful flowers

and lofty trees to spring up within their shining

breasts.

In like manner consider how the Heavens of the

formerly established Religions are rolled together in

the Right Hand of Power, the Heaven of the Beyan

is hoisted aloft by the command of God and adorned

with the sun, moon and stars of wonderful and new

commandments!

These are the mysteries of the words which are

clearly unfolded and unveiled that thou mayest com-

prehend the Morn of Significances and extinguish

the lamp of superstition, fancy, doubt and suspicion

through the power of reliance and severance, and

light the new lamp of Knowledge and Assurance in

the recess of mind and heart.

The purpose of these allegorical words and enig-

matic references which emanate from the Command-

Sources is to test the servants as mentioned, so that

the soil of excellent and shining hearts may be dis-

tinguished from barren and mortal soils. This has

always been the Divine Law among the servants, as

revealed in the Books.

Likewise consider the verse of “Kiblah.”1 After

the Hegira of the Sun of Mohammedic Prophethood

from the Day-spring of Bat’ha (Mecca) to Yathrib

(Medina), He (Mohammed) turned toward Jeru-

salem at the time of prayer, until the Jews spake some

unseemly words which are not fit to be mentioned in

this place and will lead to prolongation. To be brief,

Mohammed greatly distressed, was gazing toward

the sky with the eye of reflection and perplexity.

Then Gabriel descended and chanted the following

verse: “We have seen thee turn thy face toward

heaven, but we will cause thee to turn thyself toward

a Kiblah which will please thee” (K. S. 2). Another

day he was engaged in the mid-day prayer with a num-

ber of his followers. They had performed the first

two rak’ats (prostrations), when Gabriel descended

and said: “Turn therefore thy face toward the

Sacred Mosque (at Mecca)” (K. S. 2). During

the prayer, His Holiness, turning away from Jeru-

salem, faced Ca’aba. Instantly such an agitation and

excitement arose among the companions that a

number of them discontinued the prayer and left

Him.

This test was only for the trial of the servants;

otherwise that Ideal King need not have changed the

Kiblah but would have appointed Jerusalem even

1 The direction toward which the face must be turned when praying.

in that age, without stripping it of this robe of ac-

ceptance. For the command of the Kiblah was

not changed at the time of most of the Prophets ap-

pointed after Moses, such as David, Jesus and other

great Prophets who came in the interval between

them. All these Messengers, on the part of the Lord

of the creatures, commanded people to turn toward

that direction. Moreover all lands bear the same

relation to that Ideal King, except that land which

He selects for some especial thing at the appearance

of His Manifestations. As it is said: “Unto God be-

longeth the east and the west, therefore whithersoever

you turn yourselves to pray, there is the Face of

God” (K. S. 2). Notwithstanding the verity of

these facts, why was it changed, causing complaint

and lamentation among the servants and excitement

and agitation among the companions? Yea, such

things which cause dread to people, only happen that

all may be tested by the touchstone of God and that

the truthful may be separated and distinguished from

the untruthful. Therefore after the dissension of

the people. He said: “We appointed the Kiblah

toward which thou didst formerly pray, only that We

might know him who followeth the Messenger from

him who turneth on his heel” (K. S. 2). The pur-

port of this verse is that He changed and abolished

the Kiblah which was Jerusalem, to see who would

follow Him and who would turn upon his heel, that is,

would disobey, reject and discontinue the prayer and

run away “like timorous asses fleeing from a lion”

(K. S. 74).

Were ye to reflect a little, ye would find doors of

significances and explanations opened in this subject

and statement, and behold all the knowledge and the

mysteries thereof without veils. These things are

only for the purpose of training and delivering the

souls from the cage of self and desire, for that Ideal

King in Himself hath forever been independent of

the knowing of the beings, and in His Identity will

ever be exalted above the adoration of contingent

things. A single breeze of His Affluence honors all

the world with the robes of wealth, and a mere drop

of the sea of His Generosity favors all the existence

with Eternal Life. But as the purpose is to distin-

guish between truth and falsehood, sun and shadow,

therefore at every instant tests sent from the presence

of the Lord of Might pour down like copious rain.

Were people to ponder a little over the former Proph-

ets and their manifestation, the matter would become

so easy to them that they will not be veiled by reason

of deeds and words which are contrary to their ego-

tism and desire. They will burn every veil with the

fire of the Sadrat of Knowledge and rest upon the

throne of quiescence and composure. For example,

Moses the Son of Amran, one of the great Prophets

and the possessor of a Book, one day in the earlier

part of His Dispensation, before His Mission, was

passing through the market. Two men were striving

with each other, one of whom begged help from

Moses. His Holiness assisting him, killed his op-

ponent, as recorded in the Book. To speak of this

in detail would delay and defer our subject. This

report was published throughout the city and fear

fell upon His Holiness, according to the text of the

Book. Finally He received the message: “O

Moses, verily, the magistrates are deliberating con-

cerning thee, to put thee to death” (K. S. 28); where-

upon He left the city and remained in the service of

Shoeb (Jeth-ro) in Midian. Upon His return He

arrived at the “Blessed Valley”—the wilderness of

Sinai—where He witnessed the manifested Light of

the King of Unity from the Tree “which is neither of

the east nor of the west” (Koran). He heard the

soul-cheering Spiritual Voice from the enkindled Fire

of Divinity and was appointed to guide the Pharaohic

souls; to deliver the people from the valley of ego-

tism and desire and lead them to the heart-rejoicing

plains of spirit and guidance; to conduct all in the

creation from the perplexity of remoteness to the

abode of the Peace of Nearness, through the Salsabile

of Severance. When He entered the house of Pha-

raoh and delivered that for which He was appointed,

Pharaoh loosed his tongue in abuse, saying: “Art thou

not he who committed murder and became an infidel?”

This was spoken by the Lord of Glory as having been

said by Pharaoh to Moses: “Yet hast thou done

thy deed which thou hast done and thou art a faithless

person. He said: I did it indeed and I was one of

those who erred: wherefore I fled from you because

I feared you: but my Lord hath bestowed command

upon me and hath appointed me one of His Mes-

sengers” (K. S. 26).

Reflect upon the tests of God and upon the won-

ders of His trials; how He chose from among His

servants and appointed to the greatest guidance a

man known to be a murderer and who himself con-

fessed his injustice, as recorded in the verse; a man

evidently brought up for thirty years or less in the

house of Pharaoh and supported by his food and

nourishment! This notwithstanding that Mighty

King (God) had the power to prevent Moses from

committing murder, so that he should not be known

by this name among the servants, causing dismay in

hearts and avoidance by people.

Likewise consider the case of Mary—how that

excellent countenance longed for death in her per-

plexity, because of the importance of the matter. For

it is shown in the blessed verse that after the birth of

Jesus, Mary lamented with these words upon her

lips: “Would that I had died before this and had

become a thing forgotten and lost in oblivion” (K.

S. 19). I swear by God that hearts are melted and

souls quiver when hearing these words. This agita-

tion and grief was caused by the reproach of enemies

and the censure of the people of unbelief and inso-

lence. Now reflect; what answer could Mary give to

the people? How could it be explained to them that

a child whose father was unknown, was of the Holy

Ghost? So this chaste one of eternity took her child

and returned to her house. When the eye of the

multitude fell upon her, they said: “O sister of

Aaron, your father was not a bad man and your

mother was not unchaste” (K. S. 19).

Consider this mighty test and most great trial.

Notwithstanding all this, God conferred Prophethood

upon that Essence of Spirit (Jesus) who was known

among people as fatherless, and appointed Him His

proof to all in the heavens and earth.

Behold how the King of Creation causes the affairs

of the Manifestations to appear contrary to the wish

and desire of the servants. When thou art acquainted

with these essences of mysteries thou wilt be informed

of the purpose of that Beloved One and discover the

words and deeds of that powerful King to be alike;

so that whatever is manifest in His deeds is evident

in His words, and whatever is seen in His words shows

forth in His deeds. Consequently these deeds and

words are outwardly a punishment for the evil-doers,

while inwardly a mercy for the just. To one who

perceives with the eye of the heart, the words revealed

from the Heaven of Will are as one with the actions

proceeding from the Kingdom of Power; and are

understood to be the same. This hath already been

mentioned.

Now, O my brother, if such things should happen

or such events take place in this age, consider what

the people would do! I swear by the Educator of

Existence and the Revealer of Words that they will

at once declare (those concerned) infidels and con-

demn to death. Should a hundred thousand cries

be raised, it would not enter a single ear that a father-

less one had been appointed to Prophethood or a

murderer had given utterance to “verily I am God,”

from the Tree of Fire. Where would they listen to

one who announced that a Jesus had appeared

through the breath of the Holy Spirit or that a Moses

had been appointed by the Irresistible Command?

If the eye of Justice be opened, it will be seen from

all these explanations that similar happenings and

their consequences are evident in this day. Although

such conditions have not appeared during this Mani-

festation, yet people clinging to the imaginations of

rejected souls have made charges and inflicted calami-

ties the like of which hath never appeared in the world

of creation.

God is Great! When explanation reached this

point, spiritual fragrance wafted from the Dawn of

Sublimity and the breeze of morning blew from the

City of the Sheba of Eternity. Its breath conferred

fresh glad tidings upon the soul and an immeasurable

expansion upon the spirit! It spread a new carpet

and brought precious and innumerable gifts from that

Traceless Beloved for whose lovely stature the robe

of mention is short and for whose shining figure the

mantle of explanation is inadequate. It unfolds the

allegory of meanings without word and reveals the

mysteries of explanation without tongue. It teaches

lamentation and mourning to the nightingales of the

foliage of separation and absence; instructs them in

the rule and ceremony of love and loving, and in the

mystery of heart-surrender. It imparts the mode of

ravishment and charm to the wonderful flowers of

the Rizwan of Nearness and Union, confers the mys-

teries of truths upon the anemones of the garden of

love and deposits its minute allegories and their sub-

tleties in the breasts of the lovers. It hath shown such

favor at this hour that the Holy Spirit envies greatly.

It hath given to a drop the waves of a sea and en-

dowed a mote with the splendor of a sun. Bounties

have reached such a measure that the beetle seeks to

attain the musk-sac and the bat hath chosen residence

in the face of sunshine. It hath raised the dead from

the graves of the body through the breath of life;

seated the ignorant in the high station of knowledge

and established the unjust upon the summit of justice.

The world of existence is impregnated with all

these favors, awaiting the time when the trace of this

invisible Providence shall appear in the earth, lead

the exhausted athirst to the clear Kawther of the Be-

loved and enable wanderers in the wilderness of re-

moteness and death to reach the Tent of Nearness

and Life of the Beloved. Who will sow these seeds

of holiness in the ground of the heart? And in the

garden of whose soul will the anemones of Invisible

Realities bloom? In a word; the Sadrat of Love in

the Sinai of Love is too intensely enkindled to be

quenched and exhausted by waters of explanation.

Seas fail to allay the thirst of this fish, and this bird of

fire can only abide in the fire of the face of the Be-

loved. Therefore O brother, light the lamp of Spirit

with the oil of Wisdom in the recess of the heart and

protect it by the glass of Knowledge, that the breath

of polytheistic souls may not extinguish it nor prevent

its shining.

Thus have We illumined the Horizon of the

Heaven of Utterance with the lights of the Suns of

Knowledge and Wisdom, so thy heart may thereby

be tranquillized and thou mayst become of those who

soar upon the wings of assurance in the sky of the

love of their Lord the Merciful!

As to the words—“Then shall appear the sign

of the Son of Man in heaven”—He says that after

the eclipse of the Sun of Divine Knowledge and the

falling of the stars of the established ordinances,—

after the darkening of the Moon of Knowledge—

which is the Educator of the servants,—and disap-

pearance of the landmarks of guidance and pros-

perity,—after the morn of faithfulness and peace is

obscured, then shall the sign of the Son of Man ap-

pear in heaven. By “heaven” is meant the phe-

nomenal heaven. For preceding the appearance of

that firmament of the Heavens of Justice and the

floating of the Ark of Guidance upon the Sea of

Grandeur, a star becomes visible in the sky, which

announces the manifestation of that “Most Great

Orb” to the people of the heavens. Likewise a star

appears in the Heaven of Significance, which an-

nounces that “Most upright and precious Dawn” to

the people of the earth. These two signs have ap-

peared in both the outward heaven and inward heaven

preceding the Manifestation of every Prophet, as

hath been heard. One was the “Friend of the Merci-

ful” (Abraham). Before the appearance of His

Holiness, Nimrod had a dream and summoned the

soothsayers. They warned him of the rise of a star

in the sky. Likewise a man appeared in the earth

who announced the Manifestation of His Holiness

Abraham the Prophet.

After Him, was the story of the “Interlocutor of

God” (Moses). The soothsayers of that period

warned Pharaoh that a star had risen in the sky, indi-

cating the birth of a child in whose hand was his

destiny and that of his people. Also a wise man ap-

peared, who in the evenings consoled and assured

the children of Israel, announcing good tidings to

them, as recorded in the books. If the details of these

matters be mentioned, this treatise would become a

volume. Moreover We do not wish to cite stories

of past occurrences. God testifies that even this ex-

planation is only through great love for your Honor,

so that perchance a multitude of the needy ones of

earth may arrive at the haven of wealth, a number

of ignorant ones may reach the sea of Knowledge, and

the athirst for enlightenment may attain to the Sal-

sabile of Wisdom. Otherwise this servant deems en-

gaging in these subjects a great iniquity and accounts

it a weighty transgression.

When the Manifestation of Jesus drew nigh, some

of the Magi who were aware of the appearance of the

star of Jesus in Heaven, followed the trace thereof

until they entered the city which was the imperial

residence of Herod,—for in those days the rule

of those countries was under his control,—saying:

“Where is he who was born King of the Jews? For

we have seen his star in the east and are come to wor-

ship him.” After making enquiries, they learned

that the child was born in Bethlehem of Judea. This

was the sign in the outward heaven.

As to the sign in the inward heaven, that is in the

Heaven of Knowledge and Significances;—this was

the appearance of John the son of Zachariah, who an-

nounced the Manifestation of His Holiness (Jesus)

to the people; as it is said: “Verily God announceth

to thee, John, who shall acknowledge the Word which

Cometh from God; an honorable person and one of

the righteous” (K. S. 3). By the “Word” is meant

His Holiness Jesus, the announcer of whose Mani-

festation was John. It is also recorded in heavenly

tablets: “Johanna was preaching in the wilderness

of Judea, saying ‘repent, for the Kingdom of Heaven

is at hand.’” (Matt.) By Johanna is meant John.

Likewise before the appearance of the beauty of

Mohammed, the signs in the outward heaven became

manifest and the inward signs were four men who

successively announced to the people the Manifesta-

tion of that Divine Sun upon earth. Rouz-bih sur-

named Salman was favored with the honor of serving

them. When the time of death came to one, he sent

Rouz-bih to the other, until the turn of the fourth

arrived. He, at the time of death said: “O Rouz-

bih, after enshrouding and burying me, go thou to

Hijaz where the Mohammedic Sun will rise. To

thee be glad tidings of the meeting of His Holiness!”

As to this wonderful and impregnable Cause, most

of the astronomers announced the appearance of the

star in the phenomenal heaven. Likewise the two

brilliant lights—Ahmad and Kazim (may God sanc-

tify their dust)—appeared in the earth.

Consequently it is shown by these expressions that

before the coming of each one of the Mirrors of

Unity, the signs of that Manifestation appear in the

outward heaven as well as in the inward Heaven

which is the station of the Sun of Knowledge, the

Moon of Wisdom and the Stars of Significances

and Utterance. It is the appearance of a perfect

man before every Manifestation to train and prepare

the servants for the meeting of that Sun of Divinity

and Moon of Unity.

As to His words: “And then shall all the tribes

of the earth mourn and they shall see the Son of Man

coming in the clouds of heaven with power and great

glory” (Matt. 24-30)—The purport of this saying

is that at that time the people will lament because of

the absence of the Sun of Divine Beauty, the Moon of

Knowledge and the Stars of Intuitive Wisdom; then

it will be witnessed that the Face of the Promised

One and the Beauty of the Adored One will descend

from heaven riding upon a cloud; that is that Divine

Beauty will appear from the Heavens of the Supreme

Will, in the human temple. The purpose of

“heaven” is none other than to denote the exalta-

tion and loftiness which is the station of the appear-

ance of those Day-springs of Holiness and Dawning-

places of Pre-existence. Although these Ancient Be-

ings outwardly appear from the wombs of mothers,

yet in reality they descend from the Heavens of Com-

mand; and although they dwell upon the earth, yet

they recline upon the couch of Significances; and while

walking among the servants, they soar in the skies of

Nearness. They journey in the land of Spirit without

the motion of foot and fly upward to the summit of

Oneness without wing. In every breath they traverse

the world of creation east and west, and in every mo-

ment pass through the kingdom of the Seen and Un-

seen. They are established upon the throne of “no

employment keepeth Him from doing many things

(at the same time),” and they are seated upon the

chair of “every day (is) He employed in (some

new) work” (K. S. 55). They are sent forth from

the loftiness of the power of the King of Pre-exist-

ence and from the exaltation of the Will of the Most

Great Ruler. Therefore He says He shall “descend

from heaven.”

The word “heaven” is used in many senses in the

utterances of the Suns of Significances; such as the

“heaven of Command,” the “heaven of Will,” the

“heaven of Desire,” the “heaven of Knowledge,”

the “heaven of Assurance,” the “heaven of Explana-

tion,” the “heaven of Epiphany,” the “heaven of

Concealment,” etc. In every instance He intends for

the word “heaven” a meaning which can only be

comprehended by those who have knowledge of the

mysteries of Oneness and have quaffed from the chal-

ices of Eternity. For example, it is said “Your sus-

tenance is in the heaven, and also that which ye are

promised” (K. S. 51), although sustenance grows

up from the earth. Likewise, “the names come down

from heaven,” although they proceed from the tongue

of the servants. Shouldst thou make the mirror of

heart pure and clear from the dust of prejudice, thou

wilt comprehend all the symbols in the sayings of the

perfect Word of Divinity in every Manifestation and

be informed of the mysteries of Knowledge. But

unless thou destroyest with the fire of Severance the

veils of learning which are conventional among the

servants, thou wilt not attain to the brilliant morn of

the Ideal Knowledge.

Knowledge is divided into two kinds:—Divine

Knowledge and Satanic knowledge. One appears

from the inspirations of the Ideal King; the other

emanates from the imaginations of darkened souls.

The teacher of one is the Exalted God and the teacher

of the other is sensual suggestion. The explanation

of one is “fear God and God will teach you,” and

the definition of the other is “knowledge is the great-

est veil.” The fruits of one tree are patience, long-

ing, wisdom and love, and the fruits of the other are

pride, vain-glory and conceit. No scent of these ob-

scure learnings, the darkness of which hath encom-

passed all regions, is inhaled from what the Masters

of Utterance have explained concerning the meaning

of Knowledge. The only fruit of this tree is injustice

and iniquity, and it yields no crop but malice and

hatred. Its fruit is deadly poison and its shadow is

a destructive fire. How excellent is the saying, “cling

to the hems of passion, cast off modesty, abandon the

pathway of the devotees though they may be illus-

trious.”

Consequently the breast must be purified from all

that hath been heard and the heart sanctified from all

attachments, so that it may become a recipient of the

invisible inspiration and a treasury of the mysteries

of Supreme Knowledges. Therefore it is said—“The

traveller in the White Path and in the Red Support

shall never reach his homestead unless he is empty-

handed from all that is possessed by the people.” This

is the condition of the traveller; duly reflect and medi-

tate, that thou mayest be informed of the purpose of

the Book, without veil. To resume: We are kept

afar from the subject, yet all mention is concerning

the subject; and We swear by God that notwithstand-

ing Our desire to abridge and be brief. We find that

the reins of the pen slip from the hand. Yet how

countless are the pearls still unpierced in the shell of

heart and how many are the houris of significances

concealed in the chambers of Wisdom, which no one

hath ever touched!—“which neither man nor genii

has defiled” (K. S. 55). Notwithstanding all these

explanations, it seems as if not one letter of the pur-

pose hath been mentioned and no sign of the object

hath been explained. When will an intimate one be

found to don the garb of pilgrimage to the sacred

precinct of the Friend and attain to the Ca’aba of the

Desired one? to hear and discover the mysteries of

explanation without ear or tongue?

The meaning of “heaven” in the revealed verse

is known and understood through these clear, sound

and evident explanations. As to the saying that He

will descend in a cloud:—By “cloud” is meant things

contrary to the egotism and desire of men, as men-

tioned in the formerly quoted verse—“Ye there-

fore, whenever a Messenger cometh unto you with

that which your souls desire not, proudly reject him

and accuse some of imposture and slay others” (K.

S. 2). Such (clouds), for instance, are the changing

of ordinances, substitution of laws, removal of cus-

tomary rules and ceremonies, and pre-eminence of

those who become believers among the common peo-

ple over the learned who deny. Likewise is the ap-

pearance of that Eternal Beauty according to human

limitations, such as eating, drinking, poverty, riches,

glory, abasement, sleeping, waking and similar things

which cause people to doubt and which hinder them.

All such veils are interpreted as “clouds.”

These are the clouds whereby the heavens of the

knowledge and wisdom of all in the earth are rent

and cloven, as it is said: “On that Day the heaven

shall be cloven asunder by the clouds” (K. S. 25).

As clouds prevent the eyes of men from viewing

the phenomenal sun, so the above conditions hinder

the people from apprehending that Ideal Sun. It is

mentioned in the Book and attributed to the tongue

of the unbelievers thus—“And they say what kind

of a messenger is this? he eateth food and walketh

in the streets (as we do); unless an angel be sent down

to him and become a (fellow-) preacher with him”

(K. S. 25). As those Temples of Holiness were

subject to outward indigence and adversity and also

to natural and bodily necessities, such as hunger,

diseases and incidental happenings, the people would

become bewildered in saharas of doubt and suspicion

and in deserts of imagination and perplexity, (wonder-

ing) how could one come from God, claim predomi-

nance over all in the earth and ascribe to Himself

the motive of the creation of beings—as He hath

said,—“Were it not for thee, I would not have cre-

ated the firmaments,”1—and yet be afflicted by such

trifling matters. For it is heard how every Prophet

and his companions suffered adversities such as indi-

gence, diseases and contempt; how the heads of their

followers were sent as presents in the cities; how they

were prevented from that whereunto they were com-

manded, and each of them suffered by the hand of

the enemies of religion, to such an extent that the

latter inflicted upon them whatever they desired.

It is evident that the changes and alterations ef-

fected during every Manifestation are the dark cloud

which prevents the eye of the servants’ knowledge

from knowing that Divine Sun which shines forth

from the Day-spring of Deity. When the servants

who have continued for years to imitate the religion

of their ancestors and who have been brought up in

its established ceremonies and customs, suddenly find

one who hath been among them, their equal in all the

human limitations, abolishing those religious ordi-

nances in which they have been trained for successive

centuries and the contradictor and denier of which

they consider as infidel, impious and profligate,—

such circumstances naturally constitute a veil and

cloud for those whose hearts have not tasted the Sal-

sabile of Severance nor drunk from the Kawther of

Knowledge. As soon as they hear these things, they

1 Tradition, citing the words of God to Mohammed.

become so veiled from the comprehension of that

Sun, that they declare Him as infidel and condemn

Him to death, without appeal. This hath been wit-

nessed since the earliest centuries and is also seen in

this time. Therefore an effort should be made that

through the Invisible Assistance we may not be pre-

vented by similar dark veils and the cloud of Divine

tests from beholding that shining Beauty; that we

may know Him in Himself, and if we seek any proof,

we may be satisfied with one evidence and argument,

in order that we may attain to the fountain of the

Infinite Bounty before which all bounties are ac-

counted as nothing; and not to oppose Him every

day by an imagination nor by clinging to a fancy.

