

BAHĀ'U'LLĀH'S "SŪRAH OF THE COMPANIONS": AN EARLY EDIRNE TABLET
OF DECLARATION (c.1864) INTRODUCTION AND PROVISIONAL TRANSLATION
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INTRODUCTION

How does a religion come into being? The question preoccupies historians of religion, but remains very difficult to answer if we look at most of the historical world-religions. Zoroaster, perhaps the first truly monotheistic prophet to found an organized religion in the axial age, remains shrouded in mystery, and the primary materials that would tell us when and where he preached have been destroyed by time, language shifts, Muslim persecution, and the white ants of Gujerat where the Parsi exiles settled. Mary Boyce thinks he lived 1200-1000 B.C.E., and Khurasān seems a likely venue, though none of this is settled. Moses (c. 13 B.C.E.?) remains obscured by myth (the Pentateuch stories of the escape of the Hebrews from Egypt are uncorroborated by the rather extensive hieroglyphic records at Luxor), Krishna (900 B.C.E.?) even more so (the *Bhagavad-Gita* does not form part of the critical edition of the *Mahabharata*, and is probably as late as 200 B.C.E.). The earliest records of Buddhism, the Pali texts, exist only in Pali translations or transmogrifications from the Sanskrit dating from around the time of Christ, that is, half a millennium after the Buddha's death. The puzzle of Jesus of Nazareth and the New Testament corpus has kept a scholarly industry going for two millennia, the only widely-accepted conclusion being that he almost certainly did not think he was the third person of the Trinity. Although Islām is often said to have been born in the light of history, only the Qur'ān remains as a sure documentary record of the Prophet's thinking during his lifetime, and the biographical, oral-report and chronicle materials for the Prophet's life are even more remote from Muhammad than are the New Testament materials from Jesus. The chronological ordering of the sūrahs or chapters of the Qur'ān, a key task for historical understanding, can only be attempted very provisionally, and Nöldeke's nineteenth-century attempt is still serviceable (a sign of lack of progress).

Although the Bahā'ī Faith is still relatively young and relatively small, it is arguably already a world-religion in its own right, because of its distinctiveness, its missionary zeal and ready acceptance of converts, and its world-wide diffusion. As E.G. Browne thought, it forms a perfect laboratory for the historian of religion, insofar as it is recent enough to afford the sort of glimpse into religion-formation that is much more difficult to gain with the older traditions. An immediate observation that comes to the mind of anyone familiar with the formation of the Bahā'ī Faith as a religion is that the process appears extremely complex. We begin with the millenarian and metaphysical speculations of the Shaykh īs (1792-1844), proceed to the brief, turbulent lifetime of the Bāb (1844-1850), go on to the dark and mysterious period of Middle Bābism (1850-1863), when Mīrzā Yahyā Nūrī 'Azal' was widely recognized as the preeminent Bābī leader, and arrive finally at the Edirne ('Adrianople') period, when the Bābī leadership resided in European Turkey (1864-1868).

The Edirne period (like many of the others) remains full of enigmas, and it was here that the Bahā'ī Faith as an organized movement (as opposed to an idea in the mind of Mīrzā Husayn 'Alī Nūrī 'Bahā'u'llāh') was actually born. For between 1863 and 1867 Middle Bābism was transformed into two rather different movements, the Bahā'ī Faith on the one hand, and Azalī Bābism on the other, with Bahā'u'llāh making claims to be the Promised One of the Bāb, and Azal rejecting them in favour of his own claims to be vicar (*vasī*) of the Bābī religion. Now, as for the promise that the formation of the Bahā'ī Faith might be much more illumined by the light of history even than Islām, so far this promissory note remains largely unredeemed. Although we now have at least three first-rate recent dissertations on Bābism, one of them published, relatively little academic scholarship has yet been devoted to the emergence of the Bahā'ī Faith itself. Both letters and chronicles exist that would shed light on the way in which the Bahā'ī Faith developed out of Middle Bābism, but most of the important chronicles remain in manuscript at the International Bahā'ī Archives in Haifa, Israel, for reasons I find it difficult to discern, these have not been made available to academic scholars. I will say more about why I think their

accessibility important below. Letters and memoirs in local Bahā'ī archives in Iran are inaccessible at the moment because of the persecution of the Bahā'ī Faith by the Islāmic Republic of Iran, and, indeed, the long-term survival of these priceless records remains in doubt.

Two major primary accounts of the Edirne period have been published in translation but not in the original, that of Muhammad 'Alī Salmānī and that of Mīrzā Javād Qazvīnī, but despite the insights each gives, neither is particularly useful for the intellectual history of the emergence of the Bahā'ī Faith. Salmānī was illiterate and had little idea what was in the letters of Bahā'u'llāh that he carried, and his memoirs signally lack dates for important events.¹ Qazvīnī was literate and in Edirne in 1867, at least, but his account of the period is highly abbreviated.² A further primary source to which authors presently have access is the manuscript account of Sayyid Mīhdī Dahajī. This companion of Bahā'u'llāh was in Baghdad from 1856, but appears to have stayed on there after Bahā'u'llāh left in 1863. It was not until 1866 or 1867 (1283) that he heard that Bahā'u'llāh had openly declared himself (*izhār-i zuhūr farmūdih and*).³ His work is not therefore a primary source for the Edirne period. It is fervently to be hoped that the chronicles in MS in Haifa shed a great deal more light on this period than the material currently available. The European consular and missionary reports published by Momen, as one might expect, have little to

¹ Muhammad 'Alī Salmānī, *My Memories of Bahā'u'llāh*, trans. Marzieh Gail (Los Angeles: Kalimat Press, 1982), pp. 42-58, 93-105; I have also consulted the Persian MS, courtesy of the Kalimat Press archives.

² Mīrzā Jawād, "Historical Epitome," trans. in E.G. Browne, ed., *Materials for the Study of the Bābī Religion* (Cambridge: Cambridge University Press, 1919), pp. 21-29; the Arabic original is Mīrzā Javād Qazvīnī, "Risālah," MS, Cambridge University Library, Browne Or. F. 57, on microfilm here at the University of Michigan, British Manuscript Project.

³ Sayyid Mīhdī Dahajī, "Risālih," University Library Cambridge, Browne Collection, Or. F. 57; for this point see p. 34.

say about the development of Bahā'u'llāh's ideas between 1864 and 1867, and are much better for fixing his relationship to the state and to the Europeans just before his exile to Akkā' in 1868. The documents in the Ottoman archives which Momen lists, however, look to be much more suggestive, and it is imperative that Bahā'īs with a knowledge of Ottoman Turkish get into the Istanbul repositories if we are to have a full historical account of the development of the Bahā'ī Faith."⁴ While the Ottoman documents may often be hostile or misleading, used in conjunction with internal Bahā'ī sources, they could be most illuminating.

For the moment, then, we are thrown back on a different sort of source, but one in any case essential to the reconstruction of the unfolding self-conception of Bahā'u'llāh as the founder of a new religion. Letters from Bahā'u'llāh to Bābīs written between late 1863 and the final break with his half-brother Azal in 1867 have been published in great numbers, particularly in the fourth volume of the series *Writings of the Supreme Pen (Āthār-i qalam-i a'lā)* issued by the National Spiritual Assembly of the Bahā'īs of Iran before 1979.⁵ Even these materials pose formidable problems for academic inquiry. Almost none of these published texts by Bahā'u'llāh has a colophon, and the manuscripts on which they are based are not identified. The published texts, moreover, are not critical editions (to date virtually no critical editions of Bahā'u'llāh's tablets have been prepared). All this means that most of these Edirne Bahā'ī texts cannot be precisely dated. A few dates can be gleaned from the works of Bahā'īs who for one reason or another have gained access to the biographical and chronicle primary sources in MS in Haifa, but these constitute only a handful of tablets. Āqā Ridā Qannād Shīrāzī in his biography of Bahā'u'llāh apparently mentions the *Tablet for Sayyāh (Lawh-i Sayyāh)* and the *Tablet of the Point (Lawh-i*

⁴ Moojan Momen, *The Bābī and Bahā'ī Religions, 1844-1944, Some Contemporary Western Accounts* (Oxford: George Ronald, 1981), pp. 185-200.

⁵ Bahā'u'llāh, *Āthār-i qalam-i a'lā*, vol. 4 (Tehran: Bahā'ī Publishing Trust, B.E. 125/1968).

nuqṭih) as having been revealed in 1280/1863-1864.⁶

Although Bahā'u'llāh declared himself to a handful of close relatives and friends in Baghdad on 21 April-2 May 1863, this declaration remained a closely guarded secret for a period of perhaps nine or ten months. Neither the *Tablet of Patience* (or of Job: *Lawh-i ṣabr*), written on 21 April, nor the subsequent tablets of Bahā'u'llāh revealed in Istanbul, give any explicit indication of Bahā'u'llāh's claim. Bahā'u'llāh did begin openly declaring himself to a few select individuals and their circles as early as winter, 1864, but for the next two or three years this declaration proceeded fairly clandestinely, and at least some of Bahā'u'llāh's writings in the period 1864-1867 avoid mentioning his claims.

We now have two contemporary academic versions of Middle Bābism and the emergence of the Bahā'ī Faith. The first in order of appearance is that of myself and Stephen Lambden, which accepts that Bahā'u'llāh experienced some sort of intimation of an independent mission to the Bābīs while imprisoned in the Siyāh Chāl in winter 1852-53. We therefore tend to read the writings of Bahā'u'llāh 1853-1863 in the light of a 'messianic secret,' which was gradually divulged to the Bābī community 1863-1867. I do not deny that publicly Bahā'u'llāh deferred to his half-brother Azal as the titular leader of the community in 1853-1863, or that a significant proportion of the Bābī community back in Iran accepted the primary leadership claims of Azal.⁷

⁶ Āqā Ridā Qannād Shīrāzī, MS, cited in H.M. Balyuzi, *Bahā'u'llāh, King of Glory* (Oxford: George Ronald, 1980), p. 220.