Praise be to God! Although these things have

been formerly announced with wonderful symbols and

references, so that all the people might know and not

be deprived of the Ocean of Oceans of Bounties in

this day, yet the matter hath happened as witnessed.

Similar texts are also revealed in the Koran saying

—“Do (the infidels) expect less than that God

should come down to them overshadowed with clouds,

and the angels also” (K. S. 2)? Some of the out-

wardly learned have considered this verse to be a

sign of an imaginary resurrection day which they

have understood, although the same statement is re-

corded in most of the Heavenly Books and is spoken

of in all passages in connection with the signs of the

subsequent Manifestation, as formerly mentioned.

Likewise it is said—“The day (whereon) the heaven

shall produce a visible smoke which shall cover man-

kind; this will be a tormenting punishment” (K. S.

44). The Lord of Might hath made all these con-

ditions which are contrary to impure souls and op-

posed to the desire of people, as a test and standard

by which He tries His servants and distinguishes the

righteous from the wicked, the believer from the de-

nier; as already stated. In this verse He hath inter-

preted the supersedure, abolition and removal of cus-

tomary ceremonies and the destruction of established

standards to mean the “smoke.” Is there any smoke

greater than this which hath enshrouded the people

and is such a torment to them that do what they will

they are not able to remove it but suffer a new pun-

ishment every moment, from the fire of self? When

they hear that this wonderful and Divine Cause and

this irrefutable and eternal Command hath appeared

throughout the earth and is advancing every day, a

new fire is enkindled in their hearts; and whenever

they witness the power, devotion and firmness of the

followers who are day by day becoming more stanch

and steadfast through the Providence of God, a new

trouble arises in their souls.

Praise be to God, that in these days the dominion

of God hath so prevailed that they dare not speak,

and if they meet with one of the followers of God

who freely and voluntarily sacrifices a hundred thou-

sand lives in the path of the Beloved, they profess

faith through fear, but in private, engage in cursing

and execration; as it is said—“And when they meet

you, they say, ‘We believe’; but when they assemble

privately together, they bite their finger tips because

of their wrath against you. Say (unto them), die

in your wrath; verily God knoweth the innermost

part of your breasts” (K. S. 3).

Before long thou shalt find the standards of Divine

power hoisted in all regions and see the signs of His

sovereignty and dominion manifested in all lands.

To resume: as most of the divines have not com-

prehended these verses and are not informed of the

purport of “resurrection,” they unwittingly interpret

them to denote the imaginary resurrection. The One

God testifies that with a little perception they may

understand all the subjects intended, through the in-

terpretation of these two verses, and attain to the

brilliant morn of assurance through the Providence

of the Merciful.

Thus doth the Dove of Eternity sing unto thee

upon the twigs of the Sadrat of El-Baha that per-

chance thou mayest walk in the pathway of Knowl-

edge and Wisdom, through the permission of God.

As to His saying: “And will send His angels,

etc.”: These “angels” are souls who through spirit-

ual power have burned human qualities by the fire

of Divine Love and become characterized with the

attributes of the Exalted Ones and Cherubim. His

Holiness Sadik (the sixth Imam) hath said concerning

Cherubim: “They are a multitude of our Shi’ite

followers, behind the Throne.” Although by the

words “behind the Throne” many meanings are

intended, both outwardly and inwardly, yet in one

sense it indicates that no true Shi’ite exists. For he

hath said in another place, “A true believer is likened

unto the philosopher’s stone;” then he asked the

listener, “Have you ever seen the philosopher’s

stone?” See how this symbolical statement, which

is more eloquent than a clear explanation, indicates

that a true believer doth not exist. This is the saying

of Sadik. Consider how many are the unjust people

who have not inhaled the fragrance of faith, yet they

attribute unbelief to those through whose sayings faith

is verified.

To resume; as these holy beings are sanctified and

purified from human inclinations, have become en-

dowed with the attributes of the Spiritual Ones and

qualified with the characteristics of the Holy Ones,

the name “angel” is applied to them. In brief, this

is the meaning of these words, every particular of

which hath been explained in clear evidences, sound

proofs and manifest arguments.

As the people of Jesus did not attain to these mean-

ings and these signs did not outwardly come to pass

as they and their divines understood, they have not

believed in the Holy Manifestations from that day

until the present; therefore they have been deprived

of all the sacred bounties and veiled from the won-

derful Words of eternity. This is the condition of

these servants in this Day of Resurrection. They

have not even understood that if in any age the signs

of a Manifestation were to appear in the phenomenal

world in conformity with that which is recorded in

the traditions, no one would dare deny or oppose

them nor could the pious and the unjust, the sinner

and the righteous, be distinguished. Be just; for in-

stance, if these statements recorded in the Gospel be

literally fulfilled, and angels descend with Jesus the

Son of Mary from the phenomenal heaven in a cloud,

who would dare to deny and who would be able to

reject or dispute? Nay rather, such agitation would

suddenly seize upon the people of earth that they

would be unable to speak a word, much less to deny

or accept.

It was owing to the non-comprehension of these

meanings that a number of the Christian clergy dis-

puted with His Holiness (Mohammed), saying, “If

thou art that promised Prophet, why are not those

angels with thee which are recorded in our Book and

which were to come with the promised Beauty, to

assist Him in His Cause and threaten the servants?”

Thus the Lord of Might hath recorded their state-

ment—“Why then should not angels descend to him

and threaten with him” (K. S. 25)? The purport

of this is, “why hath no angel been sent down with

Mohammed to warn and threaten people?”

Such contradictions and oppositions have been

among the people in every age and cycle. They

have ever been occupied with vain sayings, that a

certain sign hath not appeared and another hath not

come to pass. Such diseases affected them only be-

cause of adherence to the divines of the age in their

approval or denial of these pure Essences and Divine

Temples. The divines being submerged in selfish con-

ditions and engaged in paltry and evanescent affairs,

found these Immortal Suns contrary to their learning

and understanding and opposed to their judgment and

decision. They also interpreted and explained the

meanings of the Divine words and the traditions and

records of the “Letters of Unity” literally, according

to their own understanding. So they bereft and de-

prived both themselves and the people from the

shower of Divine Grace and Mercy. Yet they ac-

knowledge the well-known tradition which says—

“Our Word is arduous and intricate.” It is also

said in another place, “Verily our matter is arduous

and intricate; no one can bear it except an angel of

Nearness, a Prophet sent1 or a servant whose heart

God hath tested for faith.” They know to a certainty

that none of these three is true concerning them. As

to the first two, this is clear; as to the third, they have

never been proof against the tests of God, and at the

appearance of the Divine Touchstone they showed

forth nothing but alloy.

Praise be to God! Notwithstanding their ac-

1 A Prophet to whom a Book is revealed.

knowledgment of this tradition, these divines who

are still in uncertainty and doubt regarding religious

questions, nevertheless claim knowledge of the ab-

struse questions of Divine principles and the essential

mysteries of the Words of Holiness. They assert

that such and such a tradition which is one of the

signs of the appearance of Gha’im (Mahdi), is not

yet fulfilled, while they have not apprehended a scent

of the meanings of traditions; unconscious that all the

signs have appeared, that the “bridge of the Com-

mand” is extended and that the faithful are crossing

it with the swiftness of lightning; while they are still

expecting the appearance of the signs. Say, O Con-

course of the ignorant, await ye, even as those before

ye are awaiting!

Were one to question them concerning the fact that

among the signs of the manifestation of subsequent

Prophets recorded in the verses of former Books,

some relate to the appearance and rise of the Moham-

medic Sun already mentioned; and as none of these

signs hath literally come to pass, therefore by what

proof and argument do they reject the Christians and

similar nations, and declare them as infidels?—finding

themselves unable to answer, they cling to this, that

these Books have been interpolated and that they

are not and have not been from God; although the

words of the verse testify to its being from God.

The tenor of this same verse is also in the Koran;

were ye of those who know! Truly I say,—during

this time they have not understood what is meant by

interpolation.

Yea, in the revealed verses and in the utterances of

the Ahmadic Mirrors (Imams), there is mention

made of “alteration by the self-exalting ones” and

“interpolation by the proud ones;” but these are

spoken of in connection with special instances. Among

them is the story of Ibn-Souria (a Jewish Rabbi).

When the people of Khaibar questioned the Point of

the Koran (Mohammed) concerning the sentence

against adultery committed between a married man

and a married woman. His Holiness said that the

sentence of God is stoning. They contradicted Him,

saying “there is no such command in the Pentateuch.”

His Holiness said: “Among your Rabbis, whom do

you consider an authority and whose words do you

acknowledge?” They agreed upon Ibn-Souria. His

Holiness summoned him and said: “I adjure thee

by God who cleft the sea for you, sent down manna

for you, overshadowed you by the cloud, delivered you

from Pharaoh and his people and exalted you above

men—to tell us that which Moses hath ordained

concerning the sentence against adultery between a

married man and a married woman.” He replied,

“O Mohammed, it is stoning.” His Holiness said,

“Why then is this sentence abolished and not enforced

among the Jews?” He replied, “When Nebuchad-

nezzar burned Jerusalem and put the Jews to death,

only a small number survived. The divines of that

age, considering the small number of the Jews and the

multitude of the Amalekites, assembled in consulta-

tion and concluded that should they act according to

the decree of the Pentateuch, even those who had es-

caped from the hand of Nebuchadnezzar would be

destroyed by the verdict of the Book. For this reason

they entirely set aside the death penalty.”

Meanwhile Gabriel descended to His enlightened

heart and submitted this verse, “They have trans-

posed words from one place to another” (K. S. 4).

This is one of the instances. In this place, by

“transposition” is not meant what these worthless

creatures have understood, for some say that the Jew-

ish and Christian divines have effaced from the Book

the verses referring to the Mohammedic Countenance

and have inserted others which are contrary to them.

This is extremely insignificant and unreal. Can a man

who believes in a Book, knowing it to be from God,

mutilate it? Moreover the Bible was in existence over

all the earth and not confined to Mecca and Medina,

that it could be changed or altered. Nay rather, by

“transposition” is intended that in which the divines

of the Koran are engaged to-day, that is, interpreting

and explaining the Book according to their inclination

and desire. As the Jews in the Day of His Holiness

(Mohammed) interpreted the verses of the Penta-

teuch which pointed to His Manifestation according

to their own desire and were not satisfied with His

explanation, therefore the decree of transposition

emanated concerning them. It is likewise seen in this

day that the adherents of the Koran have transposed

the verses of the Book concerning the signs of the

Manifestation and interpret them in conformity with

their own wish and inclination.

In another place it is said: “Yet a part of them

heard the word of God and then perverted it after

understanding it, while they knew” (K. S. 2). This

verse also indicates transposition of the meanings of

the Divine words and not the effacement of the words

themselves, as is evidenced by the verse quoted and

as understood by right minds.

In another place it is said: “And woe unto those

who transcribe (corruptly) the Book with their

(own) hands and then say ‘this is from God;’ that

they may sell it for a small price” (K. S. 2).

This verse was revealed respecting the Jewish men

of learning and prominence because those divines, to

please the rich and receive worldly emoluments

from them, also to display their rancor and unbelief,

wrote many documents refuting His Holiness, where-

in they presented arguments the mention of which

is not allowable here; asserting that these argu-

ments were founded upon the books of the Penta-

teuch.

In similar manner it is seen in this day how much

the ignorant divines of the age have written in refuta-

tion of this wonderful Cause, imagining that these

calumnies are in conformity with the verses of the

Book and in harmony with the words of the Possess-

ors of Understanding.

To resume: The purpose of these explanations is

that if they say these signs mentioned in the Gospel

were transposed and thus reject them, clinging to

verses and traditions, be ye informed that this is down-

right falsehood and sheer calumny.

Yea; transposition according to the sense already

mentioned is alluded to in specific places. We have

spoken of some of them that it may be known and

demonstrated to every discerning man that even the

outward learnings are possessed by some of the illiter-

ate ones of God, and in order that contradictors may

not oppose nor have in mind that a certain verse indi-

cates transposition but that We have refrained from

mentioning these points and subjects through lack of

information. Furthermore most of the verses which

indicate transposition have been revealed respecting

the Jews, were ye to roam in the islands of the

Knowledge of the Koran.

It is also heard from some of the ignorant ones of

the earth that the Heavenly Gospel is not in the hands

of the Christians, but hath ascended to heaven—heed-

less that by this statement they impute the utmost in-

justice and tyranny to God the Exalted (Lofty and

Glorified is He!). If after the Sun of the Beauty of

Jesus disappeared from among the people and as-

cended to the fourth heaven, the Book of God (Ex-

alted is His Praise!)—which is His greatest evidence

to His creatures—should also disappear, to what

would the people adhere from the time of Jesus until

the rise of the Mohammedic Sun? And to what Com-

mand should they submit? Moreover how could they

be the object of the vengeance of the Real Avenger

and how could the punishment and scourges of the

Ideal King fall upon them? Furthermore this would

necessitate the cessation of the bounty of the Bounti-

ful One and closing of the door of mercy of the King

of Creation. We seek refuge in God from what the

servants imagine concerning Him! Exalted is He

above what they know!

O revered one! In this eternal morning wherein

the lights of “God is the Light of the heavens and

earth” (K. S. 24) have encompassed all the world,

and the tent of the preservation and protection of

“God willeth no other than Himself to perfect His

Light” (K. S. 9) is erected, and the Hand of Power

of “in His Hand is the Kingdom of all things” is

outstretched and raised,—loins of endeavor should be

firmly girded that we may perchance enter the Holy

City of “Verily we are of God,” through the favor

and beneficence of God, and abide in the exalted sta-

tions of “and to Him we do return.”

Please God, thou shouldst purify the eye of heart

from the beckonings of water and clay, that thou may-

est comprehend the infinite degrees of Knowledge and

realize that God is too manifest for thee to cling to

any evidence or need any proof to demonstrate His

Being.

O questioning lover! If thou dost soar in the holy

atmosphere of Spirit, thou wilt see the True One so

manifest above all things that thou wilt find naught

else save Him. “There was God and nothing with

Him.” This condition is sanctified above demonstra-

tion by any proof or being shown by any argument.

If thou dost traverse the sacred space of Truth, (thou

wilt behold) all things renowned through His Distinc-

tion, while He hath been and will be known in Him-

self. If thou art abiding in the ground of argument,

then be satisfied with that which is said by Himself:

“Is it not sufficient for them that We have sent down

unto thee the Book” (K. S. 29)? This is the evi-

dence which He hath Himself established; greater

proof than this there is none nor ever will be. “His

verses are His proof and His Being is His argument.”

At this time, We beseech the people of the Beyan,

its wise men, sages, learned and witnesses, not to for-

get the Commandments of God as mentioned in the

Book and to look always toward the Origin of the

matter, lest at the time of the Manifestation of that

Essence of Essences, Truth of Truths and Light of

Lights, they may cling to some of the verses of the

Book and inflict upon Him that which was inflicted in

the cycle of the Koran. For that King of Divinity

hath power to take life from the whole Beyan and its

people, by a single letter of His Own wonderful

Words; or bestow upon them all a wonderful pre-

existent Life by a single letter, and resuscitate and

send them forth from the graves of egotism and de-

sire. Be attentive and watchful, for all must end in

belief in Him and in attaining His Days and Meeting.

“Righteousness is not turning your faces toward the

east and the west; but righteous is he who believes in

God and in the Last Day” (K. S. 2). Hear ye, O

people of the Beyan, that which We exhort ye in

Truth, that perchance ye may dwell in the shadow

extended in the Days of God!

**CHAPTER II**

THE following chapter explains that verily the

Sun of Truth and the Manifestation of the Self

of God is indeed King over all in the heavens and

earth, even if none of the people of the earth obey

Him; and He is independent of all in the creation

though He may not possess a single coin. Thus We

show unto thee the mysteries of the matter and reveal

unto thee from the essences of Knowledge so that thou

mayest soar upon the wings of severance in that atmos-

phere which is hidden from the eyes.

The substance and essence of this chapter is to

demonstrate and explain to the possessors of pure souls

and to sanctified mirrors that in whatever age and

cycle the Suns of Truth and Mirrors of Oneness ap-

pear to the visible world from Divine Tents of the

Invisible, they manifest themselves with mighty power

and triumphant dominion for the development of the

contingent beings and for the outpouring of bounty

upon existent things. For these preserved Jewels and

hidden and unseen Treasuries are the Sources for the

appearance of “God doeth whatever He willeth and

God ordereth whatever He desireth.”

It is evident to the possessors of Knowledge and

illumined minds that the Unseen Divinity and Essence

of Oneness hath been holy beyond emanation and ap-

pearance, ascent and descent, ingress and egress; is ex-

alted above the praise of every praiser and the com-

prehension of every comprehender. He hath been

and is everlastingly hidden in His Own Essence and

will be eternally concealed from eyes and sights in His

Own Identity. “The sight comprehendeth Him not,

but He comprehendeth the sight; He is the Gracious,

the Wise” (K. S. 6).

No relation, connection, separation, union, near-

ness, remoteness, position or reference is possible be-

tween Him and the contingent things, inasmuch as all

in the heavens and earth have become existent by the

word of His Command and have stepped forth from

utter and absolute non-existence and nothingness into

the court of the existent and visible, through His De-

sire which is the Will Itself.

Glory be to God! Nay, even there hath not been

nor will be any connection or relation between the con-

tingent things and His word. “God warneth you to

beware of Himself” (K. S. 3) is a clear proof of this

fact, and “there was God and nothing whatever was

with Him” is obvious evidence thereof. Therefore

all the Prophets, successors, divines, sages and wise

men confess their lack of attainment to the knowledge

of that Essence of Essences and admit their inability

to know and reach that Truth of Truths. As the doors

of knowing the Essence of Eternity were closed before

the face of all the contingent things, therefore He

caused brilliant Essences of Sanctity to appear from

the holy worlds of the Spirit, in mighty human tem-

ples, among the creatures, in accordance with the

abundant mercy of “His mercy hath encompassed all

things,” and “My mercy hath extended to all

things;” in order that they may express that Eternal

Essence and Pre-existent Entity. These Mirrors of

Sanctity and Dawning-places of Divinity fully express

that Sun of Existence and Essence of Desire. For in-

stance, their Knowledge expresses His Knowledge,

their Power His Power, their Dominion His Domin-

ion, their Beauty His Beauty, and their Manifestation

His Manifestation. They are the treasuries of Su-

preme Knowledges, stores of Eternal Wisdom, reveal-

ers of Infinite Bounty, Dawning-places of that Sun of

Eternity. Therefore it is said: “There is no differ-

ence between Thee and them, except that they are Thy

servants and Thy creatures.” This is the station of

“I am He and He is me,” recorded in the tradition.

Traditions and records indicating this fact are

many, but for the sake of brevity this servant doth not

undertake to mention them. Nay rather, all that is in

the heavens and earth show forth the Divine Names

and Attributes until the traces of the splendor of that

Sun of Truth are manifest and evident in every atom;

so that without the appearance of this splendor, noth-

ing can be honored with the robe of life nor attain to

existence in the phenomenal world. What suns of

knowledges are concealed in an atom! What oceans

of wisdom are hidden in a drop! Among the beings,

Man is especially assigned to these robes and chosen for

this dignity; for all the Divine Names and Attributes

are manifest and evident in human appearances, in the

most perfect and excellent manner. All of these

Names and Attributes have reference to Man. There-

fore He hath said: “Man is My mystery and I am his

Mystery.” Successive verses proving and indicating

this fine and subtle point are recorded and mentioned

in all the Heavenly Books and Divine Writings; as it

is said: “We will surely show them Our signs in the

regions (of the earth) and within themselves” (K. S.

41). Likewise it is said: “And also in your own

selves, will you not therefore consider” (K. S. 59)?

In another place it is said: “And be not as those who

have forgotten God and whom He hath caused to for-

get their own selves” (K. S. 59). Likewise the King

of Eternity (may the life of all in the tent of the In-

visible (lit. Amaa) be a sacrifice to Him!) hath said:

“Whosoever hath known himself hath surely known

his Lord.”

O thou my friend; I swear by God that if thou dost

ponder over these statements thou wilt find doors of

Divine Wisdom and portals of Infinite Knowledge

opened before thy face.

To resume: It hath become evident through these

explanations that all things express the Divine Names

and Attributes. Each in proportion to its capacity,

indicates and points to the Divine Knowledge, until

the appearances of (His) Attributes and Names have

encompassed all the seen and the unseen. Thus it is

said: “Is there any appearance in aught else save

Thee, which is not of Thee,—that it could have

brought Thee forth? Blind is the eye which doth not

behold Thee!” It is also said by the King of Eter-

nity: “I have seen no thing except I beheld God in

it, before it or after it.” Also in the tradition1 of

Comeil—“The Light which shone forth from the

Morn of Eternity, the traces of which gleam upon the

Temples of Unity.” Man, the most noble and per-

fect of the creatures, is a mightier evidence and greater

expression than the other visible things. The most

perfect, superior and excellent of men are the Mani-

festations of the Sun of Truth; nay rather, all else

save them exist only through their desire and move by

their generosity. “Were it not for Thee (Moham-

med), I would not have created the firmaments.”

Nay, all are mere nothingness and absolute non-exist-

ence before their court of holiness; their mention is

purified from mention of others, and their description

is sanctified above description of all else. These Holy

Temples are the Eternal Primal Mirrors which ex-

press the Invisible of the Invisibles and all His Names

and Attributes, such as Knowledge, Power, Dominion,

Grandeur, Mercy, Wisdom, Glory, Generosity and

1 A prayer written by Ali. The quotation which follows is one of His

answers to the question “What is Truth?”

Beneficence. All these Attributes become manifest

and evident through the appearance of these Essences

of Oneness and these qualities are not peculiar to some

to the exclusion of the others. Nay, all the favored

Prophets and holy Chosen Ones are qualified with

these Attributes and named by these Names, but in

certain stations some appear mightier in manifestation

and greater in light; as it is said: “These are the

Prophets; We have preferred some of them before

others” (K. S. 2). Therefore it is shown and con-

firmed that the Prophets and Chosen Ones of God are

Day-springs of the manifestation and emanation of

all these exalted Attributes and Infinite Names, al-

though some of these Attributes may or may not out-

wardly appear in those luminous Temples. Even if a

certain quality is not outwardly manifested from those

abstracted Spirits, it cannot be denied that those re-

positories of Divine Attributes and mines of Supreme

Names possess that quality. Therefore all these brill-

iant Beings and wonderful Countenances are declared

to be endowed with all the Attributes of God, such as

Dominion, Grandeur and the like, though they may

not apparently appear with outward dominion and

other similar (powers). This point is evident and

certain to every possessor of perception and in no need

of argument.

Yea, as these servants have not obtained the inter-

pretations of the holy words from the clear and brill-

iant fountains of Divine Knowledges, they are wan-

dering thirsty and withered in the valley of doubts and

heedlessness, having turned away from the sea of

fresh salutary water, and are roving around the bitter

salt. As the Nightingale of Divinity hath said con-

cerning them: “Although they see the way of right-

eousness, yet they shall not take that way. But if they

see the way of error, they shall take that way because

they accuse our signs of falsity and neglect the same”

(K. S. 7). The translation of this is that if they see

the way of rectitude and salvation, they do not take

that way nor do they advance toward it; but if they

see the path of error, disobedience and untruth, they

will adopt it as the road for attainment to the True

One. This advancement toward untruth and turning

away from the True One did not occur—that is, they

were not afflicted with this error and misguidance—

except as retribution for denying Our signs and ignor-

ing the revelation and appearances of Our verses.