⁷ Juan R. Cole, "Bahā'u'llāh and the Naqshbandi Sufis in Iraq, 1854-1856," in Juan R. Cole and Moojan Momen, eds., *From Iran East and West: Studies in Bābī and Bahā'ī History* (Los Angeles: Kalimat Press, 1984), pp. 1-28; and the translations of some of Bahā'u'llāh's Baghdad-period works by S. Lambden in *Bahā'ī Studies Bulletin*. 2/3 (1983):107-12, 3/1(1984):4-67, 3/2 (1984):4-114.

A very different interpretation has recently been offered by Denis MacEoin.⁸ He argues that in 1849-1850 the Bāb did in fact recognize Mīrzā Yahyā Nūrī 'Ṣubḥ-i Azal,' then 19 years of age, as his vicar or *vaṣī*. He goes on to discuss several Bābīs who made unsuccessful competing claims in the 1850s, including Dhabīḥ (whom MacEoin identifies as Mīrzā Ismā'īl Kāshānī), Sayyid Baṣīr Hindī, Mīrzā Husayn Milanī, Muḥammad "Nabīl-i A'zam" Zarandī, and Mīrzā Asadu'llāh Khu'ī Dayyān (whom Azal ordered put to death). MacEoin turns finally to Mīrzā Husayn Alī Nūrī, Bahā'u'llāh, quoting surviving letters reproduced in Azalī polemical works that show Bahā'u'llāh speaking of Azal with great deference and veneration in the 1850s, praising works of his like the *Kitāb-i nūr* as 'extremely necessary for the people of the Bayān,' ascribing some sort of divinity to Azal, and claiming a much lesser station for himself in the 1850s.

Among the problematic texts in any discussion of Bahā'u'llāh's self-concept before 1863 is a passage in the *Kitāb-i Īqān* (1862, not 1858 as E.G. Browne mistakenly dated it, depending on a misreading of the Persian). Therein, Bahā'u'llāh says that he had intended to dwell in Kurdistan permanently when he left Baghdad in 1854. Such an intention, some argue, is incompatible with a belief that he was He whom God would make manifest. Bahā'u'llāh goes on to say that he returned only because there "came the summons bidding us return whence we came," from the source of command (*maṣḍar-i amr*). Browne and others have suggested that this phrase referred to Azal, and that it shows that Bahā'u'llāh still thought himself under Azal's authority at the time of that writing.⁹

The main issues in the debate over Bahā'u'llāh's evolving self-concept seem to me to be

⁸ Denis MacEoin, "Divisions and Authority Claims in Bābism (1850-1866)," *Studia Iranica* 18, 1 (1989):93-129.

⁹ MacEoin, "Divisions," p. 117; Bahā'u'llāh, *Kitāb-i Īqān* (Cairo: Mawsu'at Publishers, 1900), pp. 210-11; trans. Shoghi Effendi Rabbani, *The Kitāb-i Īqān: The Book of Certitude* (Wilmette, Ill.: Bahā'ī Publishing Trust, 3rd edn., 1970), p. 251.

four. The first is whether the Bāb bestowed some sort of special recognition upon Azal in 1849-1850. The second is whether Azal's claims to leadership were more widely accepted than challenged in the 1850s. The third centers on Bahā'u'llāh's relationship to Azal in the 1850s, interrogating both his openly stated and his internal attitudes to his younger half-brother. The fourth has to do with the circumstances under which Bahā'u'llāh began openly declaring his own mission in 1863-64. The last of these issues forms a primary material has convinced me that Azal's leadership was very widely accepted in the 1850s, though also frequently challenged, and that many communities went over to Bahā'u'llāh from 1864 only after a real struggle with their consciences. The other three issues, I propose to investigate from the point of view of the accessible sources on Bahā'u'llāh's own thinking in this period. Academic scholars will share in certain premises in investigating these issues. First, we value primary accounts over secondary ones, and early accounts over later ones. Certainly, contemporary Azalī texts cannot be left out of the accounting, though they are unlikely to shed much light on Bahā'u'llāh's private thinking. Second, we will maintain that Bahā'u'llāh's self-concept changed over time (an idea that would be anathema to Bahā'īs of a fundamentalist cast), and that his relationship to Azal also changed over time (indeed, had its ups and downs). We further tend to hold that scripture, like any other document in a human language, must be read contextually and in terms of intent and audience and the instability of texts. Scholars will differ in the nuances of their argument. I believe that Bahā'u'llāh had, right from 1850, a conviction of his future importance as a Bābī leader, and I think that by the time of his stay in Sulaymaniyyah in 1855-56 he was convinced that he was a prophet. In short, I believe that he maintained for much of the Baghdad period a 'messianic secret.'

Laudatory statements of the Bāb about Azal survive in Azalī MSS, but none of them can be read as an outright transfer of authority to Azal or an appointment of him as something like an 'imām.' I do not myself consider this a terribly important issue, but want to signal that I do not by any means think it is by any means a settled one. As we shall see below,

even the question of who is being addressed in the persona of Azal remains problematic. As for Bahā'u'llāh's self-concept, here I must restate the primacy of Bahā'u'llāh's own later account of his thought, for autobiography must be weighted seriously in biography. It would be extraordinarily dangerous to entirely set aside the statements of the subject of a biography about his own life, except on the best possible contemporary evidence. The accounts of Bahā'u'llāh's close companions, eyewitnesses to the Baghdad and early Edirne periods, must also be weighted above descriptions emanating from those not in Bahā'u'llāh's circle or from second-generation writers not themselves eyewitnesses.

My survey is hampered by my lack of access to essential primary sources concerning Bahā'u'llāh's life, including the second half of Nabīl's *Narrative*, and the chronicles of *Āshchī* and *Qannād-i Shīrāzī*, which remain in manuscript at the International Bahā'ī Archives in Haifa. It is to be hoped that these and other, similar sources, will in the near future be made available on microfilm for the researches of academic scholars into the history of the Bahā'ī faith. Without them, our accounts can only be provisional.

Let me sketch out my position, and then come back to the evidence for it. I do not challenge the authenticity of the letters adduced in the Azalī sources, in which Bahā'u'llāh greatly lauds Azal during the 1850s, and deprecates himself. I believe that these letters manifest a way of thinking I will call esotericism, which is common in eschatological and persecuted religious movements. This way of thinking, for the Bābīs, was rooted in two considerations, 1) the security of their leadership, and 2) the primacy of the prophetic year 1280. We all know that the Nusayrīs and Druze and some other Shī'ī movements believe that the prophet Muhammad was merely a front for 'Alī, that the apparent supremacy of Muhammad over his younger cousin in the exoteric world hid the actual superiority of 'Alī over Muhammad in the esoteric (and true) world. Such esoteric (*bātinī*) thinking was typical of the Bābīs. Because to be named the leader of the Bābīs in the wake of the uprisings of the late 1840s, and especially after the 1852 failed assassination of the Shah, was

more or less a death warrant, Bahā'u'llāh had desired to avoid assuming that mantle immediately. Azal, young, passionate (and rather violent), had no compunctions about making such a claim to leadership, and Bahā'u'llāh was content to defer to him for the moment. This willingness to defer and wait derived in part, I believe, from Bahā'u'llāh's conviction that 1280 A.H. (1863-64) was the year when He Whom God shall make Manifest, the promised one of the Bāb, would appear. I think Bahā'u'llāh believed that in 1280, the true situation would become manifest, that the exoteric play (of Azal as the leader and Bahā'u'llāh as his lieutenant) would close and the esoteric truth (that Bahā'u'llāh was the Manifestation and Azal his lieutenant) would become apparent.

Now let me review the evidence that supports my point of view. First, let us consider the whole issue practically. Mīrzā Husayn 'Alī became a Bābī in 1844 because his prior involvement in Shaykhī circles in his homeland of Nūr had alerted Bābīs from a Shaykhī background (like Mullā Husayn) to his openness to esoteric ideas. At that time, Mīrzā Yahyā was only fourteen years old, and had been raised primarily by Bahā'u'llāh. The conclusion appears inescapable that Mīrzā Yahyā became a Bābī through the influence of his older brother. In Qājār Iran for an older brother who had initiated a boy, barely a teenager, into a mystical religious tradition, to turn around five years later and wholeheartedly recognize that younger sibling as his superior, begs comprehension.

Bahā'u'llāh himself denied that the Bāb ever appointed a legatee (vaṣī). He wrote in the Edirne-period *Tablet of the Lamp (Lawh-i Sirāj)*:

"Today the leaders of the Bayān have relied and continue to rely on the sorts of proof to which the most abject of the Muslims used to appeal to bolster their position, although they do not realize it. For instance, they cite the appointment of a legatee, which my previous Manifestation completely effaced from the Book. For everyone knows that no stations other than

letters and mirrors were revealed by the Pen of the All-Merciful in the Bayān. Nor did he [the Bāb] limit the number of mirrors, for in his prayers he says, "O God, in every moment do thou send invulnerable mirrors and clear crystals to speak of Thee."¹⁰

I know of no solid evidence that Bahā'u'llāh had in the 1850s ever referred to Azal as the 'legatee' of the Bāb, or that he had changed his mind about this issue. Bahā'u'llāh's own testimony is therefore that he did not believe that Azal was the legatee of the Bāb.

The mystery of the relationship of the Nūrī brothers to the Bāb and to one another goes back to the last year of the Bāb's life, 1849-1850. With his major disciples such as Mullā Husayn and Quddūs being killed at the shrine of Shaykh Ṭabarsī, the Bāb increasingly turned in his last year of life to a second tier of Bābī leaders. Prominent among these were Mullā 'Alī Turshīzī "'Azīm" and the Nūrī brothers. Bahā'ī sources suggest that the two brothers, Azal and Bahā'u'llāh, corresponded jointly with the Bāb and that the Shīrāzī prophet was solicitous of both of them:

"Ere the departure of Sayyāh from Tihran [in late January or February, 1850], Bahā'u'llāh entrusted him with an epistle, the text of which He had dictated to Mīrzā Yahyā, and sent it in his name. Shortly after, a reply, penned in the Bāb's own handwriting, in which He commits Mīrzā Yahyā to the care of Bahā'u'llāh and urges that attention be paid to his education and training was received. That communication the people of the Bayān have misconstrued as an evidence of the exaggerated claims which they have advanced in favour of their leader. Although the text of that reply is