It is likewise witnessed that in this wonderful and

exalted Manifestation, myriads of Divine verses are

revealed from the Heaven of Power and Mercy, yet

the people have denied and cling to the words of

servants who do not comprehend a single letter there-

of. For this reason they have doubted similar clear

facts, depriving themselves of the Rizwan of Knowl-

edge of the One God and the Garden of Eternal Wis-

dom.

To be brief; we will return to the subject ques-

tioned, namely: “Although the dominion of the

Gha’im is recorded in the traditions related of the

‘Brilliant Stars’ (Imams), yet no trace of sover-

eignty hath appeared. Nay rather, the contrary is

realized, inasmuch as His followers and friends have

been and are afflicted and confined in the hands of the

people and are of the utmost lowliness and impotence

in the world.”

Yea, the sovereignty which is mentioned in the

Books in connection with the Gha’im is true and be-

yond doubt, but it is not a dominion or government

which can be comprehended by every individual.

Moreover all the former Prophets who have an-

nounced to the people a subsequent Manifestation

have also spoken of the dominion of that Manifesta-

tion, as is recorded in the former Books. This is not

confined to the Gha’im alone. Dominion and all the

Names and Attributes are certain and evident concern-

ing all those preceding and subsequent Manifestations,

for they are the appearances of the Invisible Attri-

butes and Dawning-places of Divine Mysteries, as al-

ready mentioned.

Furthermore, by sovereignty is meant the preva-

lence and power of His Holiness over all the contin-

gent things, whether it appears in the material world

with an outward predominance or not. This depends

upon His Own Will and Desire. But it is evident to

your Honor that the purpose of sovereignty, wealth,

life, death, revival and resurrection as recorded in the

former Books, is not that which these people conceive

and apprehend in this day; nay rather, by dominion

is intended the dominion which appears during the

days of the manifestation of each one of the Suns of

Truth by Himself in Himself. It is that inward au-

thority by which they prevail over all in the heavens

and earth, and which afterward appears in the phe-

nomenal world according to the capacity of the world,

time and creatures. For instance, the sovereignty of

His Holiness the Messenger (Mohammed) is now

evident and manifest among people, whereas in the

beginning. His Cause was as you have heard. How

the people of unbelief and error—the divines of that

age and their followers—afflicted that essence of In-

tuition and quintessence of Character! What thorns

and refuse were strewn in the pathway of His Holi-

ness! It is evident that according to their wicked and

satanic imaginations, those persons considered injury

to that Temple of Eternity conducive to their salva-

tion. For all the learned of the age, such as Abdal-

lah Obei, Abu-Amer the hermit, Ka’ab-Ibn-Ashraf

and Nazr’Ibn-Harith falsely denied Him and accused

Him of madness and calumny; such accusations that

God forbids the ink to flow, the pen to move, or the

page to speak in their mention. Yea, these accusa-

tions caused people to oppress His Holiness. It is

evident and clear what will befall one whom the di-

vines of the age reject, repudiate and consider faith-

less. It hath been seen what hath befallen this

servant.

Therefore His Holiness said: “No prophet has

been persecuted as I have been persecuted.” The ac-

cusations they made and the injuries they inflicted upon

His Holiness are all mentioned in the Koran; refer

thereto that thou mayest be informed of the occur-

rences. Finally it became so difficult for His Holiness

that for some time none held intercourse with Him

and His companions, and the utmost injury was in-

flicted upon whomsoever went into His presence.

In this connection We mention one verse. If thou

dost open the eye of discernment, thou wilt mourn and

lament all thy life over the oppression of His Holiness.

This verse was revealed at a time when His Holiness

was greatly dejected and depressed by the violence of

calamities and opposition. Gabriel descended from

the Sadrat-El-Muntaha of Nearness and chanted this

verse: “If their aversion (to thy admonitions) be

grievous unto thee—if thou canst, seek out a cave

(whereby thou mayest penetrate) in (the inmost part

of) the earth, or a ladder (by which thou mayest as-

cend) into heaven” (K. S. 6). The import of this

utterance is that there is no remedy and they will not

withhold their hands from thee unless thou dost hide

thyself underground or flee to heaven.

Consider in this day how many rulers bow down

before the name of His Holiness and how many coun-

tries and the inhabitants thereof abide under His

shadow, glorying in their relationship to Him and

mentioning that blessed name with profound rever-

ence and respect from pulpits and minarets! Even

those kings who have not entered His shadow and

have not cast away the garment of unbelief, confess

and acknowledge the greatness and majesty of that

Sun of Providence. This is the outward kingdom

which thou seest. This sovereignty will necessarily

appear and be established for all the Prophets either

during their lives or after their ascension to the Ideal

Abode, as is witnessed in the present day. But that

Dominion which is intended, is forever and ever re-

volving around them, is always with them and not

separated from them for a moment. It is that Inner

Dominion which hath encompassed all in the heavens

and earth.

The following is one instance of that Dominion

which appeared from that Sun of Oneness. Hast thou

not heard how through one verse He distinguished be-

tween light and darkness, the righteous and the

wicked, the faithful and the infidel? By the revela-

tion of the same verse, all the signs and indications of

the Day of Judgment of which thou hast heard, such

as resurrection, revival, opening of the Book, and

others became manifest. This revealed verse was also

a mercy to the righteous; that is, to those who, hearing,

said: “O our Lord, we heard and we obeyed.” Like-

wise it became a punishment to the wicked; that is, to

those who, hearing, said: “We heard and we dis-

obeyed.” It was as the sword of God to separate the

faithful from the infidel; father from son. Thou hast

seen how those who acknowledged and those who re-

jected sought after each other’s lives and property!

How many fathers turned away from sons and how

many lovers shunned their beloved! This wonderful

sword was so keen and trenchant that it cut asunder

every relationship. On the other hand, it united them;

for it hath been witnessed that a multitude of people,

among whom the Satan of self had for years sown

seeds of rancor and hostility, became so united and

harmonious through faith in this wonderful and im-

pregnable Cause that it seemed as if they had sprung

from the same loins. Thus God unites the hearts

of those who are sincerely devoted to Him, believe in

His signs, and are of those who drink from the Kaw-

ther of Grace through the Hands of Might. More-

over, how many people of different beliefs, creeds and

customs have been clothed with the new garment of

Oneness through this breeze of the Rizwan of Di-

vinity and Spring-garden of Ideal Sanctity, and have

drunk the cup of Singleness!

This is the meaning of the well-known tradition,

“The wolf and the ewe will feed and drink in the

same place.” Consider the lack of knowledge of these

ignorant ones, like the former nations, still awaiting

the time when these creatures will meet at the same

table. This is the condition of people! It seems they

have never drunk from the cup of Justice nor stepped

into the path of Equity. Furthermore, what benefit

would the fulfilment of this matter produce in the

world? Excellent is that which hath been revealed

concerning them: “They have hearts by which they

understand not and they have eyes by which they see

not” (K. S. 7).

Consider how the account of the people was settled

by this one verse revealed from the Heaven of Will;

for whosoever acknowledged and advanced, his good

deeds outweighed his evil deeds and all his transgres-

sions were forgiven and overlooked. Therefore it is

true of Him that “He is swift in bringing to account.”

Thus God transforms evil deeds into good deeds, were

ye of those who look steadily into horizons of Knowl-

edge and into souls of Wisdom. Likewise whosoever

partook of the cup of Love attained eternal, immortal,

and faith-founded life from the ocean of everlasting

Bounties and from the cloud of perpetual Mercy; while

whosoever did not accept was afflicted with everlasting

death. By “life” and “death” recorded in the

Books, is meant life through faith and death through

unbelief. It is owing to lack of comprehension of this

meaning, that in every Manifestation the generality

of people refused to believe, were not directed to the

Sun of Guidance, and did not follow the Eternal

Beauty.

When the Mohammedic Lamp was lighted in the

Ahmadic recess, He adjudged the people as to resur-

rection, revival, life and death. Therefore stand-

ards of opposition were raised and doors of derision

were opened; just as the faithful Spirit (Holy Ghost)

hath recorded from the tongue of the infidels: “If

thou say, Ye are surely raised after being dead; the

unbelievers will say, This is nothing but manifest sor-

cery” (K. S. 11). Also, “If thou dost wonder (at

the infidels denying the resurrection), surely astonish-

ing is their saying, ‘After (“Iza,” lit. “if” or

“when”) we have been dust, are we a new creation’”

(K. S. 13)? The translation of this is: If thou dost

wonder, etc., how astonishing are the words of the

infidels and deniers who say: “We were dust?”—

and then, by way of derision: “Are we the resur-

rected ones?”

Therefore, in another place, rebuking them. He

says: “Is our power exhausted by the first creation?

Yea; they are in perplexity because of a new creation”

(K. S. 50). The import of this is: Are we power-

less and exhausted by our first creation? Nay, these

infidels are in doubt and perplexity because of a new

creation.

As the commentators and people of literal interpre-

tation did not comprehend the meaning of the Divine

words and were veiled from the intrinsic purport, they

sought to demonstrate through grammatical rules, as-

serting that when “iza” (lit. “if” or “when”)

precedes the past tense, it conveys a future meaning.

Afterward they were confused by texts in which the

word “iza” is not revealed; as it is said: “And the

trumpet is sounded; this is the day which hath been

promised; every one hath come and with him a driver

and a witness” (K. S. 50). The outward meaning

of this is: It is sounded in the trumpet and this is the

promised day which seemed very remote; every one

hath come for account and with him is a driver1 and

a witness.2 In similar instances they have either taken

the word “iza” as implied or sought to prove that as

the resurrection day is of sure occurrence, it hath

therefore been rendered (in this verse) in the past

tense, as if it had already taken place. Consider how

ignorant and undiscerning they are! They do not com-

prehend the Mohammedic trumpet-sound of which

He so clearly spoke and have deprived themselves of

the benefit of this Divine Voice; awaiting the trumpet-

sound of Israfil who is but one of His servants; al-

though the existence of Israfil and others like unto

him became known through the utterance of His Holi-

ness. Say, do ye exchange Him who is good unto you?

Then ye did evil in that ye changed this falsely. There-

fore evil is your exchanging without truth and ye are

an evil people who are in loss.

Nay rather; by “trumpet” is meant the Moham-

medic trumpet which was blown to all the contingent

beings; and “resurrection” was the rise of His Holi-

ness in the Command of God. All the heedless who

were dead in the graves of bodies. He clothed with

the new mantle of faith and quickened through a new

and wonderful life. Therefore when that Beauty of

1 “Driver,” one who calls attention to the Truth.

2 “Witness,” one who gives evidences of the Truth

Oneness desired to reveal a sign of the mysteries of

resurrection, revival, paradise and fire, Gabriel

brought the revelation of this verse: “And they

will wag their heads at thee, saying When (shall)

this (be)? Answer, peradventure it is nigh” (K. S.

17). That is, before long, these wanderers in the

valley of error shall wag their heads in derision and

say: When shall these things appear? Say thou

in answer—Peradventure they are nigh. The im-

port of this single verse is sufficient for the people,

were they to consider it with acute vision.

Praise be to God! How far from the paths of

Truth were these people! Although the “resurrec-

tion” was realized in the rise of His Holiness, and the

lights and tokens thereof had pervaded the whole

earth, yet they derided and held to views based upon

the false and vain imaginations of the divines of the

age, heedless of the sun of Supreme Providence and

the showers of Divine Mercy. Yea; the beetle is de-

prived of the holy fragrances of eternity and the bat

flees from the splendor of the world-illuminating sun.

The same fact is witnessed in every age during the

appearance of the Manifestations of the True One; as

Jesus said: “Ye must be born again.” In another

place He hath said: “Except a man be born of water

and spirit, he cannot enter into the Kingdom of God;

that which is born of flesh is flesh, and that which is

bom of spirit is spirit” (John iii. 6).

The interpretation of this is, whosoever is not quick-

ened by the water of Divine Knowledge and by the

Holy Spirit of Jesus is not fitted to enter the Supreme

Kingdom; for whatsoever proceeds from and is born

of flesh is flesh, and whatsoever is born of the Spirit,

that is the breath of Jesus, the same is Spirit. The

essence of the meaning is that those servants who are

born of and quickened by the Spirit and breath of the

appearances of holiness in every Manifestation, to

them can be attributed life, resurrection, and entrance

into the Paradise of Divine Love; while to others is

ascribed death, heedlessness, and entrance into the fire

of unbelief and Divine wrath. In all the books, tab-

lets and scriptures, death, fire, lack of sight, hearing,

and understanding is attributed to those who have not

drunk of the pure cups of Knowledge and whose hearts

have not attained to the bounty of the Holy Spirit of

the time; as it hath been previously mentioned: “They

have hearts by which they understand not,” etc.

In another place in the Gospel it is said: One day,

the father of one of the disciples of Jesus died. He

spoke of it to His Holiness, begging permission to go

perform the burial and return. That Essence of Sev-

erance said: “Let the dead bury their dead.” Simi-

larly two people of Cufa went to His Holiness the

Commander (of the Faithful—Ali). One owned a

house and wished to sell it; the other was the pur-

chaser. They had decided that this transaction should

take place and its agreement be written under the ad-

vice of His Holiness. That exponent of the Divine

Command ordered the scribe to write: “A dead man

hath bought from a dead man, a house bounded by four

limits; one extending toward the grave, one toward

the tomb, one toward the sirat (bridge), and one

either toward paradise or toward hell.”

If these two souls had been quickened by Ali’s trum-

pet of life and raised from the grave of heedlessness

through love of His Holiness, “death” would cer-

tainly not have been applied to them. In no age and

cycle hath the purpose of the Prophets and Holy

Ones been other than the real life, real resurrection

and real revival. By reflection upon this statement of

His Holiness, what hath been intended by “grave,”

“tomb,” “sirat,” “paradise” and “hell” will be

disclosed, but alas, all the people are veiled within the

tomb of self and buried in the grave of passion. To

resume; were ye to taste a little of the clear water of

Divine Knowledge, ye would know that the real life

is the life of heart and not the life of body; for both

animals and men share in the life of body. But this

Life is assigned to possessors of brilliant souls who

drink from the ocean of faith and partake of the fruit

of assurance. This Life is not followed by death nor

this immortality by mortality; as it is said: “A true

believer is alive both in this world and the world to

come.” If by “Life” be meant the outward life of

body, it is evident that death overtakes it. There are

likewise other statements recorded in all the books,

which indicate this exalted fact and lofty word. Also

the blessed verse revealed concerning Hamza “Lord

of the Martyrs,”1 and “Abu-Jahl,”2 is a clear evi-

dence and manifest proof—as it is said: “Or, he who

hath been dead and whom we have restored unto life

and unto whom we have ordained a light whereby he

may walk among men, (be) as he whose similitude is

in darkness and who is not out of it” (K. S. 6)?

This verse was revealed from the Heaven of Will

at the time Hamza was clad in the holy robe of faith

and Abu-Jahl was rooted and fixed in unbelief and

denial. So “life after death” was applied to Hamza

from the source of Mighty Divinity and the abode

of the Most Great Supremacy; but the contrary was

applied to Abu-Jahl. For this reason the fire of un-

belief flamed in the hearts of the infidels and the winds

of contradiction arose. They cried out: “When

did Hamza die; when was he quickened and when

was this life imparted to him?” As they did not com-

prehend these blessed explanations nor appeal to the

people of Ziker3 in order that these might confer a

sprinkling of the Kawther of Significances upon them,

therefore such corruptions raged throughout the

world.

In like manner thou seest in the present day that

1 Title of the uncle of Mohammed.

2 “Father of Folly”: A title given by Mohammed to Abul-Hakam

(Father of Wisdoms) who was one of the prominent men of Koraish and

did not believe in Mohammed.

3 Those who have the custody of the words of a Prophet; for instance,

the saints of Christ.

notwithstanding the Sun of Significances, all the peo-

ple both high and low are clinging to the dark beetles

and satanic appearances, continually asking them in-

tricate questions, while they, from lack of Knowledge,

answer in a way that will not impair their outward

possessions. It is evident a beetle itself hath acquired

no portion from the breeze of the musk of eternity

nor stepped into the Rizwan of ideal myrtles, there-

fore how can it convey the odor of perfume to other

nostrils. This hath been and will forever be the con-

dition of these servants. Only those who advance

toward God and turn away from the appearances of

the Satan will attain to the traces of God. Thus God

hath ordained the decree of the Day by the Pen of

Grandeur upon a Tablet concealed behind the Veil of

Might. Shouldst thou heed these explanations and

reflect upon their outward and inward (meanings),

thou wilt comprehend all the intricate questions which

in this day have become a bar between the servants and

the knowledge of the Day of Judgment. Then thou

wilt not need to question. We hope, if it please God,

thou wilt not return from the shore of the Divine

Ocean deprived and thirsty, and from the sanctuary

of Eternal Desire destitute. Now what will your

effort and exertion accomplish?

To resume: The purpose of these clear explana-

tions is to prove the Dominion of that King of Kings.

Now be just as to which is mightier and greater; this

Dominion which through one word hath so much

power, prevalence and grandeur, or the dominion of

kings who, after protecting their subjects and the poor,

are for a number of days outwardly obeyed by the

people who in heart reject and oppose?

This dominion hath conquered, quickened and im-

parted life to the world by a single word. “How

can the dust (be compared) with the Lord of

Lords?” How can comparison be ascribed when

every relation is debarred from the holy court of His

Dominion? Were one to consider fully, even the

servants of His threshold rule over all the creatures

and beings, as it hath been and will be evident.

To be brief; this is one of the meanings of the In-

ward Dominion explained according to the ability and

capacity of the people. There are other Dominions

for that Point of Existence and that praiseworthy

Countenance, of which degree this Oppressed One is

not able to speak, nor are the creatures capable of

comprehending it. God is glorified above description

of His Dominion by the servants and exalted above

their mention!

We ask your Honor a question! If the purpose of

dominion be outward rule and temporal sway and

power whereby the people are subdued and to which

they outwardly bow and submit—so that the friends

are tranquillized and honored and the enemies de-

based and degraded—how can such form of dominion

be true concerning the Lord of Might, in whose name

is unquestionably the sovereignty and whose majesty

and grandeur are acknowledged by all? For thou

dost witness how most of the earth is in possession of

His enemies and all are working against His good-

pleasure, disbelieving, rejecting, and turning away

from that which He hath commanded and inclining

toward and practising that which He hath forbidden;

while His friends are always suffering in the hands of

enemies. All this is clearer than the sunlight. Then

know, O thou questioning seeker, that outward do-

minion hath never been nor will be esteemed of im-

portance by God and His Holy Ones. Moreover, if

the purpose of dominion and power be outward do-

minion and power, then the matter would become

difficult to your Honor. For it is said: “And that

our armies should surely be the conquerors” (K. S.

37). In another place it is said: “They seek to

extinguish the Light of God with their mouths; but

God willeth no other than to perfect His Light, al-

though the infidels be averse thereto” (K. S. 9).

Also, “He is the Conqueror above all things.” Most

of the Koran clearly indicates this point.

If the purpose be what these worthless creatures

say, there will be no alternative for them except to

deny all these holy words and eternal references; for

in this world there hath been no loftier host nearer to

God than Hosein, the Son of Ali; nor had His Holi-

ness any peer upon earth. “Were it not He, no one

like Him would be in the world.” Notwithstanding

this thou hast already heard that which happened.

“Shall not the curse of God fall upon the unjust”

(K. S. 11)?

If thou dost interpret this verse (“our armies

should surely be the conquerors”) literally, it would

never be outwardly true concerning the Holy Ones of

God and His Hosts, for His Holiness (Hosein),

whose “Host”-ship was as clear and evident as the

sun, quaffed the cup of martyrdom in the land of Taff

(Karbila) with the utmost oppression and subjection.

Likewise the blessed verse, “They seek to extinguish

the light of God with their mouths; but God willeth

no other than to perfect His Light, although the infi-

dels be averse thereto.” If this be interpreted accord-

ing to the outward sense, it will never reconcile, for the

Divine Lights have always been outwardly extin-

guished and the Eternal Lamps quenched; how then

shall the victory be realized? And what is the mean-

ing of the prohibition in the blessed verse, “God will-

eth no other than to perfect His Light”? It is evident

that these Lights found not rest in a place of safety

nor drank the cup of tranquillity, owing to the hand

of the infidels. These Lights were so oppressed that

every one inflicted upon these Essences of Being what-

ever he wished—all of which is understood and appre-

hended by the people. In view of all this, how can

these people undertake to interpret and explain these

Divine words and verses of Eternal Might?

To be brief; the purpose is not as they have under-

stood; nay rather, by dominion, power and authority

is meant another state and matter. For instance, con-

sider the dominion of the blood of His Holiness

(Hosein) which was sprinkled upon the earth; how

by the blessedness and power of that blood,1 the dust

exercised victory and influence over the bodies and

souls of men; so that whosoever for the sake of re-

covery tasted a particle thereof, was healed, and who-

soever for the preservation of property, treasured

some of that sacred dust in his house with perfect faith

and confirmed knowledge, protected all his possessions.

This is the measure of its outward effects. Should We

mention the inner virtues, people would undoubtedly

say that We have considered “The dust as the Lord

of Lords,” and have utterly forsaken the religion of

God.

Likewise consider that although His Holiness suf-

fered martyrdom with the utmost abjection, and there

was no one apparently to aid Him, to give Him ablu-

tion or enshroud Him, yet at the present time how

many people from different parts and regions leave

their countries to present themselves in that land and

lay their heads upon that threshold. This is the Di-

vine Power and Dominion; the Supreme Majesty and

Grandeur.

Thou shouldst not imagine that inasmuch as these

things have happened after His martyrdom, they im-

part no result to His Holiness; for His Holiness is

forever alive with the Divine Life and abides upon the

1 Mohammedan belief in the efficacy of the dust of the Imams Tombs.

inaccessible couch of Nearness and upon the exalted

tree of Union. These Essences of Being are ready to

expend all; that is, they sacrifice life, property, soul

and self in the path of the Friend, and to them no

station is more beloved than this. The lovers have

no wish except the good-pleasure of the Beloved and

seek no aim except the meeting of the Desired One.

Should We wish to explain a sprinkling of the

mysteries of martyrdom and the fruits thereof, these

Tablets undoubtedly would not suffice nor could they

bring it to an end. We hope, if it please God, a breeze

of mercy may blow and the tree of existence be clothed

with a new robe through the Divine Spring, that we

may apprehend the mysteries of the Divine Wisdom

and through His providence become independent of

the knowledge of all things. No one hath yet appeared

who hath attained to this station except a few who are

not renowned. The future will be what the Divine

judgment demands and what appears from within the

Tent of Decree. Thus We explain unto thee the

wonders of the Cause of God and reveal unto thee the

melodies of Paradise that thou mayest peradventure

attain to the sources of Knowledge and partake of

the fruits of Wisdom. Consequently it should be

known to a certainty that although these Suns of

Grandeur dwell upon the earth, yet they abide upon

the Most Great Throne; although they may not possess

a single coin, yet they soar upon the summit of Wealth;

and while afflicted in the hands of the enemy, they are

seated upon the right hand of Power and Dominion.

They are established and rest upon the Throne of

Eternal Might, although outwardly in the utmost hu-

miliation; and occupy the seat of Sovereignty and au-

thority while apparently in the extremity of weakness.

Thus one day Jesus the Son of Mary, seated Him-

self upon a chair and made explanations through the

melodies of the Holy Spirit, the import of which is

this: “O people! My food is from the herbs of the

earth, by which I satisfy my hunger. My bed is the

bare ground; during the night my lamp is the light of

the moon and I have no steed but my feet. Who upon

earth is richer than I?” I swear by God that a hun-

dred thousand wealths revolve around this poverty

and a hundred thousand Kingdoms of glory seek

after this lowliness. Shouldst thou attain to a sprink-

ling of the ocean of these significances thou wilt aban-

don the world of phenomena and existence and sacri-

fice thy life around the shining lamp, as doth the

“bird of fire.”

A similar instance is related of His Holiness Sadik.

On a certain day, one of His followers complained of

poverty, before His Holiness. That Eternal Beauty

said: “Thou art rich and hast drunk from the wine

of wealth.” The indigent one, astonished at the

words of that brilliant countenance, said, “How am

I rich while I am in need of a single coin?” His Holi-

ness replied, “Hast thou not love for us?” He said,

“Yes, O Thou son of the Messenger of God!”

“Wilt thou sell it for one thousand dinars of gold?”

enquired Sadik. He answered, “I would not give it

for the world and all therein!” His Holiness said,

“How can one be poor who possesses something

which he will not exchange for the world?”

The poverty and wealth, lowliness and honor, do-

minion, power, and such things considered as important

by these worthless creatures, have no mention in that

Court; as it is said: “O men, ye have need of God,

but God is Self-sufficient” (K. S. 35). Consequently

by “wealth” is intended independence of all else save

God and by “poverty” the need of God.

Another day, Jesus the Son of Mary was surround-

ed by the Jews. They wished His Holiness to ac-

knowledge having made the claim to Messiahship and

Prophethood, in order that they might declare Him

infidel and sentence Him to death. Finally they led

that Sun of the Heaven of Significances into the pres-

ence of Pilate1 and Caiaphas, the greatest of the doc-

tors of that age. All the divines were present at that

meeting and a large multitude assembled for the pur-

pose of beholding, deriding and annoying Him. No

matter how much they enquired that perchance they

might hear Him acknowledge. His Holiness held His

peace nor did He choose to answer. At length a

wretch arose and came opposite His Holiness, saying;

“I adjure thee, didst thou not say, ‘I am the Messiah

of God, I am the King of Kings, I am the possessor of

1 Although in nationality a Roman, Pilate in religion was a Jew.

a Book and I am the destroyer of the Sabbath day’?”

His Holiness, lifting up His blessed head, said: “Dost

thou not see that verily the Son of Man is seated upon

the right hand of power and might?” This He said,

although no accessories of power were outwardly

found with Him, but an inward Power which per-

vaded all in the heavens and earth. No need to re-

late what they inflicted upon Him and how they dealt

with Him after this saying. Finally they so designed

to persecute and destroy Him that He took His flight

to the fourth Heaven.

It is also recorded in the Gospel of Luke that an-

other day His Holiness passed by one of the Jews who

was afflicted with palsy and laid upon a couch. When

he saw His Holiness, he recognized Him by His ap-

pearance and began to entreat. His Holiness said,

“Arise from thy bed; verily thy sins are forgiven.”

Several Jews who were present at that place began to

murmur, saying, “Who can forgive sins but God

alone?” Then Christ perceived their thoughts and

said: “Whether is easier to say arise, take up thy bed,

or to say thy sins be forgiven thee? But that ye may

know that the Son of Man hath power upon earth to

forgive sins,” etc., etc. (Luke v. 23). This is the real

Sovereignty and Power of the Holy Ones of God.

By all these statements repeatedly cited from different

places and instances it is intended that ye may be in-

formed of the interpretations of the words of the

Chosen Ones of God that perchance the foot may not

slip and the heart may not be troubled by certain state-

ments.

Thus we may enter into the path of Certain Knowl-

edge, with the step of assurance, that perchance the

breeze of Good-Pleasure may blow forth from the

Rizwan of the Divine Acceptance and enable these

mortal ones to reach the Everlasting Kingdom. Then

thou wilt understand the meanings of sovereignty and

the like, spoken of in traditions and verses. It is al-

ready evident and known to your Honor that exactly

the same thing to which the Jews and Christians clung

in contradicting the Mohammedic Beauty, is in this day

held by the people of the Koran in denying the “Point

of the Beyan” (may the lives of all in the Kingdom

of Command be a sacrifice to Him!). Behold these

senseless men who to-day speak the word of the Jews

and are not conscious thereof! How excellent is His

revelation concerning them—“Leave them to amuse

themselves with their vain discourse” (K. S. 6).

And, “As thou livest they wander in their folly”

(K. S. 15).

When the Eternal Unseen and the Essence of Di-

vinity caused the Mohammedic Sun to shine forth

from the horizon of Knowledge and Significances, one

of the objections of the Jewish doctors was that after

Moses no Prophet should arise. Yea, it is recorded in

the Book that a Face should appear to promulgate His

(Moses) religion and creed until the Law written in

the Pentateuch should encompass all the earth. There-

fore the King of Unity relates of these exhausted ones

in the valley of remoteness and error—“The Jews

say, the hand of God is tied up. Their (own) hands

shall be tied up and they became cursed for that which

they have said. Nay, His Hands are both stretched

forth” (K. S. 5). The translation of this is—The

Jews said the hands of God are tied up. May their

own hands be tied up! Cursed they became for their

false accusation. Nay, the hands of the Divine power

are always outstretched and protecting. “The Hand

of God is above their hands” (K. S. 48).

Various accounts have been given by commentators

concerning the revelation of this verse (K. S. 5). Yet

consider the import thereof, for He says it is not as

the Jews have imagined, that the Ideal King created

the Mosaic Countenance, conferred upon Him the

robe of Prophethood, then His Hands were bound

and He is not able to send any Messenger after Moses.

Consider how remote from the path of Knowledge and

Wisdom is their senseless saying! In this day, these

people (Mohammedans) are occupied with similar

vain sayings. For over a thousand years they have

been reciting this verse, and unwittingly censuring the

Jews; not perceiving and understanding that publicly

and privately they themselves are saying the same

thing the Jews assert. For thou hast heard them de-

clare that all the Manifestations are ended, the doors

of Divine mercy are closed, no Sun shall dawn again

from the Ideal Day-springs of Holiness, no waves ap-

pear from the eternal Ocean of Pre-existence and no

Temple come forth from the Divine Tents of the In-

visible. This is the comprehension of these worthless

creatures! They have conceded the cessation of the

universal Bounty and abundant Mercy, which no intel-

lect or understanding will allow. From every side and

direction they gird up the loins of oppression and exert

themselves to extinguish the fire of the Sadrat with the

salt water of superstition, heedless that the bowl of

Power preserves the lamp of Unity within the strong-

hold of its protection. It is sufficient degradation for

this multitude that they are deprived of the Original

Purpose and veiled from the substance and essence of

the Command; for the utmost Divine bounty ordained

for the servants is the “Meeting of God” and His

Knowledge, which are promised to all. This is the

extreme bounty of the Pre-existent Bountiful One for

His servants, and the fulness of absolute grace for His

creatures. But none of these servants hath partaken

thereof or attained this supreme honor. Although

there are many revealed verses which clearly indicate

this great point and mighty fact, yet they have denied

it and interpreted the verses according to their own

desire. It is said “(As for) those who believe not

in the signs of God and His Meeting, they shall de-

spair of My Mercy, and for them (is) a painful pun-

ishment (prepared)” (K. S. 29). Likewise it is said

“Those who (seriously) think they shall meet their

Lord, and that to Him they shall return” (K. S. 2).

In another place, “But they who considered that they

should meet God said, How often hath a small army

discomfited a great army!” In another place, “Let

him, therefore, who hopeth to meet his Lord, work a

righteous work” (K. S. 18). Again, “He ordereth

all things; He showeth (His) Signs distinctly, that

ye may be assured ye must meet your Lord” (K. S.

13).

They have denied all these verses indicating the

“Meeting,” which is the strongest decree found in the

Heavenly Books, and have deprived themselves of

this lofty and exalted position and this excellent and

glorious rank. Some say that by this is meant the

meeting of the splendor of God in the Day of Resur-

rection. If they assert that the “Universal Splendor”

is intended, this exists in all things, for we have for-

merly demonstrated that all things show forth the

splendor of that Ideal King, and that the traces of

the effulgence of the sun of the Manifestor exist and

are visible in the mirrors of beings. Nay, if the spir-

itual and Divine eye of man be opened, he will see

that nothing exists without the appearance of the

splendor of that Ideal King. For thou dost perceive

that all contingent and created things express the

manifestation and emanation of that Ideal Light,

and dost behold the doors of the Divine Rizwan

opened in all things for seekers to enter the cities

of Intelligence and Wisdom, and attained ones to

pass into the gardens of Knowledge and Power. In

every garden the bride of significances is seen seated

in the chambers of words, with full adornment and

grace. Most of the Koran verses indicate and show

forth this spiritual fact. The saying, “Neither is

there anything which doth not celebrate His praise”

(K. S. 17), is eloquent testimony thereto; and

“everything have we computed and written down”

(K. S. 78) is a faithful witness thereof. If by

“Meeting of God” is meant the meeting of these

splendors, then all the people have attained to the

meeting of the Eternal Countenance of that Peerless

King. Why, then, is it assigned to the Day of Resur-

rection?

But if they say the purpose is the “Special Splen-

dor,” the state interpreted by some of the Sufis as

the “Most Holy Outpouring;” if it is in the Essence

Itself, it hath been eternally in the Divine Knowledge.

Supposing this hypothesis to be admitted; in this sense

“Meeting” cannot become true of any one, because

this state is realized in the Innermost of the Essence,

unto which none can ever attain! “The way is barred,

and seeking after it is forbidden.” The minds of the

Near Ones cannot soar to this station, how much less

can the intellects of the limited and veiled ones! If

they say it is the “Secondary Splendor,” which is in-

terpreted as the “Holy Outpouring,” this is unques-

tionably in the world of creation, that is, in the world

of primal manifestation and original emanation. This

station is assigned only to His Prophets and Holy

Ones, because no greater and mightier than they have

appeared in the realm of existence; and all confess and

acknowledge this fact. These are the sources and

manifestors of all the eternal Attributes and Divine

Names, and these are the Mirrors which fully express.

All that refers to them is in reality referred to His

Highness, the “Manifest and Invisible One.” Knowl-

edge of the Origin and attainment thereto can only be

achieved by knowing and attaining to these Beings who

shine forth from the Sun of Truth. Consequently, by

meeting these Holy Lights, the “Meeting of God”

is attained; through their Knowledge the Knowledge

of God, and by their Faces the Face of God. From

the fact that these abstracted Essences are the first, the

last, the manifest, and the hidden, it is proved of that

Sun of Truth, that He is verily “the First and the

Last, the Manifest and the Hidden” (K. S. 57), and

likewise the other exalted Names and lofty Attributes.

Therefore whosoever is favored by these shining and

glorious Lights and hath attained to these luminous

and radiant Suns during every Manifestation hath at-

tained the “Meeting of God,” and entered the city

of eternal and immortal life. This “Meeting” can

not be realized by any except in the Resurrection Day,

which is the rise of the Self of God in His Universal

Manifestation.

This is the meaning of that “resurrection” re-

corded and stated in all Books, and which Day hath

been announced to all. Consider, is there any day to

be imagined greater, mightier and more excellent than

this Day, that man should turn away from it and de-

prive himself of its bounties, which are pouring like

the spring cloud from the presence of the Merciful?

After it hath been proved with complete evidence that

no day is greater than this Day, and no matter is

mightier than this matter; and after all these sound

and solid proofs which no one who is wise and saga-

cious can deny or avoid, how can man deprive himself

of such great bounty through words of the doubting

and visionary? Have they not heard the well-known

tradition, “When the Gha’im shall rise, the resurrec-

tion shall rise”? The rightly guided Imams—the

inextinguishable Lights—have similarly interpreted

the verse, “Do (the infidels) expect less than that

God shall come down to them, overshadowed with

clouds” (K. S. 2)—an event which they unquestion-

ably know shall happen in the resurrection—to mean

His Holiness Gha’im and His appearance.

O my brother, understand then the meaning of res-

urrection and purify thine ears from the sayings of

these rejected people. Shouldst thou step a little way

into the worlds of Severance, thou wilt testify that no

day greater than this Day and no resurrection mightier

than this Resurrection can be imagined, and that one

deed in this Day is equivalent to deeds performed dur-

ing a hundred thousand years—nay, I ask pardon of

God for this limitation, because deeds done in this Day

are sanctified beyond any limited reward. As these

worthless creatures have not understood the meaning

of “Resurrection” and the “Meeting of God,” they

are therefore completely veiled from the bounty

thereof. Although the purpose of learning and its

anxieties is the attainment and knowledge of this sta-

tion, yet they are all occupied with outward learnings

and desist not from them even for a moment; closing

their eyes to the essence of Knowledge and the

knowable. It seems as if they have not drunk

one drop from the ocean of Divine Knowledge nor

attained a sprinkling of the cloud of the Merciful

Bounty.

Consider, if one does not partake of the bounty of

Meeting or the Knowledge of the Manifestations of

God, how can he be truly called learned, although he

may have studied a thousand years, and possess all the

limited and outward sciences. It is plainly evident

that he cannot be said to possess Knowledge. But if

one hath not seen a single letter of learning, and hath

attained to this mighty honor, he is undoubtedly ac-

counted one of the Divine men of learning, for he

hath reached the furthermost point of Knowledge and

its highest degree.

This condition is also one of the signs of the Mani-

festation; as it is said, “He will make your highest

to be the lowest, and your lowest to be the highest.”

Likewise it is said, “And we were minded to be gra-

cious unto those who were weakened in the land, and

to make them models of religion; and to make them

the heirs (of the wealth of Pharaoh and his people)”

(K. S. 28). It is witnessed in the present day how

many of the divines, by reason of their denial, abide in

the lowest planes of ignorance, their names erased

from the book of the exalted and the learned; and how

many of the ignorant, on account of their belief, have

ascended to the highest horizon of knowledge, and

their names are registered in the Tablets of Knowl-

edge by the Pen of Power. Thus, “God shall abolish

and shall confirm (what He pleaseth), with Him is

the original of the Book” (K. S. 13). Therefore,

it is said, “Seeking after proof when the fact is at-

tained is blamable, and occupying one’s self with learn-

ing after reaching the object of knowledge, is to be

censured.” Say, O people of the earth, this is a fiery

Youth who runneth in the wilderness of Spirit, herald-

ing unto you the lamp of God, and reminding you of

a Matter which is visible in concealment under the

veils of light, from the horizon of Holiness in the

region of Irak.

O my friend, if thou soarest a little in the heavens

of the significances of the Koran, and walkest upon the

earth of Divine Knowledge unfolded therein, many

doors of knowledge will be opened before thy face and

thou wilt be assured that the very things which in this

day prevent these servants from arriving at the shore

of the eternal ocean, hindered the people during the

Manifestation of the Point of the Koran from ac-

knowledging and submitting to that Sun. Likewise

thou wilt become informed of the mysteries of the

“return” and “revival” and dwell in the loftiest

chambers of security and assurance.

One day a number of the opponents of that peerless

Beauty (Mohammed), who were deprived of the

Ca’aba of the Eternal, said to Him by way of derision,

“Surely God hath covenanted with us that we should

not believe in (any) messenger until (one) should

come unto us with a sacrifice which should be consumed

by fire” (K. S. 3). The import of this is that the

Creator had covenanted with them that they should

not believe in a messenger unless he perform the mira-

cle of Abel and Cain, that is, offer a sacrifice, and a

fire come from heaven to consume it; as they had heard

in the story of Abel, and which is recorded in the

books. His Holiness said, in answer, “Messengers

have already come unto you before me, with plain

proofs and with the (miracle) which ye mention; why,

therefore, have ye slain them, if ye speak truth” (K.

S. 3)? Now, be just; how could those servants who

were in the age and cycle of His Holiness, be actually

those in the age of Adam or other Prophets, when the

interval between Adam and that time was several

thousand years? Why did that Essence of Truthful-

ness attribute to the servants of His age the murder

of Abel or other Prophets? Thou hast no other alter-

native except to ascribe falsehood and vain saying to

His Holiness (which God forbid!), or to say that

those wicked ones were the same who contradicted the

Prophets and Messengers in every age, and finally

martyred them all.

Ponder carefully over this explanation, that the re-

freshing breeze of Knowledge may blow from the city

of the Merciful and cause the soul to reach the garden

of Wisdom through the beautiful utterance of the

Beloved One. As the heedless people did not under-

stand the meanings of these perfect and eloquent ex-

planations, and, according to their idea, did not find

the answer consistent with the question, therefore they

attributed lack of knowledge and hallucination to

those essences of Knowledge and Reason.

Likewise, in another verse, it is said in condemna-

tion of the people of the age, “Although they had

before prayed for assistance against those who believe

not, yet when he came unto them whom they had

known (to be from God), they would not believe in

him; therefore, the curse of God shall be on the in-

fidels” (K. S. 2). That is, this multitude who waged

war and fought against the infidels for the sake of

God, and who sought victory in order to assist His

Cause, when the one whom they had known came

unto them, denied him; therefore the curse of God

shall be upon the infidels! Consider how it is under-

stood from this verse that the people of the time of

his Holiness were the same people who in the days

of each former Prophet strove and fought to pro-

mulgate the Law and spread the Cause of God, al-

though the people of the time of Jesus and Moses

were not actually the people of the age of His Holi-

ness. Moreover those whom they had known for-

merly were Moses the possessor of the Pentateuch,

and Jesus the possessor of the Gospel. Notwith-

standing this, why did His Holiness say “when

came unto them the one whom they had known”—

that is, Jesus or Moses—they “denied Him?” As

His Holiness was outwardly called by another name,

that is, Mohammed,—had appeared from another

city and come in another language and law—how

then can the verse be proven and understood?

Comprehend thou the subject of “return;” how

clearly it is revealed in the Koran; yet no one hath un-

derstood until the present day. What wilt thou say?

If thou sayest that His Holiness was the return of the

former Prophets, as is indicated by the verse. His com-

panions must likewise be the return of the bygone

companions, for the return of the former servants is

also clearly shown in the mentioned verses. If they

deny this, they have contradicted the text of the Book,

which is the mightiest proof. Therefore in the same

manner understand the fact concerning “return,” “res-

urrection,” and “revival” in the days of the appear-

ance of the Divine Manifestations, so that thou mayest

behold with the outward eye, the return of the Holy

Souls in pure and brilliant bodies; and sanctify and

purify the dusts of ignorance and darkened self by the

water of mercy from the Knowledge of the Merciful,

that peradventure thou mayest distinguish and deter-

mine the highway of the morn of Truth from the night

of error, through the shining lamp, Divine power and

eternal guidance.

Furthermore, it is evident to your Honor that the

Custodians of the Trust of the Unity appear in the

temporal worlds with a new Command and a new

Cause. As these Birds of the Eternal Throne descend

from the Heaven of the Divine Will, and all of them

arise in the Supreme, Irresistible Command, therefore

they are declared as one person and one essence. For

they all drink from the chalice of the Divine love and

partake of the fruits of the tree of Oneness. These

Manifestations of the True One have two stations.

One is the station of pure abstraction and the essence

of singleness. In this station, if thou dost name and

designate all of them by one name and office, it is not

amiss. As it is said, “We make no distinction at all

between His Messengers” (K. S. 2). For all of them

summon the people to the Divine Unity and announce

the Kawther of Infinite Bounty and Grace. All are

dignified with the robe of Prophethood and honored

by the mantle of glory. Therefore it is said by the

“Point of the Koran,” “I am all the prophets.” Like-

wise He says “I am the first Adam, Noah, Moses

and Jesus.” The same statement hath been made by

the Ali’ite Countenance. Similar sayings indicating

the unity of these Points of Oneness have appeared

from the sources of the eternal utterances and treasu-

ries of the Knowledge-pearls; as recorded in the Books.

These Countenances are the Points of the Com-

mand and the Dawning-places of the Decree. The

Command is sanctified from the veils of plurality and

contingency of number. Thus it is said, “We have

but one Command.” Therefore as the Command is

one, the Manifestations of the Command are also

necessarily one. Likewise the Imams of religion and

Lights of Assurance have said, “Our first is Moham-

med, our last is Mohammed, and our middle is Mo-

hammed.”

To resume: It is evident and certain to your Honor

that all the Prophets are the Temples of the Command

of God, who have appeared in different garments, and

if thou lookest with an attentive eye thou wilt find all

of them dwelling in one Rizwan, soaring in one sky,

seated upon one carpet, speaking one speech and en-

joining one Command. This is the Unity of those

Essences of Existence and inimitable and inseparable

Suns. Consequently if one of these Holy Manifesta-

tions say, “I am the return of all the Prophets,” it is

true. Likewise in every subsequent Manifestation,

the return of the former Manifestation is realized.

As the return of Prophets is proven consistent and in

conformity with verses and traditions, the return of

the holy ones is also certain and accomplished. This

return is too clear for need of proof and argument.

For instance, consider that among the Prophets was

Noah. When He was appointed to Prophethood and

arose in the Cause with Divine mission, those who be-

lieved in Him and acknowledged His command were

indeed honored with new life, and a new spirit and life

became true of them. For previous to believing in

God and submitting to the Manifestation of Himself,

they had the greatest attachment to temporal effects

and properties, such as wife, children, food, drink and

the like, to such an extent that they spent night and

day in seeking vanities and means of enjoyment, and

exerted themselves in procuring transient possessions.

Aside from these things, before arriving at the sea of

faith, they were so firm and rooted in the limitations

of their fathers and forefathers, and in following their

ceremonies and laws, that if sentenced to death, they

would rather submit than allow the change of a single

letter of the habitual customs which prevailed among

the multitude. For the people have cried, “Verily,

we found our fathers practising a religion and we arc

guided in their foot-steps” (K. S. 43).

The same people, notwithstanding these limited

veils and above-mentioned customs, as soon as they

drank the choice wine of Faith from the chalice of

Assurance in the hands of the Manifestations of the

Praised One, were so transformed that they would

abandon wives, children, property, incumbrances, life

and belief, yea, all else save God. They were so

overcome by excess of longing for God, and by ecsta-

sies of eternal joy, that they would not value the world

and all therein as a wisp of straw. Can they not be

declared as of “new creation” and “return?” Like-

wise it was witnessed that these souls, before attain-

ing to the wonderful and new favor of God, would

protect their lives with a hundred thousand plans and

schemes from threatenings of destruction, until for

instance they would flee from a fox and avoid a thorn.

But after being honored with the Mighty Security and

Great Providence, they would voluntarily expend a

hundred thousand lives; nay rather, their blessed

souls despised the cage of the body, and a single one of

these hosts would fight against a multitude. If these

souls were the same former souls, how could such

things contrary to human tendencies and opposed to

bodily desire proceed from them?

To resume: The fact is clear that it is impossible

for such deeds and actions which have no similitude

to former deeds and actions, to appear and be wit-

nessed in the realm of existence, without a Divine

change and transformation; for their agitation was

changed to composure, their doubt turned to assurance,

and their fear transformed into courage. This is the

virtue of the Divine Elixir which transforms the ser-

vants in an instant.

For instance, consider the substance copper; which

if it is protected in its own mine from superabundance

of dryness, will in seventy years1 attain to the state of

gold—although some consider copper itself to be

gold, which through superabundance of dryness, hath

become disordered and hath not reached its own state.

1 A statement made by philosophers.

To be brief: a perfect elixir however will cause

the substance copper to attain the state of gold in an

instant and to traverse the seventy-year stages in a

moment. Could it be said that this gold is copper or

that it hath not attained the condition of gold, while

the test is at hand to differentiate and distinguish the

qualities of gold from those of copper?