¹⁰ Bahā'u'llāh, "Lawh-i Sirāj," in *Mā'idih-i Āsmānī*, ed. 'Abdu'l-Hamid Ishrāq Khāvarī, 9 vols. (Tehran: Bahā'ī Publishing Trust, 1971-73), 7:40 ; my translation. Also cited by MacEoin, "Divisions," p. 94.

absolutely devoid of such pretensions, and does not, beyond the praise it bestows upon Bahā'u'llāh and the request it makes for the upbringing of Mīrzā Yahyā, contain any reference to his alleged position, yet his followers have idly imagined that that letter constitutes an assertion of the authority with which they have invested him." ¹¹

Note that in this passage, the subterfuge is alluded to of Bahā'u'llāh writing letters to the Bāb in Mīrzā Yahyā's name. This practice is further explained by 'Abdu'l-Bahā 'Abbas, Bahā'u'llāh's oldest son, who was only six years old in 1850 but was later in a good position to hear his father's account of the spring of 1850:

"Now since a great celebrity had been attained for Behā'u'llāh in Teherān, and the hearts of men were disposed towards him, he, together with Mullā 'Abdu'l-Karīm, considered it as expedient that, in face of the agitation amongst the doctors, the aggressiveness of the greater part of [the people of] Persia, and the irresistible power of the Amīr-Nizām, whereby both the Bāb and Behā'u'llāh were in great danger and liable to incur severe punishment, some measure should be adopted to direct the thoughts of men towards some absent person, by which means Behā'u'llāh would remain protected from the interference of all men. And since further, having regard to sundry considerations, they did not consider an outsider as suitable, they cast the lot of this augury to the name of Behā'u'llāh's brother Mīrzā Yahyā.

By the assistance and instruction of Behā'u'llāh, therefore, they made him notorious and famous on the tongues of friends and foes, and wrote letters,

¹¹ Muhammad "Nabīl-i A'zam" Zarandī, *Matāli' al-anwār*, trans. Shoghi Effendi Rabbani as *The Dawnbreakers* (Wilmette, Ill.: Bahā'ī Publishing Trust, 1970), p. 433. This source is late (1889) but is based directly on Bahā'u'llāh's own oral memoirs at this point, and therefore may be treated as primary.

ostensibly at his dictation, to the Bāb."¹²

This procedure, of the Nūrī brothers corresponding with the Bāb jointly, but under the young Mīrzā Yahyā's name, makes it very difficult to disentangle their relative statuses with the Bāb in 1850, but Bahā'u'llāh's own stance appears to be that where the Bāb addressed Azal he was actually addressing Bahā'u'llāh through Azal.

Bahā'u'llāh did not in 1850 and afterwards believe he was the legatee of the Bāb, since he did not believe that the Bāb had appointed one. The building up of nineteen-year-old Azal as the visible leader of the Bābī community was simply a practical matter, since the community did need some sort of figurehead, with the Bāb imprisoned and most of the *Letters of the Living* dead. Given his attitude in the *Tablet of the Lamp* quoted above, Bahā'u'llāh appears to have considered himself, Azal, and other charismatic Bābī leaders as Mirrors, with, exoterically and provisionally, Azal as *primus inter pares*--though Bahā'u'llāh may have considered Azal in a sense his own alter ego.

Bahā'u'llāh was apparently concerned to establish the primacy of the Nūrīs after the Bāb's execution. He attempted to deflate the exaggerated claims of Sayyid Baṣīr-i Hindī of Multan in 1851. Finally, Bahā'u'llāh "took pity on him and manifested upon that temple of servitude [Sayyid Baṣīr] the effulgences of divinity [*tajalliyāt-i rubūbiyyat*] from that glory of paradise [bahā' al-rizvān]."¹³ The Mirrors or Bābī leaders of the 1850s conceived of themselves as sharing in a pleroma of divinity, as manifestations of the names of God,

¹² 'Abdu'l-Bahā 'Abbas, *Maqālih-i shakhsī sayyāh* [A Traveller's Narrative], ed. and trans. E.G. Browne, 2 vols. (Cambridge: Cambridge University Press, 1891), 1:79-80, 2:62-63.

¹³ Anon., *Kitāb-i nuqtat al-kāf*, ed. E.G. Browne, E.J.W. Gibb Memorial Series, 15 (London: Luzac & Co., 1910), p. 258.

and this passage shows that the author of the *Nuqṭat al-Kāf* accepted Bahā'u'llāh's membership in this pleroma. The passage also demonstrates that this pantheon of virtuosos or mirrors had a nominal head in the Nūrīs, and that when a Bābī leader overstepped his bounds in making claims to supremacy, the Nūrīs jointly acted to take him down a peg.