Likewise these souls have traversed the earth-world

in an instant through the Divine Elixir, entered the

worlds of sanctity, and in one step reached the Divine

Placeless from the limited world of place. An effort

is needed that thou mayest attain this Elixir which in

an instant causes the west of ignorance to reach the

east of Knowledge, makes the gloominess of the dark

night attain to the brilliant morning, guides the remote

one in the wilderness of doubt to the fountain of near-

ness and assurance, and directs the mortal temples to

the Rizwan of immortality. Now if it be true to de-

clare this gold copper, it will also be true and justifiable

to declare these servants to be the same as before they

had attained to the Faith.

O brother, through these clear, perfect and com-

plete explanations, the mysteries of “new creation,”

“revival,” and “resurrection” are manifest and evi-

dent without veil and covering. If it please God, thou

wilt cast off the old garment from body and soul

through the unseen confirmations, and be honored with

the new and immortal robe.

Therefore in every succeeding Manifestation, those

souls who preceded all in the earth in faith, drank the

clear water of Knowledge from the Beauty of One-

ness, and ascended to the loftiest summits of faith,

assurance and severance can be declared to be the re-

turn of the former persons who in name, office, deed,

word and condition had attained to these states in the

preceding Manifestation. For that which appeared

from the former servants, appeared and became mani-

fest in the subsequent ones. If, for example, a garden of

roses be in the east of the earth, and that kind of rose

also cometh forth from another branch in the west,

the name “rose” is applied to it. In this case it is not

in respect to the limitations of the branch and its form,

but on account of the fragrance and odor which are

manifest in both. Consequently sanctify and purify

thy gaze from outward limitations, that thou mayest

behold them all in one name, one office, one essence,

and one truth, and that thou mayest perceive the mys-

teries of the “return” of the Words in the revealed

Words. Reflect a little upon the companions at the

time of the Point of the Koran; how they cut them-

selves from the whole world, were purified, sanctified

and severed from all human tendencies and selfish de-

sires through the pure fragrances of His Holiness, and

preceded all the people of the earth in attaining the

honor of Meeting, which was identical with the Meet-

ing of God. For ye have heard how they sacrificed

life before that Manifestation of the Glorious One.

Behold the return of the same firmness, steadfast-

ness and severance in the companions of the Point of

the Beyan, for ye have witnessed how these com-

panions have hoisted the banner of Severance upon

the summit of Inaccessibility, through the wonders

of the generosity of the Lord of Lords.

To be brief: These lights have appeared from one

lamp and these fruits have grown from one tree. In

reality no difference is perceived and no change is visi-

ble. “All this is from the bounty of God; He be-

stoweth it upon whomsoever of His creatures He wish-

eth.” God willing, we will avoid the land of negation

and reach the sea of affirmation, so that we may per-

ceive the worlds of union, division, oneness, separa-

tion, limitation and Divine abstraction with an eye

sanctified from elements and opposites, and soar up-

ward to the highest horizon of the nearness and sanc-

tity of the significances.

Consequently from these explanations it is evident

that should a Face come forth in the “End beyond

which there is no end,” and rise up in the same Com-

mand upheld by a Face in the “Beginning before

which there is no beginning,” it can be truly said that

the last Face is identical with the first, for the Face of

the “End beyond which there is no end” hath risen

up in the same Command upheld by the Face of the

“Beginning before which there is no beginning.”

Thus the Point of the Beyan (may the life of all save

Him be a sacrifice to Him!) hath likened the Suns of

Unity to the sun which though it rise from the “Be-

ginning before which there is no beginning,” until the

“End beyond which there is no end,” is the same sun

which hath risen. Now if it be said this sun is that

former sun, it is true, and if it be said that it is the

return of that sun, it is also true. Likewise from these

explanations, the term “last” becomes true of the

first Face and conversely; for whatever was upheld

by the last Face is identical with that which was upheld

by the first Beauty.

Although this point is clear to those who have drunk

the choice wine of Knowledge and assurance, yet how

many souls through lack of understanding it, are

veiled by the term “Seal (last) of the Prophets,” and

deprived and bereft of the bounties! Although it is

said by His Holiness Himself—“I am all the

Prophets,” and also, “I am Adam, Noah, Moses,

Jesus,” as mentioned, yet they do not consider that

while the saying of that Eternal Beauty—“I am the

first Adam,” is true, likewise His saying—“I am the

last Adam,” must also be true. For just as He applied

the “First of the Prophets”—that is Adam—to Him-

self, in the same way the “Seal (last) of the

Prophets” can also be applied to that Divine Beauty.

It is very clear that since the “First of the Prophets”

is true of His Holiness, the “Seal (last) of the

Prophets” is likewise true.

During this Manifestation, all the people of the

earth are tested by this point, and most of them, hold-

ing fast to this statement, have turned away from its

author. I know not what this people have understood

by the beginning and ending of God (Exalted is His

Name!). If by beginning and ending, a temporal

beginning and ending be intended, the worldly things

have not yet come to an end. How then can ending

be true of that Essence of Oneness? Nay rather, in

this station the beginning is none other than the end-

ing, and vice versa.

To resume: As in the station of “Beginning before

which there is no beginning,” the station of the

“End” becomes true of that Educator of the Seen and

Unseen, likewise the same becomes true of His Mani-

festations. While the name “Beginning” is true (of

them), at the same time the name “End” is also true,

and while they are established upon the seat of being

the “Beginning,” at the same time they occupy the

throne of being the “End.” Should a discerning sight

be found, it will perceive that these Holy Essences,

Abstracted Spirits and Divine Souls are the Mani-

festors of the “First,” the “Last,” the “Manifest,”

the “Hidden,” the “Beginning,” and the “End.”

Shouldst thou soar in the atmosphere of “There was

God and nothing was with Him,” thou wilt find all

these Names as mere nothingness and utter absence

in that court, and then thou wilt not be masked by these

veils, allusions and sayings. How pure and lofty is

this station, to which even Gabriel cannot find the way

without a guide, and whereunto the celestial bird can-

not soar without the Invisible Assistance!

Understand what His Holiness, the Commander1

(of the Faithful) hath said—“Unfolding the veils of

glory without allusion.” Among the veils of glory

are the religious doctors of the age, and the theolo-

gians of the time of a Manifestation, who do not sub-

mit to the Command of God on account of their lack

of understanding and their devotion and love for out-

ward leadership. Nay rather, they do not listen to

hear the Divine Melody, and “they put their fingers

in their ears” (K. S. 2). As the people have taken

them in place of God for their masters, they await ac-

ceptance or rejection (of the Truth) by these support-

ing props; for they have no sight, hearing or heart of

their own to distinguish and discriminate between

truth and falsehood.

Though all the Prophets, Chosen Ones and Holy

Ones have commanded on the part of God that they

should see and hear with their own eyes and ears, yet

disregarding the exhortations of the Prophets, they

have followed and will follow their divines. Should

a needy and poor one destitute of the clothing of men

of learning say—“O people: Follow the Messengers

of God” (K. S. 36), they will wonder exceedingly at

such a statement and answer—‘When all these

learned and cultured men with outward leadership and

rich and magnificent apparel have not understood and

have failed to distinguish truth from falsehood, how

couldst thou and those like thee understand?’ If

1 Ali, in answer to the question, “What is Truth?”

number and the garb of learning be a proof and indica-

tion of knowledge and truth, the former peoples1

should prove more worthy and superior, for they are

greater and more numerous.

The point is also clear and evident that the divines

of the age have prevented people from the path of

truth at the time of the appearance of the Holy Mani-

festations. This is recorded and stated in all the

Heavenly Books and Epistles. No Prophet was sent

forth who did not become the object of hatred, denial,

rejection and execration by the divines. May God

denounce them for what they have done formerly and

are now doing! What veils of glory are greater than

these temples of error? By God, removing these veils

of glory is the greatest affair, and rending them

asunder is the mightiest action! May God strengthen

us and you, O concourse of Spirit, that ye may succeed

in this in the time of “Mustagath,”2 and be not

veiled from the Meeting of God in His Day.

Furthermore, the term “Seal of the Prophets,” and

the like, constitute “veils of glory,” the removal of

which is the most important matter for these worthless

creatures. All are screened by these limited coverings

and heavy veils of glory. Have they not heard the

melody of the Divine Bird (Ali) saying, “I have

1 Adherents of former religions who deny a Manifestation in His Day,

2 Literally, “the one from whom help is sought.” This term was

used by the Bab to denote the time of the appearance of “Him whom

God shall manifest,” i.e. Baha’u’llah.

married one thousand Fatimas, all of whom were the

daughters of Mohammed the Son of Abdallah, the

‘Seal of the Prophets’?”

Consider how many mysteries are hidden in the

tents of the Knowledge of God, and what jewels of

His Wisdom are concealed in the treasuries of pres-

ervation, so that thou mayest be convinced that there

hath been and will be neither beginning nor end to His

creation. The Space of His Destiny is too vast to be

limited by explanation or traversed by the bird of

minds and His ordained decrees are beyond attainment

by any comprehension. His creation hath been from

the “Beginning before which there is no beginning,”

and no “End” hath overtaken it. The Manifestations

of His Beauty will be until the interminable End; and

no Beginning hath beheld Him.

Consider this same explanation, and how truly it

can be applied to all these Faces. Likewise understand

the saying of the Eternal Beauty—Hosein the son of

Ali—to Salman, the import of which is this: “I was

with a thousand Adams; the interval between each

and the next Adam was fifty thousand years, and to

every one of these I declared the Walayat (suc-

cession) of my father (Ali).” Then he mentions cer-

tain particulars until he says, “I have fought one thou-

sand battles in the path of God, the least and smallest

of which was like the battle of Khaibar, in which my

father strove and fought against the infidels.” Thus

understand from these two traditions the mysteries of

“end,” “return,” and “creation without beginning

or end.”

Briefly: O my beloved, the melody of the Divine

world is sanctified above limitation by earthly hearing

and minds. How can the ant of existence step into the

court of the Adored One? Yet weak souls deny these

abstruse explanations and reject similar traditions

through lack of understanding. Yea, only the spirit-

ually minded can understand this. Say—this is an

End to which there is no end in the creation, and a Be-

ginning for which there is no beginning in the world

of origin. So O concourse of the earth ye may behold

the splendor of the End in the Manifestations of the

Beginning.

It is a great astonishment that these people adhere

to the verses revealed in the Koran and to the tradi-

tions of the possessors of Assurance (Imams), only in

instances which accord with their own wish and desire,

entirely rejecting others which are contrary to their

inclination. “Do ye, therefore, believe in part of the

Book and reject other parts thereof (K. S. 2)?” How

then could ye judge that of which ye are ignorant?

For in the Perspicuous Book, the Lord of the creat-

ures, after speaking of “The Seal” in His exalted

saying, “Mohammed is but the Messenger of God

and the Seal of the Prophets” (K. S. 3), hath prom-

ised His Own Meeting to all the people. The verses

indicating the “Meeting” of that King of Eternity

are recorded in the Book, and some have been already

mentioned. The one God testifies that no greater and

clearer point than “Meeting” hath been recorded in

the Koran. May it be profitable unto those who attain

to it in a day wherein most of the people turn away

therefrom; even as ye witness!

Nevertheless they have rejected the second matter

(Meeting) on account of the first (Seal of Prophet-

hood), although the subject of “Meeting” in the day

of resurrection is clearly stated in the Book. Through

clear evidences it hath been demonstrated and realized

that by “resurrection” is meant the rise of His Mani-

festation in His Command. Likewise by “Meeting”

is intended the Meeting of His Beauty in the Temple

of His Manifestation. “For verily, Him the sight

comprehendeth not, but He comprehendeth the sight”

(K. S. 6). Notwithstanding all these confirmed facts

and clear explanations, they have ignorantly clung to

the statement of the “Seal,” and are entirely veiled

from the Originator of the “End and Beginning,” in

the day of His Meeting. “If God should punish men

for their iniquity. He would not leave (upon) the

earth any moving thing, but He giveth them respite

until an appointed time” (K. S. 16). But apart from

all these things; if this people had drunk a single drop

from the clear fountain of “God doeth whatsoever

He willeth, and ordereth whatsoever He desireth,”

they would not have advanced any such oppositions to

the Point of Command.

Command, word and action are in the grasp of His

power. “Everything is made captive in the Grasp

of His power, and verily this is easy and practicable

unto Him.” He is the doer of that which He desireth,

and the accomplisher of that which He wisheth.

“Whosoever says ‘Why and for what reason,’ loseth

his faith.” Should these servants become conscious

of what they have committed, they shall perish and

lead themselves with their own hands to the fire which

is their dwelling and goal. Have they not heard the

saying: “He shall not be questioned as to what He

doeth” (K. S. 21)? In view of these explanations,

how can one venture to occupy himself with vain say-

ings?

Praise be to God! The ignorance and blindness of

the servants have reached such a pitch and limit that

they have followed their own knowledge and desire,

rejecting the Knowledge and Desire of the True

One, Exalted and Mighty is He!

Now be just: if these servants believed firmly in simi-

lar brilliant words and holy references, and considered

God to be the “doer of whatever He wisheth,” they

could not cling and hold fast to these vain sayings.

Nay rather, with all their souls they would acknowl-

edge and submit to that which He says. I swear by

God that if the ordained decrees and destined wisdoms

had not been already established, the earth would have

destroyed all these servants; “but God will delay this

until the appointed time of a known day.”

To be brief: Twelve hundred and seventy-eight

years have passed since the Manifestation of the Point

of the Koran, and these worthless creatures have re-

cited the Koran every morning, still they have not at-

tained to a single letter of the purport, and although

some of the verses they read clearly indicate the holy

facts and the Manifestation of Eternal Might, yet

they have utterly failed to understand. During this

time they have not even comprehended that in every

age the purpose of reading the Books and reciting

the Epistles hath been to penetrate the significances

and to reach the summits of their mysteries; other-

wise reading without understanding is of no great

benefit.

For instance, one day a certain person was present

before this One who is needy of the sea of significances,

and mention was made concerning the signs of the

day of judgment, resurrection, revival and reckoning.

He insisted (upon knowing) how in this new Mani-

festation the account of the people is settled, when no

one is informed of it. Then We revealed certain sci-

entific illustrations and philosophical points according

to the understanding and comprehension of the hearer.

Afterward We asked, “Hast thou not read the Ko-

ran, and hast thou not seen this blessed verse: ‘On

that day neither man nor genii shall be asked concern-

ing his sin’ (K. S. 55)? Hast thou not understood

that the meaning of ‘questioning’ is not with tongue

and speech, as is evidenced and proved by the

same verse?” For afterward it is said: “The sin-

ners shall be known by their faces, and they shall

be taken by the forelocks and the feet” (K. S. 55).

Thus the account of the creatures is judged from

the face, and their unbelief, faith or sin will appear;

just as in this day it is evident that the people of error

and the followers of guidance are known and distin-

guished from each other by the face.

If these servants, sincerely for the sake of God,

and desiring His Good Pleasure, look into the verses

of the Book, they will undoubtedly understand all

they seek. They will clearly and plainly find there, in

full particular, all the events which have happened

during this Dispensation; even the Manifestations of

the Names and Attributes coming out of nativities of

opposition and superciliousness of government and

people, and the residence and establishment of the

Universal Manifestation in a special and designated

land. Only the spiritually minded can understand

this. We seal the saying by that which was formerly

revealed unto Mohammed, so that this seal may

be the musk which will guide people to the bril-

liant Rizwan of holiness. He hath said, and

His saying is truth—in order that this favor may

surround the world—“God inviteth unto the Dwell-

ing of Peace1 and directeth whom He pleaseth unto

the right way” (K. S. 10). “They shall have a

dwelling of peace with their Lord, and He shall be

their protector, because of that which they have

1 Baghdad, where Baha’u’llah was exiled.

wrought” (K. S. 6). Praise be to God the Lord of

the creatures!

Upon every subject We have repeated Our explana-

tion that perchance each soul, high or low, may gain

a share and portion thereof, according to his capacity

and measure; and that should a soul be unable to un-

derstand one explanation, the purpose may be appre-

hended in another. “That each may know his re-

spective drinking-place” (K. S. 7).

I swear by God that this earthly Dove hath many

songs besides these melodies, and many signs besides

these explanations, every point of which is sanctified

above what hath been explained and hath flowed from

the pen. When the Divine Will decrees, the brides

of significances, unveiled, will take the step of manifes-

tation from the Spiritual Mansion into the Court of

Pre-existence. There is no command unless it is His

permission; there is no power unless through His

power and strength; and there is no other God than

He. He is the creation and command. All speak by

His command and through the mysteries of the

Spirit!

We have formerly explained two stations for the

Suns rising from the Day-springs of Divinity. One is

the station of Unity and condition of Oneness, as pre-

viously mentioned. “We make no distinction between

any of them” (K. S. 2). The other station is that of

distinction, creation and human limitations. In this

station, for each one a temple is designated, a mission

is indicated, a manifestation is decreed, and certain

limitations are assigned. Each one is named by a cer-

tain name, characterized by a quality and appointed

to a new Cause and Law; as it is said: “These are

the Messengers; We have preferred some of them be-

fore others: Some of them hath God spoken unto,

and hath exalted the degree of others of them. And

we gave unto Jesus, the Son of Mary, manifest signs

and strengthened Him with the Holy Spirit” (K.

S. 2).

It is due to the variance of these stations and con-

ditions that different words and explanations appear

from those Fountains of Divine Knowledge, but in

reality all the intricate Divine subjects are regarded

as one utterance by the knowing. As most of the peo-

ple are not acquainted with the mentioned conditions,

they are troubled and confounded by the different

words of those united Temples.

To be brief: It is evident that all these differences

of words are due to the differences of stations. There-

fore in the station of Oneness and rank of Singleness,

pure Sublimity, Divinity, Unity and absolute Deity

have been and are applied to those Essences of Ex-

istence, because they are all seated upon the throne of

the “Manifestation of God,” and established upon

the seat of the “Botoon1 of God”—that is, the ap-

pearance of God is made manifest by their appearance

and the beauty of God is revealed by their beauty.

1 Lit. “concealment.” The station of undeclared Manifestation.

Thus it is that melodies of Divinity have proceeded

from these Temples of Unity.

As to the second station, which is that of distinction,

separation, limitation, and temporal conditions and

indications, they show forth absolute servitude, real

need and utter lowliness; as it is said, “Verily, I am

the servant of God,” and, “Verily, I am only a man

like you” (K. S. 41).

From these confirmed and positive explanations,

understand the questions which thou hast asked, so

that thou mayest become firm in the Divine religion

and be not perplexed by the differences in the utter-

ances of the Prophets and Chosen Ones.

If it be heard from the perfect Manifestations

“Verily, I am God,” it is true and without doubt; for

it hath been repeatedly demonstrated that through

their Manifestation, Attributes, and Names, the

Manifestation of God, the Attribute of God, and the

Name of God appear upon earth. Thus it is said

“Neither didst thou (O Mohammed) cast (the

gravel into their eyes) when thou didst (seem to)

cast (it), but God cast (it)” (K. S. 8). Likewise:

“Verily, they who swear fealty unto thee, swear

fealty unto God, etc.” (K. S. 48). Should they utter

the melody: “Verily, I am the Messenger of God,”

this is also correct and without doubt; as it is said,

“Mohammed is not the father of any man among

you; but he is the Messenger of God, etc.” (K.

S. 33). In this station, all are sent forth from

the presence of that Ideal King and Eternal

Essence. If all of them raise the call, “I am the Seal

(last) of the Prophets,” it is also true and beyond

reach and access of uncertainty, because all are ac-

counted as one soul, one essence, one spirit, one body,

one command, and are the Manifestors of the states

of the “Beginning,” the “End,” the “First,” the

“Last,” the “Manifest,” the “Hidden” of that ideal

Spirit of Spirits and eternal Essence of Essences. Like-

wise if they say, “We are the servants of God,” this is

also confirmed and evident, for outwardly they have

appeared with the utmost degree of servitude. No

one hath the courage to appear in the world with that

manner of servitude. Thus those Essences of Exist-

ence, when submerged in the seas of Eternal Holiness

and when ascending to the summits of the significances

of the Ideal King, uttered declarations of Unity and

Deity. Were one to consider attentively he will find

that even in this state they witnessed in themselves the

utmost humility and lowliness in presence of the Ab-

solute Existence and Real Life, as though accounting

themselves utter non-existence and deeming their own

mention in that court as polytheism. For in this sta-

tion any mention would be an indication of being and

existence, and this is considered a great error by the

attained ones. How much greater (error) to mention

aught else, or that the heart, tongue, mind and soul

be occupied in any other mention than the Beloved

One; that the eye should look upon other than His

beauty, the ear hear other than His melody, or the feet

walk in other than His path.

At this time the breeze of God is wafted and the

Spirit of God hath surrounded. The pen is withheld

from motion and the tongue hath ceased utterance.

Briefly: In this station the declaration of Divinity

and the like have appeared from them, while in the

station of Messengership they have declared Prophet-

hood. Likewise in every station they have made a

declaration expedient thereto and have attributed all

these to themselves; (declarations) concerning the

world of command, the world of creation, the worlds

of divinity, and the worlds of phenomena. Therefore

whatever they may say and claim, including Divinity,

Deity, Prophethood, Messengership, Successorship,

Imamat or Servitude is true and without doubt. Con-

sequently these proven statements should be reflected

upon, that no one may be overtaken by perplexity and

trouble concerning the differences in the sayings of the

Manifestations of the Invisible and Dawning-places

of Holiness.

Briefly: one must ponder over the Words of the

Suns of Truth, and if they are not understood, they

should be submitted to those who are custodians of the

depositories of Knowledge, in order that they may ex-

plain and remove the difficulty. One should not inter-

pret the holy Words according to his own imperfect

judgment and then, finding them inconsistent with his

own inclination and desire, proceed to reject and deny

—as do the doctors and theologians of the age who are

seated upon the platform of knowledge and learning,

and who call ignorance knowledge and oppression

justice. Should they ask the Ideal Sun concerning

their imaginary notions and find the answer at vari-

ance with what they have conceived or understood

from the book of one similar to themselves, they un-

questionably would ascribe ignorance to that mine and

source of Knowledge. This hath happened in every

age.

For instance, when they asked that Lord of the Ex-

istence (Mohammed) concerning the phases of the

moon. He answered by the command of God: “They

are times appointed unto men” (K. S. 2). Hearing

this, they attributed ignorance to His Holiness.

Likewise in the verse concerning the “Spirit,” in

which it is said, “They will ask thee regarding the

Spirit; answer, The Spirit (is) by the Command of

my Lord” (K. S. 17). When this answer was given,

they all raised the cry of “Woe! an ignorant one who

knows not what the Spirit is, claims to be endowed with

the Immediate Knowledge!” In this day, as the di-

vines of the age are honored by the name of His Holi-

ness, and see that their fathers believed in Him, they

accept His command in blind conformity. But if they

be just and hear similar answers in reply to similar

questions, they will undoubtedly reject, deny and re-

peat those very sayings, as they have already done.

All this, notwithstanding those Essences of Existence

are sanctified above these pseudo knowledges, purified

above these limited words and exalted beyond the un-

derstanding of every knowing one. All such learnings

are absolute falsity in the presence of that Knowledge,

and all these conceptions are downright deceit. Nay

rather, Knowledge is that which proceeds from those

mines of Divine Wisdom and those depositories of

eternal Knowledge. “Knowledge is one point, but

the ignorant have multiplied it,” is a proof of this;

and “Knowledge is a light which God sheds into the

heart of whomsoever He wisheth” confirms this state-

ment.

Briefly: As they have not comprehended the mean-

ing of Knowledge, and have termed their own spurious

ideas which have originated from manifestors of ig-

norance, knowledge, therefore they have inflicted

upon the source of Knowledge that which ye have

seen and heard.