In June, 1851, the first minister, Amīr Nizām Taqī Khān (the Amīr-i Kabīr) put pressure on Bahā'u'llāh to leave the country, a datum which suggests that the state had to some extent infiltrated the Bābī networks and suspected Bahā'u'llāh's importance, but did not have enough proof of it to have him summarily executed.¹⁴ Bahā'u'llāh left for Karbala, where he found the Bābī community following a Sayyid 'Uluww, who made claims to being the incarnation of God. Bahā'u'llāh challenged this man, just as he had earlier challenged Sayyid Baṣīr, forcing him to back down. Sometime in the period between August 1851 and March 1852 in Karbala, Bahā'u'llāh privately put forth claims to be the return of Imām Ḥusayn to his friend Shaykh Ḥasan Zunūzī, but swore him to secrecy.¹⁵ At this point, the claim to Husayniyyat may have not made Bahā'u'llāh different from many of the other Bābī mirrors, since most of them claimed to be the spiritual return (*raj'ah*) of some Islāmic holy figure. But Zunūzī's account does show that Bahā'u'llāh already had some sort of pretensions to leadership within the Bābī community, despite his public deference to Azal.

While Bahā'u'llāh was in Karbala, the Young Turk leadership of the Bābīs in Tehran, including Azal and Turshīzī, plotted against the life of the Shāh. Since Bahā'u'llāh's

¹⁴ This is Bahā'u'llāh's own interpretation: see Shoghi Effendi Rabbani, *God Passes By* (Wilmette, ILL: Bahā'ī Publishing Trust, 1970), p. 82.

¹⁵ Zarandī, *Matāli'*, trans., pp. 32, 587, 593-94. This late transcription of an oral interview is nevertheless a primary account, though obviously some sort of documentary evidence dating right from the 1850s would be preferable.

cousin, Mīrzā Āqā Khān Nūrī I'timadu'd-Dawlah had in the meantime acceded to the chief ministership, and called Bahā'u'llāh back to Tehran, Bahā'u'llāh apparently had begun to hope for a rapprochement of the Bābīs with the state. He therefore roundly condemned the plot to 'Azīm in Tehran, but without effect. Despite his lack of involvement, Bahā'u'llāh was arrested and imprisoned in the Siyāh-Chāl in winter, 1852-53, where, he tells us, he had a powerful mystical experience that determined him to reform the Bābī community. This is the 'intimation' of traditional Bahā'ī historiography, and it may have given further content to his conviction that he was the return of Husayn.¹⁶

Bahā'u'llāh, not Azal, was banished and chose to go to Baghdad in the Ottoman Empire, where he would be near to the Shi'ite holy cities. Azal followed him there and adopted an extreme policy of seclusion. Bahā'u'llāh, although he respected his younger brother's writings, deferred to him in public, and saw him as part of the Bābī pleroma of the manifestation of divine names, was privately extremely unhappy with Azal's decision to leave Iran and go into seclusion in Baghdad. Azal for his part evinced the symptoms of a severe case of paranoia, which gradually paralysed his attempt to remain at the centre of the Bābī leadership. Mīrzā Mihdī Dahajī, who arrived in Baghdad in 1856, wrote,

"In those days Shaykh Sultān was living in Huwayza, 10 farsakhs from Baghdad. I once spent a week with Shaykh Sultān, and asked him about the incidents and adventures attendant upon his journey to Kurdistan to find Bahā'u'llāh. He wrote out a short account of that journey and gave it to me, then I read it in its entirety, but unfortunately did not procure from him a copy of it. This much, however, I still remember, that Bahā'u'llāh did not approve of Azal's practice of secluding himself and sitting in his house. Other

¹⁶ Zarandī, *Matāli'*, trans., pp. 595-602; Bahā'u'llāh, *Lawh-i mubārak khiṭāb bih Shaykh Muhammad Taqī* (Tehran: Bahā'ī Publishing Trust, 131 B.E. /1974) p. 17, trans. Shoghi Effendi, *Epistle to the Son of the Wolf* (Wilmette, Ill.: Bahā'ī Publishing Trust, 1971) p. 22.

passages in that account by Shaykh Sultān mentioned that it was well-known that Bahā'u'llāh's journey to Kurdistan from Baghdad was undertaken to get away from Mīrzā Yahyā Azal."¹⁷

Obviously, the location of Shaykh Sultān's memoirs is a key task for any historian who wants to delve more profoundly into the relationship between Bahā'u'llāh and Azal in the 1850s.

Another of Bahā'u'llāh's companions, Mīrzā Jawād Qazvīnī, wrote, that in 1853-54

Bahā'u'llāh's efforts led to a general diffusion of the Word, and this religion became famous throughout all regions more than it had been at first. Thereby was the fire of envy kindled in the heart of Mīrzā Yahyā and his companions, so that after about a year, in order to extinguish this fire, His Holiness Bahā'u'llāh determined to leave Baghdad, and so set out suddenly, without the knowledge of any one, with a servant named Abū'l-Qāsim, for Sulaymaniyya in Kurdistan. This happened in A.H. 1271 / 1854 CE.), Bahā'u'llāh being then thirty-eight years of age.¹⁸

The evidence is therefore that Bahā'u'llāh and Azal began falling out in 1853-54, and that Bahā'u'llāh's response to the increasing frictions among his partisans and those of Azal in Baghdad and the shrine cities was to withdraw. One issue may have been Azal's continued attempts to have Nāṣiru'd-Dīn Shāh killed, which Bahā'u'llāh, with his more pacific bent, opposed. The argument that Bahā'u'llāh's assertion in the *Book of Certitude* that he had not intended to return from Kurdistan demonstrates that as of 1854 Bahā'u'llāh still had

¹⁷ Dahajī, "Risālih," p.48.