For instance, in a book written by one of the ser-

vants reputed for knowledge and learning, who con-

siders himself prominent among the people, all the

rightly guided men of learning have been rejected and

denounced. This appears by allusion and plain state-

ment throughout the entire book. As We had fre-

quently heard of him, We desired to see some of his

writings, although not disposed to refer to the words

of others; but as some had questioned and inquired

concerning him, it became necessary to see his writings

in order to answer the questioners with intelligence and

understanding. Briefly: his Arabic books were not

available, but one day it was mentioned that one of his

works, entitled “Irshad’Ul-Awam” (Direction for

the Common People), could be found in this city

(Baghdad). The odor of pride and arrogance was

inhaled from this title, for he hath assumed the peo-

ple to be ignorant and himself learned. All his char-

acteristics were in fact evident by the very title of the

book, indicating that he walks in the path of egotism

and desire, and dwells in the desert of ignorance and

blindness. He hath peradventure forgotten the well-

known tradition, saying: “Knowledge signifies all

that which is knowable, and power and might signify

all that which is created.” However We sent for the

book and it remained with this Servant a few days.

It was probably referred to twice. The second time

We came by chance to a certain part relating to the

“Ascent”1 of the Master of “Were it not for

thee.”2 We found he had made knowledge of the

“Ascent” conditional upon the understanding of

some twenty or more sciences, implying that if one

were not thoroughly acquainted with them, he could

not attain to the knowledge of this lofty and exalted

matter. Among them he had mentioned philosophy,

alchemy and natural magic, making understanding of

the eternal and holy Knowledges conditional upon pos-

session of these mortal and rejected sciences.

Praise be to God! With such understanding, what

calumnies and animadversions he hath brought upon

1 The Night Journey of Mohammed with Gabriel.

2 One of the titles of Mohammed, taken from a tradition which relates

that God said unto Him, “Were it not for thee, I would not have created

the spheres.”

the Temples of the Knowledge of God! How well it

is said, “Dost thou arraign those whom the True One

hath made trustees of the treasures of the Seventh

Sphere?” No one among the people of percep-

tion and knowledge, or among the wise and intelligent

hath noticed these absurdities. Yet it is clear and evi-

dent to every one endowed with perception that such

sciences have ever been and are rejected by the True

One. How can the understanding of sciences which

are rejected among the truly learned be essential to

the knowledge of the summits of the “Ascent,” while

the Lord of the “Ascent” hath not sanctioned a single

letter of these limited and discarded sciences, and the

brilliant heart of that Master of “Were it not for

thee” was sanctified and purified from all these allu-

sions? How excellent is the saying: “All these con-

ceptions are on lame asses, while Truth rides upon the

wind and flies like an arrow.” By God, whosoever

desireth to know the mystery of “Ascent,” or drink a

drop from the Knowledge of this Sea, should he pos-

sess these sciences,—that is, if the mirror of his heart

be marred with their stain,—must clear and purify it

before the mystery of this point may reflect therein.

In this day, divers in the Sea of Eternal Knowledges

and dwellers in the Ark of Divine Wisdom forbid

people from studying such sciences. Their shining

breasts, praise be to God, are purified from these allu-

sions and sanctified from these veils. We have con-

sumed the greatest veil, in the saying “Learning is

the greatest veil,” with the fire of the love of the

Friend, and have raised another tent. And We glory

in this, that We have burned the “veils of glory,”

praise be to God, with the fire of the beauty of the

Beloved, and have placed none other than the Desired

One in the mind and heart. Neither do We adhere

to any knowledge but His Knowledge, nor cling

to anything knowable save the splendor of His

Lights.

To be brief: We were much astonished to find that

by these statements he only wished to intimate that he

possessed all these sciences, though I swear by God,

he hath not felt a breeze from the garden of Divine

Knowledge, nor is he informed of a single letter of the

mysteries of Supreme Wisdom. Nay rather, should

the meaning of Knowledge be explained, he would un-

doubtedly be confounded and the mountain of his

being would be levelled. Notwithstanding his trivial

and shallow statements, what extravagant claims he

hath made!

Glory be to God! How We wonder at the people

who have accepted and followed such a person! They

are contented with the dust and adhere to it, rejecting

the Lord of Lords; satisfied with the cry of the crow

and visage of the raven, renouncing the melody of the

nightingale and the beauty of the rose. Many things

were seen among the spurious words of this book.

Alas indeed that the pen should be employed in the

mention of them, or that time should be wasted

therein. But should a touchstone be found, truth

would be distinguished from falsehood, light from

darkness, and sun from shadow.

Among the sciences which this man professes is that

of Alchemy. We earnestly desire that a king or a

man of influence should require him to demonstrate

this science from the world of words into the world of

actuality, and this humble and unlearned one who

hath not professed such sciences, nor considered their

possession or lack either conducive to knowledge or

ignorance, would undertake the same achievement in

order that the truth and falsehood might be known.

But of what avail! We have experienced nothing from

the people of this day but the wounds of spears, and

tasted naught else but deadly poison. The marks

made by iron are still visible upon the neck, and the

signs of oppression are still apparent upon the whole

body.

Concerning the grades of his learning, ignorance,

knowledge and assurance, it is recorded in a Book,

from which nothing is omitted, “Verily (the fruit of)

the tree of El-Zakkum1 (shall be) the food of the

Atheem (sinner)” (K. S. 44). Then other state-

ments are made, ending in this saying: “Taste thou

this, thou art the mighty Karim” (honorable person).

Notice how clearly and explicitly his description is

given in the Perspicuous Book. In his own book this

person hath called himself the “Atheem servant,” by

1 A tree in Inferno.

way of humility: “Atheem” in the book, mighty

among the “common people,” “Karim” in name.

Reflect upon the blessed verse so that the meaning

of “(there is) neither a green (wet) thing, nor a dry

thing, except it is (written) in the Perspicuous Book”

(K. S. 6), may be inscribed upon the tablet of the

heart. Notwithstanding all this, a number have fol-

lowed him, turning away from the Moses of Knowl-

edge and justice, and clinging to the Sameri1 of ig-

norance. They have rejected the Sun of Significances

which is shining in the eternal Heaven of Divinity,

deeming it not to exist.

To be brief: O my brother, the gems of the Su-

preme Knowledge can only be obtained from the Di-

vine Mine, the fragrance of the Ideal Myrtle can only

be inhaled from the Rose-garden of Reality, and the

Flowers of the Knowledge of Unity only grow in the

city of pure hearts. “From a good ground shall its

fruit spring forth (abundantly), by the permission of

its Lord; but from the land which is bad it shall not

spring forth but scantily” (K. S. 7).

As it hath been shown that no one can enjoy the

melodies of the Divine Nightingale save those who are

custodians thereof, it is necessary and obligatory for

everyone to submit the difficulties of the Divine ques-

tions and intricacies in the references of the Dawning-

places of Holiness, to the possessors of brilliant hearts

and the bearers of the mysteries of Unity; so that the

1 A magician contemporary with Moses, who made the speaking calf.

questions may be solved through the supreme con-

firmation and Divine bounties, and not by the assist-

ance of acquired sciences. “Enquire, therefore, of

those who have the custody of the Scriptures” (K.

S. 16).

But O my brother, when a seeker intends to turn the

step of search and journeying into the path of the

Knowledge of the King of Pre-existence, he must first

cleanse and purify his heart—which is the place of

the appearance and emanation of the splendor of the

hidden mysteries of Divinity, and he must cleanse

and refine his breast—which is the throne for the ac-

cession and establishment of the love of the Eternal

Beloved—from all the gloomy dusts of acquired learn-

ings and from the allusions of satanic appearances.

He must likewise sanctify his heart from attachment

to water and clay—that is, from all phantasmal forms

and spectral images—in such manner that no trace of

love or hatred may remain in the heart, lest that love

may cause him to incline toward a direction without

guide, or that hatred prevent him from another direc-

tion; just as in this day, most are bereft of the immor-

tal Face and of the threshold of Meanings, because of

these two tendencies, and are grazing shepherdless in

the deserts of error and oblivion. He should at all

times trust in God, and turn away from the creatures;

be severed and detached from the world of dust and

united with the Lord of Lords; not preferring his own

self before any one, but cleansing the tablet of the

heart from pride and vainglory; attaching the heart

to patience and self-restraint; observing silence and

avoiding useless speech; for the tongue is a smoulder-

ing fire and loquacity is a deadly poison. Material

fire devours bodies, but the fire of the tongue con-

sumes souls and minds. The effect of the former

vanishes in an hour, but the latter continues for a

century.

He should consider backbiting as error, and never

step into that court, for backbiting extinguishes the

brilliant light of the heart and numbs the life of the

soul. He should be content with little and free from

avarice; profiting by the companionship of the severed

ones and regarding seclusion from haughty and

worldly people as a benefit. At dawn he should be

engaged in commemorations, seeking for that Beloved

One with the utmost earnestness and power; consum-

ing heedlessness with the fire of love and praise; pass-

ing over all else save God with the swiftness of light-

ning; bestowing a portion upon the destitute, and not

refusing benevolence and favor to the unfortunate.

He should show kindness to the animals; how much

more to mankind, (especially) to the people of the

Beyan; refusing not his life for the Beloved and turn-

ing not away from the True One when reproached by

the creatures. He should not wish for others what

he doth not wish for himself, nor say that which he

will not fulfil; keeping aloof from evil doers with all

determination, and asking the forgiveness of God in

their behalf; condoning the sinners and despising them

not, for the end is not known. Many a sinner who

is favored with the essence of faith at the time of

death, drinks the wine of immortality and hastens to

the Supreme Concourse; while many a believing and

obedient one is estranged at the time of the soul’s de-

parture, and dwells in the lowest abyss of fire. Brief-

ly: by all these sound explanations and valid refer-

ences, it is meant that the traveller and seeker should

consider all else save God mortal and account all but

the Adored One as nothing.

These conditions form the attributes of the lofty

ones and nature of the spiritual ones. This hath al-

ready been mentioned concerning the requirements of

the striver and the conduct of travellers in the high-

ways of Positive Knowledge. When these conditions

are realized in a sincere seeker and an unrestrained

traveller, then the term “striver” becomes true con-

cerning him. When he is confirmed in the perform-

ance of “those who strive in us,” he will surely enjoy

the glad tidings of “We will direct them into our

ways” (K. S. 29).

When the lamp of search, effort, longing, fervor,

love, rapture, attraction and devotion is enkindled in

the heart, and the breeze of love blows forth from the

direction of Unity, the darkness of error, doubt and

uncertainty will be dispelled and the lights of Knowl-

edge and assurance will encompass all the pillars of

existence. Then the ideal Herald will dawn as the

true morn from the Divine City, with spiritual glad

tidings, and awaken the heart, soul and spirit from

the sleep of negligence, with the trumpet of Knowl-

edge. Then the favors and confirmations of the

eternal Holy Spirit will impart such a new life that

one will find himself the possessor of a new eye, a new

ear, a new heart, and a new mind, and will direct his

attention to the clear, universal signs and to the hidden

individual secrets. With the new eye of God he will

see a door open in every atom for attainment to the

stations of positive Knowledge, certain truth and evi-

dent light, and will perceive in all things the mysteries

of the splendor of Oneness and the traces of the Mani-

festation of Eternity.

I swear by God, should the traveller in the path of

salvation and the seeker for the summits of righteous-

ness attain to this supreme and lofty state, he will in-

hale the fragrance of the True One from remote dis-

tances (lit. parasangs) and discern the brilliant morn

of guidance from the Day-spring of All Things.

Every atom and object will direct him to the Beloved

and the Desired One. He will become so discerning

that he will distinguish truth from falsehood as the

sun from shadow. For example; if the breeze of truth

should blow forth from the east of creation, he will

surely inhale it in the west of emanation. Likewise

he will distinguish all the signs of the True One—

such as wonderful words, incomparable deeds and

brilliant actions—from the deeds, actions and traces of

all else, just as the jeweller distinguishes the gem from

stone, and man the spring from autumn and heat from

cold. When the head of the soul is purified from the

ailment (lit. cold) of the contingent and existent, it

will unfailingly discover the fragrance of the Beloved

from distant stations, arrive at the city of the assur-

ance of His Highness the Beneficent, through the ef-

fect of this fragrance, and behold the wonders of the

Wisdom of His Highness the Most Holy, in that spir-

itual city. It will detect the hidden knowledges from

the forms of the leaves of the tree of that city, hear

the glorification and praise of the Lord of Lords from

its soil, with the outward and inward ears, and per-

ceive the mysteries of “advent” and “return” with

the outward eye. What shall We mention of the

signs, tokens, appearances and splendors ordained in

that city, by the command of the King of Names and

Attributes! It quencheth thirst without water, and in-

creaseth the heat of the love of God without fire. The

ideal consummate Wisdom is hidden in every plant,

and a thousand nightingales of speech are in ecstasy

and rapture upon every rose branch. The mystery of

the fire of Moses is revealed in its wonderful tulips,

and the breath of the Holy Spirit of Jesus emanates

from its fragrances of holiness. It bestows wealth

without gold and grants immortality without death.

A paradise is concealed in every leaf, and a hundred

thousand wisdoms are treasured in every one of its

chambers. Those who earnestly endeavor in the way

of God, after severance from all else, will become so

attached to that city that they will not abandon it for

an instant. They will hear conclusive proofs from

the hyacinth of that assembly and will receive clear

arguments from the beauty of the rose and the melody

of the nightingale. This city is renewed and adorned

every one thousand years, more or less. Therefore

O my friend, we must make an effort to attain to that

city and remove the veils of glory, through Divine

favors and Lordly compassion, so that we may sacri-

fice the withered soul in the path of the New Beloved,

and show forth a hundred thousand supplications and

humiliations in order to be favored with that attain-

ment. This city is none other than the “Divine

Book” in every age. For instance, in the age of

Moses it was the Pentateuch; in the time of Jesus, the

Gospel; in the day of Mohammed the Messenger of

God, the Koran; in this age, the Beyan; and in the

Day of “Him whom God shall send forth,” His

Book, which is the return of all the Books and their

guardian. In these cities, sustenance is provided and

eternal blessings are appointed. They bestow spiritual

food and provide pre-existent benefit. They confer

the wealth of Unity upon the people of abstraction,

bestow a portion upon the portionless, and favor the

wanderers in the desert of ignorance with the cup of

Knowledge. In these cities are treasured and de-

posited the guidance, favor, knowledge, understand-

ing, faith and assurance of all in the heavens and

earth.

For example; the Koran was a solid stronghold for

the people of the Messenger, and those who entered

therein in His day were protected from the assault

of devils, the spear of opposers, uprooting doubts, and

polytheistic suggestions. They also partook of the

pure fruits of Unity and the crop of Wisdom from

the Divine Tree; drank from the rivers of the incor-

ruptible water of Knowledge and tasted the wine of

the mysteries of Oneness and Singleness.

All the requirements of that people, such as the pre-

cepts of the religion and the law of the Lord of the

Messengers, were supplied and determined in that

manifest Rizwan. It was a lasting proof for its ad-

herents after the Point of the Koran, for its decree is

sound, its command unfailing, and all have been en-

joined to obey it until the new Manifestation in the

year “sixty.”1 It leads seekers to the Rizwan of

Union and causes endeavorers and emigrants to reach

the tent of Nearness. It is a valid evidence and mighty

proof, while others, such as books, records and tradi-

tions have not this excellence; for the words and exist-

ence of traditions and their authors are proven and

confirmed by the text of the Book. Moreover, in the

traditions discrepancies are many and obscurities are

numberless.

At the end of His mission, the Point of the Koran

said: “Verily, I leave two weights among you; the

Book of God and my Family” (the Twelve Imams).

1 126o a.h.—The year of the declaration of the Bab and the birth

of Abdul-Baha Abbas.

Although many traditions were revealed from that

source of Prophethood and mine of Guidance, yet He

mentioned only the Book, appointing it the greatest

means and weightiest proof for the seekers; a guide

for the servants until the day of resurrection.

Consider with the eye of justice, with a pure heart

and chaste soul, what God hath established as a proof

for His servants’ knowledge, in His Book, which is

accepted by both high and low, so that this servant,

you, and all in the earth, relying upon its light, may

distinguish and separate truth from falsehood, guid-

ance from error. For the proof hath been restricted

to two things, the Book and the Family. As to the

Family, it hath passed away; so the proof is con-

fined to the Book.

In the beginning of the Book it is said, “A.L.M.

There is no uncertainty in this Book: It is a direction

to the pious” (K. S. 2). In the intersected1 letters

of the Koran, mysteries of Divinity are concealed, and

in their shells pearls of Unity are treasured which

We do not mention for lack of space. Outwardly they

signify His Holiness Himself, to whom is addressed:

“O Mohammed, this Book revealed from the Heaven

of Unity; there is no doubt or uncertainty in it; it con-

tains guidance for the pious!” Consider that He

hath appointed and ordained the Koran for the guid-

ance of all in the heavens and earth. That Essence

1 A.L.M. and other intersected letters which are at the head of 29

Suras of the Koran.

of Unity and that Invisible Divinity hath Himself

testified there is no doubt or uncertainty that it is the

guide for the servants until the day of resurrection. Is

it justice for these servants to doubt and distrust this

mighty weight, to the truth of which God hath testi-

fied, and the veracity of which He hath declared? to

turn away from a matter which God hath appointed

the means of guidance and attainment to the summits

of Knowledge and seek something else? or become

sceptical through the vain sayings of people, and de-

clare that some one said thus and so, or a certain thing

did not come to pass? If there were any other matter

or cause than the Divine Book as motive or evidence

for the guidance of the people, it would undoubtedly

be recorded in the mentioned verse.

To resume: We must not depart from the irre-

futable command of God and the fixed decree of the

Most High recorded in the above verse, but must

acknowledge the wonderful Books; for if we do not

acknowledge these Books, this blessed verse would be

denied. And it is evident that whosoever hath not

acknowledged the Koran hath not in reality accepted

the Books which preceded it. These meanings are

understood from the outward sense of the verse.

Should We mention the concealed meanings and ex-

plain the hidden mysteries thereof, time undoubtedly

would not bring them to a conclusion and the world

could not bear them. God testifieth to what We say!

Likewise it is said in another place: “If ye be in

doubt concerning (the Book) which We have sent

down unto our servant (Mohammed), produce a

surat like unto it, and call upon your witnesses be-

sides God, if ye say truth” (K. S. 2). The outward

translation of this verse is: If ye be in doubt and

hesitation concerning what We have sent down to our

servant Mohammed, produce one like unto these

revealed surats and call upon your witnesses—your

learned men—that they may assist you in revealing

the surat; if ye are of those who speak truth.

Consider how great is the value and how para-

mount the importance of the verses in which God hath

completed His perfect argument, consummate proof,

dominant power and penetrating will. In the declara-

tion of His proof, that King of Unity hath not con-

joined anything with them, for among proofs and evi-

dence, verses are like unto the sun, while all others are

as stars. To the people they are everlasting proof,

fixed argument and shining light from the presence

of that Ideal King. No excellence equals them and

nothing precedes them. They are the treasury of Di-

vine pearls and the depository of the mysteries of

Unity. They are the strong thread, the firm rope, the

most secure handle and the inextinguishable light.

Through them flows the river of the Divine Knowl-

edges, and bursts the fire of the consummate Wisdom

of the Eternal. This is a fire from which two effects

proceed at the same time: It creates the heat of love

within the people of faith, and produces the cold of

heedlessness within the people of hatred. O friend,

we must not depart from the command of God, but

acquiesce and submit to that which He hath appoint-

ed to be His proof.

To resume: The proof and argument in this verse

is too great for this humble one to furnish evidence.

God speaketh truth and pointeth to the path. He is

supreme over His servants; He is the Mighty, the

Beautiful!

Likewise it is said: “These are the verses of God;

We rehearse them unto thee with truth. In what reve-

lation, therefore, will they believe, after God and His

verses” (K. S. 45)? He says: These are the verses

revealed from the Heaven of Divinity, which we re-

hearse unto thee; then in what words will they believe

after the appearance of the True One, and the revela-

tion of His verses?

Shouldst thou grasp the import of this verse, thou

wilt understand that there hath been no manifestor

greater than the Prophets, nor hath any proof

mightier than the revealed verses appeared upon

earth. Nay rather, no greater proof is possible

except that which thy Lord willeth.

In another place it is said: “Woe unto every lying

and impious person; who, when hearing the verses of

God which are read unto him, proudly persisteth (in

infidelity) as though he heard them not; announce

unto him a painful punishment” (K. S. 45). That

is, woe unto every deceitful sinner who heareth the

verses revealed from the Heaven of the Divine Will

read unto him, then disputeth as though he heard them

not. Announce thou a painful punishment unto him.

The references in this verse suffice for all in the

heavens and earth, were people to look attentively into

the verses of their Lord. So thou hearest in the pres-

ent day, that when the Divine verses are read, no one

taketh heed thereof, as though they were of the least

importance, whereas nothing hath been nor will be

greater than the verses. Say unto them, O imprudent

people, ye are saying that which your fathers said in

former times! If they saw any fruit from the tree of

their contradiction, ye will see likewise! Before long

ye will dwell in the fire with your fathers; fire is their

station; evil is the abode of the unjust!

In another place it is said: “And when he who

cometh to the knowledge of any of our verses and re-

ceiveth the same with scorn, for him (is prepared) a

shameful punishment” (K. S. 45). For instance,

they scoffed, saying: “Produce another miracle and

bring forth another argument!” One said: “Cause

thou a part of the heaven to fall upon us” (K. S. 26);

and another: “O God, if this be truth from Thee,

rain down stones upon us from heaven” (K. S. 8).

As the Jews in the time of Moses exchanged the heav-

enly Table for such foul things as garlic and onions,

likewise these people sought to exchange the revealed

verses for impure and unclean imaginations. Simi-

larly it is seen in this day that although the Ideal Table

is descending from the heaven of Divine mercy and

from the clouds of celestial bounty, and although the

seas of life are flowing and moving in the Rizwan of

Paradise by the command of the Creator of all things,

yet they are gathered like dogs around dead bodies,

and are contented with a briny lake which is but bitter

salt. Praise be to God! One is greatly astonished at such

servants, who seek for proof after the banners of the

proven are hoisted; who cling to the allusions of

learning after the sun of the knowable hath appeared.

It is like asking the sun for proof of its light, or the

vernal shower for argument to demonstrate its bounty.

The proof of the sun is its light which shines forth

and encompasses the world; and the argument of the

shower is its bounty which renews the world with a

fresh mantle. Yea! The blind realize no effect in

the sun but heat, and a barren soil knoweth no boun-

ty from the vernal mercy.

“Be not astonished if from the Koran no portion is gained except

its letters.

For in the sun, the eye of the blind findeth nothing but heat.”

In another place it is said: “And when our evident

verses are rehearsed unto them, their argument

(against the same) is no other than that they will say,

Bring (to life) our fathers (who have been dead);

if ye speak truth” (K. S. 45).

Consider what arguments they brought against

those perfect and abundant mercies. They scorned

the verses, a single letter of which is greater than the

creation of heavens and earth, and which quicken

the dead in the valley of self and desire by the spirit

of faith; and they said: “Bring forth our fathers

from the grave.” This was the contradiction and

pride of the people. Each one of these verses is a

sound proof and lofty argument for all in the earth,

and sufficient for the people, were ye to meditate upon

the verses of God.

In the same mentioned verse, pearls of mysteries

are concealed. If a slight pain be found, the remedy

will be provided.1

Lend not thine ear to the vain statement of the ser-

vants who say that “the Book and verses cannot be

proof to the common people because they neither un-

derstand nor comprehend them.” The Koran is a

proof to the east and the west. How could it be a

proof. If the power of understanding it were not pos-

sessed by the people? According to their statement,

none would be required to know God, nor would it be

necessary; for the knowledge of Him is greater than

the knowledge of His Book; and the common people

would not possess the capacity to comprehend it.