¹⁸ Mīrzā Jawād, "Historical Epitome," p.7.

no concept of himself as a messianic figure will not hold water. Bahā'u'llāh was a human being, and was clearly very hurt, and that he acted so precipitously might have had little to do with the intellectual doctrines he had developed about his present and future role. Moreover, he may have intended to establish himself in Kurdistan, where the influential Babans would be more hospitable than his Ottoman hosts, and where potential converts existed among the many extremist-Shī'ī (*ghulāt* sects and Sufi orders in the area. The dating of the *Book of Certitude* also enters into the argument. If it was written in 1278/1862 (as it certainly was), then it was written not long before Bahā'u'llāh's Ridvān declaration of 1863.¹⁹ Is it credible that, as late as 1862, Bahā'u'llāh still thought of himself as Azal's humble inferior, as nothing more than a subsidiary Bābī mirror or witness? Bahā'u'llāh said the *Book of Certitude* was 'revealed' (*munzar*), using the Islāmic technical term for revelation by a prophet. The partisans of Azal in Isfahān, at least, recognized the *Book of Certitude* as a direct challenge to Azal's authority, despite the fact that the original text contained some laudatory passages about Azal.²⁰ Finally, the assertion that Bahā'u'llāh's statement that he returned to Baghdad in 1856 because of a command from the *masdar-i amr* (source of command) means he obeyed Azal strikes me as unlikely to be true. In a parallel passage in the *Lawh-i Maryam*, Bahā'u'llāh referred to having obeyed 'God's predestination' in returning.²¹ If Bahā'u'llāh left Baghdad in the first place to get away from Azal, as Shaykh Sultān maintained, why would he obey a summons Azal to return? Or did Azal send with Shaykh Sultān (Mīrzā Mūsā's son-in-law, not a minion of Azal's) an apology rather than a summons?

¹⁹ The date is discussed at length in Christopher Buck, "*Symbolic Quranic Exegesis in Bahā'u'llāh's Book of Certitude: The Exegetical Creation of the Bahā'ī Faith*," MA. Thesis University of Calgary, 1991, pp.30-37.

²⁰ Haydar 'Alī Isfahānī, *Bahjat al-sudūr* (Bombay: Deccan Printing Press, 1914), pp. 22-24.

²¹ Buck, "Symbolic," p. 34n.

Rather, Bahā'u'llāh, having made his point by his withdrawal 1854-56, forced Azal and his partisans into a truce, and the Nūrī brothers again began conducting some leadership affairs jointly. The Kurdistan experience represented yet a further deepening of Bahā'u'llāh's self-understanding as the 'return of Husayn,' for his mystical poetry written in that period not only likens himself to Husayn, but also draws comparisons between his career and that of the Prophet Muhammad.²²

Evidence abounds that a pro-Bahā'u'llāh faction began forming in Iraq on his return from Kurdistan. Let us take, for instance, the memoirs of Nabīl-i Akbar Qā'inī, preserved in a treatise by his nephew Āqā Shaykh Muḥammad 'Alī Qā'inī. Late in 1858 Nabīl-i Akbar, who had become a Bābī in Najaf and had just finished training as a mujtahid or jurist with the Shī'ite leader Murtaḍā al-Ansārī, was taken by his friend Hasan Rashtī to visit the Bābī leadership in Baghdad. According to his memoirs, Nabīl-i Akbar asked on the way several times about Azal, but Hasan Rashtī seemed more interested in effusing about Bahā'u'llāh. Nabīl-i Akbar remembered being shocked by the way Bahā'u'llāh summarily ordered about the eminent believer Mullā Muḥammad Sādiq Khurasānī, and even intervened to protest this rudeness, but Mullā Muḥammad Sādiq indicated that he wanted no defense. Nabīl-i Akbar had a mystical experience while listening to Bahā'u'llāh's discourse, and likened the Bābī leadership at that time to the situation in early Islām from a Shi'ite point of view. In the early Islāmic caliphate, 'Umar wielded worldly power (*umūr-i zāhirī*), as Azal then did, while 'Alī remained in charge of explaining divine realities, as Bahā'u'llāh then was. Since Shi'ites thought 'Umar a usurper, the analogue speaks volumes about the views of Bahā'u'llāh's partisans in Baghdad circa 1859. In this period at Kazimain at the house of 'Abdu'l-Majīd Shīrāzī, Bahā'u'llāh spoke of the mysteries of metaphysics in the style of Greco-Islāmic philosophy. Nabīl-i Akbar then wrote Bahā'u'llāh through 'Abdu'l-Bahā', receiving an answer that began "I was a servant before the world was created" (*kuntu 'abdan qabla an yukhlaq*

²² See Cole, "Bahā'u'llāh and the Naqshbandi Sufis."

al-wujūd). Nabīl-i Akbar replied that he was convinced, asking what he should do. Bahā'u'llāh asked him to return to his home in Qā'in and exalt the word of God.²³