To be brief: This statement is extremely vain and

inadmissible, and emanates from pride and arrogance

for the purpose of keeping the people afar from the

Rizwan of the Good Pleasure of God, and grasping

1 Idiomatic expression akin to “those who seek will find;” “those

who thirst will be filled.”

their reins tightly. Before God these common people

are accepted and approved above the learned who have

turned away from the True One. Understanding the

Divine words and comprehension of the utterances of

the Ideal Doves have no connection with outward

learning, but depend upon purity of heart, chastity of

soul, and freedom of spirit. For at the present time

there are some servants who have not seen a single

letter of the forms of learning, yet they are seated upon

the summit of Knowledge, the gardens of their hearts

adorned with roses of Wisdom and tulips of Insight,

through the cloud of the Divine Bounty. Blessed are

the sincere ones through the lights of the Great Day!

Likewise it is said: “(As to) those who believe

not in the verses of God, or that they shall meet Him,

they shall despair of My mercy, and for them is a pain-

ful punishment” (K. S. 29). Also, “And say—shall

we abandon our gods for a distracted poet” (K. S.

37)? The intent of this verse is clear. Consider what

they said after the verses were revealed: “Shall we

abandon our gods for a distracted poet?” They called

His Holiness a poet, scoffed at the Divine verses,

and said: “These words are silly fables of ancient

(times)” (K. S. 6), meaning, these are words spoken

in former times which Mohammed hath collected, de-

claring them to be from God. Likewise in this day,

ye have heard the people ascribing similar things to

this Cause, saying, “He hath combined these words

with the words of former times”; or “these words are

spurious.” Their saying is scornful, and their rank and

station lowered. After these mentioned denials and

contradictions, they said that according to the Books,

no independent Prophet should arise after Moses and

Jesus to abolish the Law, but one should come who

would consummate the Law. Therefore this blessed

verse indicating all the Divine matter and proving

that the bounties of the Merciful will never cease, was

revealed: “Joseph came unto you before (Moses)

with evident (signs); but ye ceased not to doubt of

the (religion) which he preached unto you until, when

he died, ye said, ‘God will by no means send (an-

other) apostle after him!’ Thus doth God cause him

to err who is a transgressor and a sceptic” (K. S. 40).

Consequently understand from this verse and be con-

vinced that in every age, the people clinging to a verse

of the Book, have made similar vain statements that

no other Prophet should appear in the world. For

instance, the divines of the Gospel sought to prove

through a formerly mentioned verse,1 that the decree

of the Gospel shall never be abolished and that no

independent Prophet shall arise except to confirm the

Law of the Gospel. Most of the nations are afflicted

with the same soul-sickness. Ye behold how the

people of the Koran, like former nations, are veiled

by the statement: “The Seal of the Prophets.” Al-

though they themselves confess the saying: “Only

God knoweth the interpretation thereof, and those

1 Matt. xxiv., 35.

who arc well-grounded in Knowledge” (K. S. 3),

yet when He who is well-grounded in Knowledges,

and who is their source, self, essence and identity ex-

plains it, finding it somewhat contrary to their desire,

they say and do that which ye have heard. This pro-

ceeds only from the religious leaders, that is, from

those who hold to no other God than desire, and find

no creed except gold; who are veiled by the veils of

learning and wander by reason of its error; just as the

Lord of the creatures hath said with perfect clearness:

“What thinkest thou? He who taketh his own lust

for his God, and whom God causeth to err through a

knowledge; and whose ears and whose heart He hath

sealed up, and over whose eyes He hath cast a veil;

who shall direct him after God? Will ye not, there-

fore, be admonished” (K. S. 45)?

Although the outward meaning of “Whom God

causeth to err through a knowledge” is as mentioned,

yet to this humble one, by this verse is intended the

learned divines of that age who turned aside from the

beauty of the True One and depended upon their own

learnings which proceeded from egotism and desire;

disputing the Message of God and His Cause. “Say,

it is a weighty Message from which ye turn aside”

(K. S. 38). Likewise it is said: “When our evident

signs are read unto them, they say (of thee, O Mo-

hammed) This is no other than a man who seeketh to

turn you aside from (the gods) which your fathers

worshipped, and they say (of the Koran) This is no

other than a lie blasphemously forged” (K. S. 34).

He truly says that when the holy verses of Unity are

read unto infidels and sinners, those impious polytheists

say, “The messenger of God is no other than a man

who wishes to withhold you from that which was wor-

shipped by your fathers”; and also, “This is no

other than a he blasphemously forged.”

Hearken ye unto the Divine Voice of Holiness and

the sweet melody of Eternity; how He hath by inti-

mation warned those who falsely accuse the verses, and

how He hath rejected those who deny the holy words.

Consider also the remoteness of these people from the

Kawther of Nearness, and the arrogance and denial

of those bereft ones concerning that Beauty of Holi-

ness. Although that Essence of Grace and Beneficence

directed those temples of nonentity to the court of pre-

existence and guided those really destitute ones to the

sacred road of wealth, yet some said, “This man is no

other than one who blasphemously accuses the Lord

of the creatures”; others said, “This man withholds

people from the path of religion and faith”; and still

others accused Him of madness and the like. Simi-

larly in this day ye witness what vain statements they

have made against that Essence of Eternity (the

Bab) and what accusations and evils they have at-

tributed to that source and mine of infallibility. Al-

though in the Divine Book and Supreme Holy Tab-

let God hath threatened those who falsely deny and

reject the revealed verses, and hath announced good

tidings to those who accept them, yet how the verses

revealed from the new Heavens of Holiness have

been contradicted, notwithstanding the eye of the

universe hath not seen such a bounty, nor the ear of

the beings heard such favor as the flow and descent

of verses like spring showers from the clouds of

the mercy of the Merciful. Each one of the

Prophets “endowed with constancy” whose great-

ness of rank and loftiness of stations are as clear

and manifest as the sun was favored with but one

Book which is still extant and its verses known. But

so much hath descended (in this Day) from the

clouds of the mercy of the Merciful that no one hath

yet estimated it. Twenty volumes thereof are now

available; what a quantity hath not yet come to hand!

how much hath been plundered and is fallen into

hands of the infidels, and it is not known what they

have done with it!

O brother! We must open the eye, reflect, and ap-

peal to the Divine Manifestations, that perchance we

may be advised by the clear exhortations of the Book,

and warned by the admonitions recorded in the Tab-

lets; not contradicting the Revealer of the verses, but

willingly obeying His command and accepting and

submitting to His decree with all heart and soul, that

we may enter the court of mercy and dwell upon the

shore of bounty. “Verily, He is Merciful and For-

giving toward His servants” (K. S. 5).

Likewise it is said: “O ye who have received the

Scriptures, do ye reject us (for any other reason) than

because we believe in God or on account of our belief

in that (revelation) which hath been sent down unto

us, or that which was formerly sent down—and for

that reason only, are the greater part of ye trans-

gressors” (K. S. 5)?

How clear is the purpose in this verse, and how evi-

dent it is that the revealed verses are a proof. This

verse was revealed at a time when the infidels wronged

the people of Islam and accused them of infidelity; de-

claring that the companions of His Holiness had de-

nied God and believed in a lying sorcerer. During the

rise of Islam, when the Cause had outwardly no

strength, wherever they met the friends of His Holi-

ness, they would violently persecute, oppress, stone

and curse those believers in God. At that time this

blessed verse was revealed from the Heaven of Unity,

with clear argument and evident proof, instructing the

companions of His Holiness to say to the unbelievers

and polytheists, “Do ye torment and persecute us

when no action hath proceeded from us except that we

have believed in God, and in the verses revealed unto

us through the tongue of Mohammed, and also in the

verses which descended upon former Prophets?”

They meant they had no sin except that of considering

the new and wonderful Divine verses revealed to Mo-

hammed, and the verses descended upon by-gone

Prophets, to be from God, and acknowledging and

submitting to them. This is a proof which the King of

Unity hath taught His servants.

In view of this, should they turn away from these

wonderful verses which have encompassed the east and

west, at the same time considering themselves people

of faith? Or should they believe in the Revealer of

verses? Considering this demonstration which He

Himself hath made, how could He fail to account as

people of faith, those who acknowledge it? Far be

it that He should turn those away from the doors of

His mercy who believe and confess the verses of Unity,

or threaten those who adhere to the confirmed proof!

For verily He is the Confirmer of truth through His

verses, and Establisher of the command through His

words! Verily He is the Powerful, the Protector,

the Omnipotent!

Likewise it is said: “Although had We caused to

descend unto thee a book (written) on paper, and had

they handled it with their hands, the unbelievers would

still persist in saying, ‘This is no other than manifest

sorcery’” (K. S. 6). Most of the Koranic verses

indicate and point to this fact; but this servant hath

mentioned only these for the sake of brevity. Con-

sider; hath He appointed in the whole Book anything

but the verses as a proof for knowing the Manifesta-

tions of His Beauty, that they may cling to it and re-

ject? Nay rather, in every instance He hath threat-

ened with fire those who deny and scorn the verses, as

already shown. Therefore should some one come

with myriads (lit. half millions) of verses, homilies,

epistles and communes, without having acquired them

through instruction, by what reason could one reject,

and deprive himself of such great bounty? What an-

swer could they give after the departure of the soul

from the gloomy body? Could they assert that they

depended upon a certain tradition, and not realizing

its literal meaning, therefore denied the Manifesta-

tions of the Command and were kept afar from the

paths of the True One? Have ye not heard that

among the reasons why some of the Prophets were

termed “endowed with constancy,” was the revelation

of a Book to them? This is certain. Notwithstanding,

how can it be justifiable to follow the sayings of a cer-

tain person who, through ignorance, hath put into the

hearts words for creating doubt, and who hath become

the Satan of the age for confounding the servants and

misleading all in the world; instead of (following)

the Author of Books from whom many volumes have

proceeded; thus depriving themselves of the sun of

Divine bounty! Aside from these conditions, should

they avoid and reject this Holy Soul and Merciful

Breath, We know not to whom they shall adhere, and

to what face they shall advance. Yea—“Every sect

hath a certain direction to which they turn them-

selves” (K. S. 2). In these two courses, We have

directed thee toward two paths; walk then in whichso-

ever thou wilt choose for thyself. This is a true say-

ing, and after truth there is naught but error.

Among the proofs demonstrating this Cause is that

in every time and age, when the Invisible Divinity ap-

peared in a human temple, some people who were of

no repute, and who had no attachment for the world

or any other object, sought illumination from the Sun

of Prophethood, were directed to the lights of the

Moon of Guidance and attained to the Meeting of

God. For this reason, the divines of the age and the

wealthy of the time derided; as is related of those err-

ing ones—“Among His people the concourse of those

who believed not said: ‘We see thee (to be) no other

than a man like unto us; and we do not see that any

follow thee, except those who are the most abject

among us, and are of a rash judgment, neither do we

perceive any excellence in thee above us; but we deem

you to be liars’” (K. S. 11).

They objected to those Holy Manifestations, say-

ing that no one followed them except the abject who

were not worthy of credence. They meant that the

learned, wealthy and distinguished among the people

did not believe in them. By this proof and the like

they sought to demonstrate the falsity of the possessor

of the Truth. But in this most obvious Manifestation

and most Mighty Dominion, many of the rightly

guided divines, accomplished men of learning, and ex-

cellent theologians were favored with the cup of Near-

ness and Meeting, and attained to the Most Great

Favor, abandoning the world for the sake of the Be-

loved One. We mention some of their names that per-

chance it may conduce to the stability of agitated and

troubled souls.

Among them was His Honor, Mulla Hosein, who

became the place upon which the sun of the Manifesta-

tion (Bab) dawned. Were it not for him, God would

not have been seated upon the throne of His Merciful-

ness nor established upon the seat of His Divinity.

Also His Honor, Aga Seyd-Yahya, who was unique

and peerless in his day and time.

Mulla-Mohammed-Ali of Zinjan;

Mulla-Ali of Bastam;

Mulla-Said of Bar-foroosh;

Mulla Ni’mat’Ullah of Mazandiran;

Mulla Youssof of Ardabeel;

Mulla Mahdy of Khoy;

Aga-Seyd-Hosein of Torsheez;

Mulla-Mahdi of Kand;

Mulla-Bakir, his brother;

Mulla-Abdul-Khalik of Yazd;

Mulla Ali of Baragan;

and others similar, about four hundred, all of whose

names are recorded in the “Preserved Tablet” of

God.

All these confessed, obeyed and were guided to that

Sun of Manifestation (Bab), to such an extent that

most of them abandoned property and family, and

joined themselves to the Good Pleasure of the Pos-

sessor of Glory. They sacrificed their lives for the sake

of the Beloved One and expended all they possessed.

Their breasts became targets for the arrows of the

adversaries and their heads adorned the lances of the

infidels. No land remained which did not drink the

blood of these abstracted souls and no sword that did

not touch their necks. Their deeds are a sufficient proof

of the truth of their words. Is not the testimony of

these holy souls who in this manner gave life in the way

of the Friend, and at the sacrifice of whose heart and

soul the whole world was astonished, sufficient for these

servants? Is it not witness against the denial of other

servants who gave religion for gold, exchanged im-

mortality for mortality, bartered the Kawther of

Nearness for salt fountains, and who have no aim ex-

cept seizing the property of people? For it is seen that

all of them are occupied with the vanities of the world

and have kept afar from the Supreme Lord. Now be

just; whether the testimony of those is acceptable and

credible whose deeds are consistent with their words,

and whose outward is in accord with their inward, so

that minds are bewildered at their deeds, and souls are

astonished at their self-restraint, and at that which

their bodies have endured? Or is the testimony of

these opposers who do not breathe except in selfish

desire, and are not delivered from the cage of false

imaginations?—who lift not the head from the bed

by day except to strive as the dark bat in search of the

mortal world, and do not rest by night save to labor

in planning for worthless things?—who are occupied

with selfish designs and are heedless of the Divine de-

cree?—who by day exert themselves diligently for live-

lihood, and by night seek to adorn the means of the

bed? Is it justified by any law or creed that people

should cling to the contradiction of these limited souls

and ignore the faith and acknowledgment of souls

who have sacrificed life, property, name, office, reputa-

tion and honor in the Good Pleasure of the True One?

Was not the matter of the “Lord of the Martyrs”

(Hosein, son of Ali) formerly considered the greatest

occurrence and mightiest proof of the truth of His

Holiness? Was it not declared that no such event

had happened in the world, and no truth had appeared

with such steadfastness and evidence, although the in-

cident of His Holiness extended only from morn till

noon? Yet eighteen years have elapsed, during which,

from all directions, calamities have fallen upon these

holy lights like rain. With what love, affection, de-

votion and longing did they voluntarily expend life

in the path of the Praised One, as is clear and evident

to all! In view of this, how can they consider it a

simple matter? Has such a momentous affair ap-

peared in any age? If these companions be not strivers

in God, who then shall be strivers? Were they seek-

ers of honor, wealth or affluence? Had they any

other purpose than the Good Pleasure of the True

One? If, notwithstanding such wonderful evidences

and marvellous deeds, all these companions be false,

who then is worthy to claim truth? I swear by God

that their very deeds are sufficient proof and clear evi-

dence to all upon earth, were people to reflect upon

the mysteries of the Command! “And they who

act unjustly shall soon know with what treatment they

shall be treated” (K. S. 26).

Furthermore, the sign of truthfulness and that of

falsehood is designated and appointed in the Book.

The claims and pretensions of all the servants should

be tested by this Divine touchstone, in order that it

may distinguish the truthful from the false. This

touchstone is “Wish for death if ye say truth” (K.

S. 2). Consider these sincere martyrs, the truth of

whose words is testified by the texts of the Book, and

all of whom as ye have seen, expended life, property,

wife, children, and all they possessed, and ascended to

the highest chambers of the Rizwan. Yet the testi-

mony of these lofty faces and severed souls in acknowl-

edging this lofty and exalted Cause is not accepted;

while the testimony of those people who have forsaken

religion for gold and avoided the First Emanation

(Bab) in order to occupy the high seat, is acceptable

and allowable against this shining Light; even though

all the people have known them, and have compre-

hended that they do not relinquish the least amount of

outward temporal honor for the sake of the Divine

Religion; how much less, life, property and the like!

Consider how, according to the text of the Book,

the Divine touchstone hath differentiated and distin-

guished between the pure and impure; still these peo-

ple are not mindful, and in the sleep of heedlessness

are occupied in gaining the mortal world and outward

leadership.

O Son of man, days have already passed thee during

which thou hast been occupied with the imaginations

and superstitions prompted by thine egotism. How

long wilt thou be asleep upon thy couch? Lift thy

head from slumber, for verily the sun hath already

reached mid-day; that it may shine upon thee with the

lights of Beauty. Finis.

But let it be known that not one of these learned

men and doctors already mentioned had any outward

leadership. It is impossible for well-known and in-

fluential divines of the age, seated upon the high seat

of command and established upon the throne of au-

thority, to follow the True One; “except whomsoever

thy Lord wishes.” Save a few, no such thing hath

appeared in the world, “for few of my servants are

thankful” (K. S. 34). In this day, not one of the

noted divines, in the grasp of whose authority are the

reins of the people, hath believed; nay rather, they

have exerted themselves in suppression, with such

hatred and denial that no ear hath heard and no eye

hath seen.

The Supreme Lord (Bab) (may the life of all

else save Him be a sacrifice to Him!) hath especially

revealed an Epistle to the learned divines of each

city, wherein He hath mentioned in detail the grades

of their opposition and arrogance. “Wherefore, take

example (from them), O ye who have sight.” By

mentioning this he intended that during the Manifes-

tation of “Mustagath” (Baha) in the next resur-

rection, the people of the Beyan should not dispute

(upon the ground) that “in the Manifestation of the

Beyan, many of the learned divines did believe, there-

fore why does not this happen in this Manifesta-

tion”; and that they, God forbid, should cling to

such trivial notions and be deprived of the Divine

Beauty. Yea, most of the mentioned divines were not

renowned, but by the grace of God they all were sanc-

tified and purified from outward leadership and tem-

poral vanities. “This is through the Bounty of God;

He will give the same unto whom He pleaseth.”

Another proof and argument which shines like a

sun among proofs, is the steadfastness of that Eternal

Beauty (Bab) in the Divine Cause. Although He

was in the age of youth, yet without fear, and regard-

less of anyone He declared a matter contrary to the

people of the earth, including the high and low, rich

and poor, powerful and humble, king and subject.

This has been heard by all. Could this be any other

than the Divine Command and the confirmed Will of

God? I swear by God, that should another entertain

or think of such a matter, he would immediately be

destroyed; and should ye place the heart of all the

world in his heart, he still would not venture this im-

portant measure unless by Divine permission, or except

his heart be united with the bounties of the Merciful

and his soul confide in the supreme favors. To what

do the people ascribe this? Do they attribute it to

madness, just as they did with bygone prophets, or say

that He hath undertaken these things for outward

leadership, and to possess the tinsel of the mortal

world?

Praise be to God! In His first Book which He hath

entitled “Ghayoumi Asma” (the “Self-Subsistent of

the Names”)—the first, greatest and most mighty of

all books—He prophesied His own martyrdom. In a

certain place He hath mentioned this verse: “O Thou

remnant of God, I have wholly sacrificed myself unto

thee; I have been pleased with curses in Thy path, and

have wished nothing except death in Thy love; where-

unto only God the Exalted, the Defender, the Pre-

existent is a sufficient witness!”

Likewise He craved martyrdom in “Tafsiri Ha”

(“Interpretation of the letter H”), thus: “It is

as if I heard a crier proclaiming in mine innermost

heart—‘Sacrifice thou in the path of God the thing

which is most beloved by thee, even as Hosein (Peace

be upon Him!) sacrificed Himself in My way’; and

were I not regardful of this real mystery, by Him in

whose Hand is my soul, even if all the kings of the

earth were assembled, they could not take from me a

single letter, how much less can such servants who are

of no importance in this and are of those who are re-

jected? That all may know the degree of my patience,

resignation and sacrifice in the path of God.”

Could it be asserted that the author of these words

walks in any other than the path of God, or hath de-

sired aught else save His Good Pleasure? In this

verse, such a breeze of severance is hidden, that were it

to blow, all the temples of existence would sacrifice life

and relinquish soul. Consider the ignorance and ex-

treme ingratitude of the people who have closed their

eyes to all this and run after dead bodies1 from whose

bellies proceed the lamentations of the property of

the faithful. Yet what unwarranted accusations they

bring against the Dawning-places of Holiness! Thus

do We mention unto thee that which is wrought by the

hands of those who disbelieve, and who turn away

from the Meeting of God in the day of resurrection.

God chastises them with the fire of their infidelity,

and prepares for them a punishment in the hereafter

whereby their bodies and souls are consumed. This

is because they have said, “Verily, God is not power-

ful in anything, and His Hands are tied from

bounty!” Steadfastness in the Cause is a great proof

and mighty argument. The Seal of the Prophets

hath said: “Two verses have made me old.”2 Both

concern steadfastness in the Cause of God. It is said:

“Be thou steadfast, for thus hast thou been com-

manded” (K. S. 11).

Consider how. In His tender youth, this Sadrat of

the Divine Rizwan delivered the Cause of God, and

what steadfastness appeared from that Beauty of One-

ness. Though all upon the earth combined to suppress

Him, it produced no result. The more harm they in-

flicted upon that Sadrat of Blessedness, the more His

1 Referring to the Mullas and clergy.

2 The other verse referred to is K. S. 6, quoted page 77.

fervor increased, and the fire of His love was en-

kindled. All these things are clear and no one denies

them. Finally He surrendered His soul and hastened

to the Supreme Friend.

Among the proofs of the Manifestation (Bab)

were the power, domination and authority which pro-

ceeded from the person of that Manifestor of Exist-

ence and that Appearance of the Adored One through-

out all regions of the earth. Although that Eternal

Beauty appeared in Shiraz and removed the veil in

the year “Sixty,” yet in a short time the signs of the

power, domination, sovereignty and authority of that

Essence of essences and Ocean of oceans became so

manifest throughout all countries, that from every city

the traces, indications, evidences and tokens of that

Heavenly Sun became visible. Many a pure and chaste

heart became expressive of that Eternal Sun, and many

a sprinkling of enlightenment from that Sea of Intui-

tional Knowledge encompassed the contingent beings.

Though the divines and grandees in every city and

town arose to reject and suppress them, girded up

loins of envy, hatred and injustice to eradicate them,

killed many a holy one who was the essence of justice,

by the accusation of injustice, and destroyed with

severest torment many a temple of spirit which showed

forth pure knowledge and deeds; yet each one of these

beings was occupied in the commemoration of God

until the verge of death, and soared in the sky of sub-

mission and resignation. He so influenced and trans-

formed these beings that they had no purpose except

His wish, and sought nothing but His command. They

yielded to His good pleasure and attached their hearts

to His thought.

Reflect a little; hath such a power and influence ap-

peared from any other in the world? All these puri-

fied hearts and sanctified souls hastened with perfect

resignation to the call of destiny. During occasions

of complaint, nothing proceeded from them except

thanksgiving, and in time of affliction, only submission

was visible. It is an evident fact how much hatred,

animosity and enmity the people of the earth enter-

tained toward these companions, for they considered

tormenting and oppressing those holy ideal counte-

nances conducive to prosperity, salvation and ever-

lasting success and gain. Hath such commotion ap-

peared in the lands at any period from the age of

Adam down to the present time, or such tumult been

witnessed among the servants? Notwithstanding all

their sufferings and injuries, they became the objects

of the curses of the people and the subject of censure

by all the servants. It seemed as if patience originated

in the world of existence from their self-restraint, and

faithfulness appeared in the regions of the earth from

their actions.

Briefly: reflect upon all these events which have

happened, and things which have come to pass, in

order that thou mayest be aware of the greatness and

importance of the Cause. Then the spirit of tran-

quillity will be breathed in thy being through the favor

of the Merciful, and thou wilt rest and abide upon the

throne of assurance. The One God testifies that were

ye to reflect a little, ye would find that aside from all

these established facts and mentioned proofs, the very

cursing, execration and rejection by the people of the

earth are the greatest proof and weightiest evidence

of the truth of these heroes of the field of severance

and resignation. When thou dost reflect upon the

contradictions of the people, including divines, men

of learning, and the ignorant, thou wilt become more

firm and steadfast in this Cause; for whatever hath

happened was previously prophesied by the Mines of

Intuitional Knowledge and Sources of Eternal Com-

mand. Although this servant did not intend to speak

of former records, yet out of love for your Honor We

mention some traditions applicable to this place, al-

though in reality there is no need to do so, for what

hath already been stated is sufficient for the earth and

all therein. In fact, all the Books and mysteries are

contained in this brief account. If one should ponder

a little, he will comprehend all the mysteries of the

Divine words and facts which have appeared from

that Ideal King, from what hath already been men-

tioned. But since the people are not in one degree

and station, We cite some traditions in order to cause

steadfastness in wavering souls and tranquillity in

troubled minds; likewise the Divine proof may be per-

fected and completed to the servants both high and

low.

Among them is the tradition, “When the standard

of Truth shall appear, the people of the east and west

will curse it.” One should drink a little of the wine

of severance, establish himself upon the seat of im-

pregnability and observe: “One hour’s reflection is

better than seventy years of pious devotion,” (to dis-

cover) the reason of this base action, that the people,

notwithstanding declaration of love and search for

Truth, curse the followers of the True One after the

Appearance, as is evidenced in the tradition. It is

clear that the reason is none other than the abrogation

of customs, ceremonies, habits and rites by which the

people are bound. For should that Beauty of the

Merciful conform to the same customs and ceremonies,

and approve that in which the people are engaged,

then by no means would such disagreements and

violence appear in the world. This blessed tradition

is confirmed and substantiated by the saying: “The

day whereon the herald shall summon (mankind) to

an objectionable affair” (K. S. 54).

To resume: Since the Herald of Oneness from

behind the Veils of Holiness summons people to be

entirely severed from that which they hold, and since

this Divine Call is contrary to their desire, therefore

all such tests and trials occur.

Consider that the people never mention these well-

founded traditions, all of which are fulfilled, but hold

fast to those traditions the validity or non-validity of

which is not known, asking why they are not fulfilled,

although even that which they have not imagined is

fulfilled and hath appeared. The signs and tokens of

the True One are as apparent as the sun in mid-heaven,

yet people are bewildered in the desert of blindness and

ignorance. Notwithstanding many of the Koranic

verses and confirmed traditions indicate a new Law

and Command, and a new Cause, they still await the

promised Countenance to decree according to the law

of the Koran; just as the Jews and Christians hold to

the same saying. Among the texts pointing to a new

Law and new Dispensation are the statements in the

prayer of Nudba: “Where is the One who is pre-

served to renew the precepts and regulations? Where

is the One who is chosen to reform the religion and

law?” It is also said in the Zeyarat (visiting tablet

written by Ali): “Peace be upon the new True One.”

Abu-Abd’Allah (sixth Imam) was asked concerning

the character of the Mahdi: “What will be His

character?” He answered: “He will do what was

done by the Prophet of God (Mohammed) and He

will destroy whatever hath been before Him, just as

the Prophet of God abolished the matter of

Jahileyeh.”1

Consider, notwithstanding similar traditions, how

they have sought to prove the permanency of the ordi-

nances, although the purpose of every Manifestation

is the manifestation of change and transformation in

1 The time of ignorance among the Pagan Arabs before Mohammed’s

appearance.

the regions of the world, publicly and privately, out-

wardly and inwardly. For if the affairs of the earth

change not, the appearance of Universal Manifesta-

tions would be futile. It is said in “Awalim,” which

is one of the authoritative books, “A youth shall ap-

pear from Beni-Hashem (family of Mohammed) who

will possess a new Book and new Laws”; then fol-

lows, “Most of his enemies will be the divines.” In

another place it is related that Sadik-Ebn-Mohammed

said: “A youth shall appear from Beni-Hashem, and

will command people to swear allegiance to Him; He

shall possess a new Book; He will summon people to

acknowledge a new Book which is onerous to the Arab.

When you hear about Him, hasten to Him.” How

well have they carried out the testament of the Imams

of Religion and Lights of Certainty! Although it is

said: “If you hear of a youth of Beni-Hashem ap-

pearing, summoning people to a new Divine Book and

new Supreme Laws, hasten unto Him,” yet they gave

verdict of infidelity and apostasy against that Lord of

Existence and did not go unto that Hashemite Light

and Divine Appearance except with drawn swords and

hearts full of hatred. Moreover consider how plainly

the enmity of the divines is mentioned in the Book.

Notwithstanding all these clear and indicative tradi-

tions and evident and confirmed references, the people

have turned away from the clear essence of Knowledge

and utterance, and have advanced toward the appear-

ances of error and sedition; and despite these revealed

words and recorded traditions, they say whatever is

prompted by self. Should the Essence of Truth give

an explanation which proves contrary to their egotism

and desire, they will straightway charge Him with

infidelity, saying, “this is contrary to the words of the

Imams of the religion and of the manifest lights, and

no such command or order hath been laid down in the

irrefutable Law”; just as in the present day similar

vain sayings proceed from these mortal temples.

Now consider this tradition; how all these things have

been formerly spoken of! In “Arbain” (book of

tradition), it is recorded: “A youth shall appear from

Beni-Hashem, possessing new laws; He will summon

people, but none will respond to Him, and most of

His enemies will be the divines. When He commands

a thing, they shall not obey Him, but will say: ‘This

is contrary to that which we possess from the Imams

of the religion’”; and so on to the end of the tradi-

tion. In this day, all repeat these same words, not

knowing that His Holiness is seated upon the throne

of “He doeth whatsoever He willeth,” and is estab-

lished upon the seat of “He commandeth whatsoever

He desireth.”

No understanding can comprehend the character of

His Manifestation, and no knowledge grasp the meas-

ure of His mission. All sayings are dependent upon

His approval, and all things are in need of His au-

thority. All else save Him is created by His command

and exists by His direction. He is the Manifestor of

the Divine Mysteries and the Elucidator of the Hid-

den Wisdoms of Eternity. Thus it is related in

“Buhar’Ul-Anwar,” “Awalim,” and “Yanbou’a”1

that Sadik-Ebn-Mohammed said: “Knowledge is

twenty-seven letters. All that was brought of it by the

Prophets were two letters, and until the present day,

people only know these two letters; but when Gha’im

shall arise, the twenty-five letters will appear.”

Consider: He hath designated that Knowledge con-

sists of twenty-seven letters, and all the prophets from

Adam down to the “Seal” explained but two letters

thereof, and were sent forth in these two. He also

says Gha’im shall bring forth the remaining twenty-

five letters. From this explanation realize the rank

and station of His Holiness (Bab); that His rank is

greater than all the Prophets and His mission loftier

and higher than the knowledge and comprehension of

all the Holy Ones. These worthless creatures measure

with their limited minds, learnings and understand-

ing, a matter of which the Prophets, Holy Ones and

Chosen Ones have either not been informed, or which

they have not declared because of an irrefutable Com-

mand of God, and finding it not in accord therewith,

reject it. “Dost thou imagine that the greater part

of them hear or understand? They are no other than

like the brute cattle; yea, they stray more widely from

the true path” (K. S. 25). To what do they apply

the mentioned tradition which clearly indicates the

1 three authoritative books of tradition.

hidden facts and wonderful new events in the Day of

His Holiness? These new events will cause the peo-

ple to disagree to such an extent that the divines and

religious doctors will sentence His Holiness and His

companions to death, and all the people of the earth

will arise in contradiction. Thus it is said in “Kafi,”

in the tradition by Jabir in the “Tablet of Fatima,”

concerning the Gha’im: “The perfection of Moses,

the splendor of Jesus, and the patience of Job (shall

be) in Him, and His friends shall be abased during

His time, and their heads shall be just as the heads of

the Turks and Deylamites were exchanged as pres-

ents; they shall be slain and burnt, terrified with fear,

and appalled; the earth shall be dyed with their blood,

and lamentation, and wailing shall prevail amongst

their women; these are indeed my friends.”

Now consider, there is not a single letter of this

tradition which is not fulfilled, for their blessed blood

was shed in most localities, they were made captives in

every city, paraded through countries and towns, and

some were burned. Nevertheless no one reflected that

if the promised Gha’im should arise and appear ac-

cording to the former laws and ordinances, why then

have such traditions been recorded, and why should all

these disagreements occur, so that the death of these

companions should be considered obligatory and the

persecution of these holy souls deemed conducive to

the attainment of summits of Nearness?

Moreover, consider how these fulfilled events and

actions have been mentioned in former traditions; as

it is said in the “Rouzeye-Kafi” in explanation of

“Zora.” In the “Rouzeye-Kafi” (it is related) of

Mo’aweyeh-Ibn Wahab that Abi-Abdallah said:

“Dost thou know Zora?” I said: “May I be a

sacrifice to Thee? They say it is Baghdad?” He

said: “No!” Then he added: “Hast thou entered

the city of Rey?”1 “Yes,” I replied. He enquired:

“Hast thou visited the cattle-market?” “Yes!”

“Hast thou seen the black mountain upon the right

hand of the road? There is Zora where they will

slay eighty men of the children of certain ones, all

of whom are free from guilt.” “Who will kill

them?” I questioned. He said: “The children

of Persia!”

This is the condition and state of the companions

of His Holiness as described in former times. Con-

sider, according to this tradition Zora is the land of

Rey. In that place these companions were killed with

the severest torture, and all these holy beings were

martyred by the Persians as recorded in the tradition.

This you have heard, and it is clear and evident to all

the world. Why do not these worms of the earth

reflect upon these traditions, all of which are as clear

as the sun in mid-heaven? For what reason do they

not advance toward the True One? And why on ac-

count of other traditions, the meaning of which they

have not understood, have they turned aside from the

1 Ancient city near which Teheran is built.

Manifestation of the True One, and from the Beauty

of God, to abide in hell? These things only result

from the denial by the religious doctors of the age,

and by the divines of the time, of whom Sadik-Ibn-

Mohammed hath said: “The religious doctors of

that time will be the most wicked of the divines under

the shadow of heaven. Corruption will issue from

them and return again unto them.”

We beg the doctors and divines of the Beyan not to

act in like manner; not to inflict upon the Essence of

Divinity, the Supreme Light, the Absolute Eternity,

and the Origin and End of the Manifestations of the

Invisible, at the time of Mustagath, that which hath

been inflicted in this day; not to depend upon intellect,

comprehension and learning, nor show hostility to-

ward that Manifestor of Supreme Infinite Knowl-

edges. Yet, notwithstanding all these admonitions, it

is seen that a misleading person, who is a chief of the

people, will arise with the utmost opposition. Like-

wise in every city, (people) will arise to suppress that

Beauty of Holiness. The companions of that King

of Existence and Essence of the Desired One will flee

to mountains and deserts and conceal themselves from

the hand of the oppressors, while some will resign

themselves and yield life with entire severance. As

already witnessed, one known and reputed for great

piety and virtue, whom the people deem it their duty

to obey, and to whose command they consider it neces-

sary to submit, will war against that Root of the Di-

vine Tree and arise to oppose with the utmost strife

and exertion. This is the quality of people!

To resume: We hope that the people of the Beyan

may be trained; that they may soar in the atmosphere

of spirit and abide in its court; that they may distin-

guish the True One from all others, and penetrate a

false vestment with the eye of insight. But in these

days such odor of jealousy is diffused, I swear by the

Educator of Existence, including the seen and the un-

seen, that from the beginning of the foundation of

the world—though it hath no beginning—to the pres-

ent time, no such envy, animosity and hatred have

appeared or ever will appear. For a number who

have not inhaled the odor of justice, have hoisted ban-

ners of discord, and have agreed to oppose this ser-

vant. From every direction a spear is visible and from

every side an arrow flies. This, although We have

not gloried in any matter, nor have We sought supe-

riority over any. To every one We have been a most

affectionate companion and a most forbearing and in-

dulgent friend; with the poor We have been as the

poor, and before the learned and lofty, perfectly sub-

missive and resigned. Yet by God, than Whom there

is no other God, the hardships, calamities and suffer-

ings inflicted by the enemies and possessors of the Book

are as nothing compared to what hath been inflicted

by the believers (Babis).

To be brief: what shall We say? For were the

world just, it could not endure this recital. As this

servant, upon His arrival in this land (Baghdad),

became aware, in part, of events which would subse-

quently happen, We took Our departure before that

time, repaired to deserts of solitude and spent two

years in the wilderness of isolation. Fountains were

flowing from Our eyes and seas of blood streaming

from Our heart. Many a night We were destitute

of food and many a day the body found no rest.

Notwithstanding these showering afflictions and suc-

cessive calamities—by the One in Whose Hand is our

Soul—We continued in perfect happiness and exceed-

ing joy, for We were not aware of the loss or benefit,

health or ailment of any. We were occupied with

Ourselves and detached from all else. But the noose

of the decree of God is wider than reflection and the

arrow of His destiny is sanctified from plan. The

head hath no release from His noose and there is no

escape from His desire except by submission. We

swear by God that We had no intention of return

from this exile nor hope of reunion after this jour-

ney. Our only purpose was to avoid being an object

of disagreement among the Ahbab, a source of dis-

turbance among the companions, the cause of injury

to any one, or the occasion of sorrow in any heart.

We had no other intention and object than those

mentioned, yet every individual formed an opinion

and idea according to his own desire. Finally the

decree of return emanated from the Source of Com-

mand and We involuntarily obeyed and returned.

The pen is unable to record that which was ex-

perienced after Our return. For two years enemies

have exerted their utmost effort and endeavor to de-

stroy this humble servant, as all are informed. Never-

theless not one of the Ahbab hath rendered assistance,

nor offered help. Nay rather, instead of assistance,

successive and continuous sorrows like pouring rain

are inflicted by words and deeds, while this servant is

ready, life in hand, with all resignation, that perchance

through Divine providence and favor this well-known

and mentioned Letter may be sacrificed in the path of

the Point and the Exalted Word. Were it not for this

intention—by the One at Whose command the Spirit

giveth utterance—We would not have tarried one

moment in this city, “Whereunto God is sufficient

witness.” We conclude the saying with “There is

no power and strength but in God alone.” … “We

belong to God, and unto Him shall we surely return”

(K. S. 2).

The possessors of intelligence who have drunk from

the choice Wine of love and have taken no step to

gratify self, witness the proofs, evidence and argu-

ment which indicate this wonderful Cause and im-

pregnable Divine Manifestation clearer than the sun

in the Fourth Heaven. Now consider the turning

away of the people from the Divine Beauty and their

advancement toward egotistical desire. Notwithstand-

ing all these sound verses and substantial references as

recorded in the “Greatest Weight” (Koran), which

is the Divine Trust among the servants; and notwith-

standing these clear traditions which are more explicit

than explanation and elucidation, yet the people have

ignored and rejected them all, clinging to the outward

sense of some traditions which they have not found

consistent with their own understanding, and the mean-

ing of which they have not comprehended. Thus are

they bereft of the wine of the Glorious One and the

everflowing fountain of the Beauty of the Eternal One.

Consider, even the date of the Manifestation of

that Essence of Light hath been recorded in the tradi-

tions, yet they are not mindful, nor severed a single

breath from selfish desire.

In the tradition, Al-Mofazzal questioned Sadek:

“O my Master, how will be (the sign of) His Mani-

festation?” Then he answered: “In the year sixty,

His Cause shall appear and His mention shall be

elevated.”

To resume: It is astonishing that with such evi-

dent and obvious references, these servants have

avoided the Truth. For example, mention of the sor-

row, affliction and imprisonment inflicted upon that

Essence of Divine Nature hath been made in the for-

mer traditions. In “Buhar”1: “In our Gha’im

there are four signs from four Prophets, Moses, Jesus,

Joseph and Mohammed. As to the sign from Moses,

fear and anticipation; from Jesus that which was said

in His behalf; from Joseph imprisonment and pious

1 A book of Mohammedan authoritative traditions.

dissimulation; from Mohammed that He will appear

with signs like unto the Koran.” Notwithstanding

such a sound tradition which mentions all the events

just as they have transpired, no one hath became mind-

ful, nor do We suppose they will henceforth become

so, excepting those whom thy Lord wisheth. “Verily,

God shall cause him to hear whom He pleaseth; but I

shall not make those to hear who are in graves.”

It hath been evident to your Honor that the Birds

of Divinity and Doves of Eternity have two utter-

ances. One they reveal according to the outward,

without allegory, covering or veil, that it may be a

guiding lamp and beckoning light by which wayfarers

may reach the summits of holiness, and seekers be led

to the court of Union. Such are the clear records and

evident verses already mentioned. The other utter-

ance they reveal in veil and covering to expose that

which the malicious have concealed in their hearts and

disclose their innermost beings. Therefore it is said

by Sadek-Ibn-Mohammed, “God will purge them and

sift them.” This is the Divine balance and the eternal

touchstone wherewith He tests His servants. No one

comprehendeth the meanings of these utterances except

tranquil hearts, approved souls and abstracted minds.

In similar utterances the literal meaning understood

by people is not intended. Thus it is said: “Every

knowledge hath seventy senses, of which one only is

known among the people; but when the Gha’im shall

arise. He will spread the remaining senses among

men.” Likewise it is said: “We speak one word

and by it We intend one and seventy meanings; each

one of these we can explain.”

To resume: These things are mentioned that the

people may not be troubled by certain traditions and

utterances, the signs of which have not appeared in the

world of dominion, but that they may attribute their

perplexity to their own lack of comprehension and

not to the non-fulfilment of the meanings of the tradi-

tions; for the intent of the Imams of religion is not

known to these servants, as evidenced by the traditions

themselves. Consequently the people should not de-

prive themselves of the bounties through such texts,

but should question the custodians thereof, so that the

hidden mysteries may appear and become manifest

free from veils.

But no one is found among the people of the earth

who is a seeker of the Truth, and who turns to the

Manifestations of Oneness, concerning intricate ques-

tions. All are dwelling in the land of oblivion and

follow the people of hostility and rebellion. But God

will do unto them just as they are acting, and will

forget them even as they have ignored His Meeting

in His Days. Thus those who have denied are judged,

and He shall judge those who reject His signs. We

conclude the saying with His words (Exalted is He!)

—“Whosoever shall withdraw from the admonition

of the Merciful, we will chain a devil to him, and he

shall be his inseparable companion” (K. S. 43).

“Whosoever turns aside from my admonition, verily,

he shall lead a miserable life” (K. S. 20).

Thus it hath been formerly revealed, were ye of

those who reason.

Revealed from the “B” and the “H” (Baha).

Peace be upon those who hear the melody of the

Dove in the Sadrat-El-Muntaha!

Glory be to our Lord, the Supreme!

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**GLOSSARY**

*Ahbab*—Literally “beloved ones.” Title by which

the followers of the Bab and Baha’u’llah arc

designated.

*Ama’a*—According to the Illuminati-Platonic philos-

ophers, this term signifies one of the worlds of

abstraction.

*Ascent*—Denotes the Ascent of Mohammed to the

station of “Meeting” in the Kingdom of Heav-

ens.

*Babis*—Followers of the Bab, previous to the dec-

laration of Baha’u’llah.

*Baha or Beha*—Literally “Glory,” “Splendor,”

“Light,” etc.. The Greatest Name of God. The

title Baha’u’llah was first given by the Bab.

Although rendered “Beha” in most of the writ-

ings upon this Revelation, the form of English

spelling which will most nearly reproduce the Per-

sian pronunciation is “Baha.” The first vowel

is almost silent; the accent is on the second syl-

lable—which has the sound of a in father. The

u has the sound of oo; the primary accent is on

the last syllable—Llah. Thus we have in Baha’-

u’llah a compound word of four syllables ac-

cented on the second and last syllables. This

form of spelling has received the approval of

Abdul-Baha.

*Beni Hashem*—The family out of which Moham-

med arose.

*Beyan*—Literally “Utterance.” This name was

given by the Bab to His Revelations, particularly

to the Book of His Laws, etc.

*Ca’aba*—The ancient house at Mecca, which has been

a place of pilgrimage from time immemorial. It

was formerly a temple of idols worshipped by the

Sabeans.

*“Endowed with Constancy”*—A title given to

Prophets who revealed a Book and instituted

religious laws.

*Fourth Heaven*—According to the old system of as-

tronomy, this is the Heaven in which the sun

moves. As a Bahai term it signifies the Religion

of Christ, which is the fourth among religious

systems.

*Gha’im*—Literally “one who arises.” This term is

applied by Mohammed to a subsequent Manifesta-

tion, just as the Israelitish prophets spoke of a

subsequent Manifestation as “Messiah.”

*Heavenly Books*—Revealed words of all the proph-

ets, such as the Bible, the Koran, the Zend Avesta,

etc.

*Hegira*—Literally “migration.” The basis of Mo-

hammedan chronology. It is about thirteen years

after the rise of Mohammed, at which time He

left Mecca and migrated to Medina.

*Hijaz*—Southwestern Arabia. It is used by

Baha’u’llah to symbolize the Arabic language.

*Ighan*—Assurance, Certainty.

*Imam*—A priest, saint, or religious leader, after the

departure of Mohammed.

*Imamat*—The mission of the Twelve Imams of the

Shi’ite School.

*Irak*—A large province of Persia. It is used by

Baha’u’llah to symbolize the Persian language.

*Islam*—Literally “to resign one’s self.” The name

given by Mohammed to His religion and its fol-

lowers.

*Israfil*—The Angel who sounds the trumpet at the

Judgment Day.

*Kawther*—A fountain in Paradise. The Bahai inter-

pretation is the “fountain of Divine Knowledge.”

*K. S*.—Koran Surat.

*Mahdi*—The title of the subsequent Manifestation.

*Mustagath*—Symbolizes the year or term appointed

by the Bab for the appearance of “He whom

God shall manifest,” i.e., Baha’u’llah.

*Parasang*—A Persian road-measure.

*Preserved Tablet*—A tablet which contains the

knowledge of all there was, is, and will be.

*Red Support*—Implies the Religion of Baha’u’llah

reddened by the blood of martyrs.

*Rizwan*—The name of the custodian of Paradise.

Baha’u’llah uses it to denote Paradise itself in

the sense that Paradise is the Good-Pleasure of

God.

*Sadrat’Ul-Muntaha*—The name of a tree planted by

the Arabs in ancient times at the end of a road, to

serve as a guide. As a symbol it denotes a Mani-

festation in His Day.

*Salsabile*—A fountain in Paradise.

*Seal of the Prophets*—One of the titles of Moham-

med.

*Seventh Sphere*—The highest of the seven firma-

ments, according to the old system of astron-

omy. This term symbolizes the Religion of

Baha’u’llah, which is the seventh among the

great religions. Baha’u’llah interprets “Heav-

en” as “Religion” and the “Divine Will.”

*Shi’ites*—One of the two main schools of Islam.

*Surat*—Name of the books or chapters of the Koran.

*Walayat*—Literally “guardianship.” The mission

or office of the one appointed by a Prophet to be

a guardian over that religious community.

*White Path*—As a symbol, means the Religion of

God.