Nabīl-i Akbar's memoirs are undated; nevertheless, the text just summarized comes from an eye-witness account quoted verbatim and it convinces me. In 1859, not only was Bahā'u'llāh not convinced that he was a lowly servant of Azal, the *vasī* of the Bāb, but rather he was privately claiming to be the Logos, created before the world began. Nabīl-i Akbar's account, moreover, is not alone. Another eyewitness, Dahajī, wrote that some Bābīs in Baghdad considered Azal the sun and Bahā'u'llāh the mirror, whereas others saw Bahā'u'llāh as the sun and Azal as the mirror. Not only had a pro-Bahā'u'llāh faction formed in Iraq in the late 1850s, but such sentiments had been adopted by some Bābīs even in Iran. As noted earlier, by 1862 or so, Mīrzā Haydar 'Alī Isfahānī in Isfahān was already so strong a partisan of Bahā'u'llāh that the hardline pro-Azal faction forced him to leave the city.²⁴

The sort of sources by which Bahā'u'llāh's messianic secret may be discerned, a secret further concealed by the letters he wrote outwardly praising Azal and extolling his divinity, are just as worthy of consideration as the Azalī MSS. The accounts of Rajab 'Alī and 'Izziyyih Khānum are late, and the *Hasht bishisht* (Eight Paradises) of Āqā Khān Kirmānī and Shaykh Ahmad Rūhī (born in the early 1860s) is little better than a literary forgery, which the two young men cooked up in circa 1890 and tried to pass off on a rather gullible E.G. Browne as an early primary source by Javād Karbalā'ī. That any academic scholar would attempt to use such a source to place in doubt the autobiographical accounts of eyewitnesses like Bahā'u'llāh himself would cast grave doubt on the rigor of that

²³ 'Azīzu'llāh Sulaymānī, *Masābīh-i hidāyat*, vol. 1 (Tehran: Bahā'ī Publishing Trust, 104 B.E. /1947), pp. 286-290.

²⁴ Dahajī, "Risālah," pp. 67-68; Isfahānī, *Bahjat al-sudūr*, p. 24.

individual's historical method.

I have insisted on the importance of nuance, allusion, and ambiguity. I would like to signal my conviction that a 'behaviourist' intellectual model, wherein what cannot be openly perceived is said not to exist, will ill serve us in the study of an esoteric movement like Bābīsm. One simply cannot argue that since Bahā'u'llāh's tablets of the 1850s do not explicitly make a messianic claim, therefore he possessed no messianic secret. The limitations of a positivist, behaviourist approach for the study of an esoteric, cabalistic movement like Bābīsm should be obvious, however. Let me demonstrate the point practically by looking at the Arabic *Tablet of Ahmad Yazdī*, dated by Taherzadeh as 1282 (27 May 1865-15 May 1866). Positivist and behaviourist methods, I believe, would yield the absurd conclusion that the Tablet of Ahmad gave no clear indication of a messianic claim on Bahā'u'llāh's part as late as 1865. Although Bahā'u'llāh speaks of the "news" (*nabā'*), which we may now understand as his own advent, and although he refers to himself with lofty adjectives, the tablet could have been read as a Bābī prayer. Bahā'u'llāh affirms the truth of the Bāb, and includes himself among those "obedient" to him (*wa inna kullun li amrihi la-min al- 'āmilin*), urges the Bābīs to follow the laws of the Bayān, which he calls the "Mother Book," and extols the Bāb as the "king of messengers" (*sultān al-rusūl*). At the end of the tablet Bahā'u'llāh sends greetings on those among the inhabitants of the 'City of God' (Baghdad) who had "believed in God and in Him, Whom God shall send forth on the Day of Resurrection." The use of the imperfect tense (*yab'athuhu allāhu*) would seem to indicate that the advent had not yet occurred as of that writing. Although the *Tablet of Ahmad* makes Bahā'u'llāh sound more as though he were claiming to be the vicar of the Bāb than a new Manifestation, these formal ambiguities appear not to have prevented Ahmad Yazdī from understanding that Bahā'u'llāh was making a messianic claim, at least according to the memoirs he recorded as an old man. The tablet actually reached him after he had already left Baghdad and come to Istanbul, and the Bābīs in Istanbul were well-informed as to the nature of Bahā'u'llāh's claims, which would have provided a social

context in the which the tablet was read less ambiguously as an assertion that he was He whom God shall make manifest. Certainly he says that is the message he took in 1865-66 to Azerbaijan, Tehran and Khurasan.²⁵ It may be that Bahā'u'llāh carefully crafted some early tablets so that a contextless reading of them by Bābīs not in the know would not raise a controversy. Apparently Dahajī in Baghdad either did not see Bahā'u'llāh's declaratory tablets, or read them 'thinly,' since he says he only learned of his open claims around 1866. I bring all this up to indicate the difficulties that the hermeneutics of Bahā'u'llāh's contextless tablets of any period face. In fact, the whole subject of how texts are read by their audience, and how authors employ ambiguity, which European historians have investigated at length, needs extensive investigation in the context of Islāmic and Iranian culture, and obviously has implications for the study of the Bābī and Bahā'ī movements.²⁶ The methodology of a 'thin' reading and a behaviourist slant, would clearly lead us badly astray.

Let us come, then, to Bahā'u'llāh's declaration to the Bābīs. As noted above, his oral declaration to a handful of followers in 1863 was not accompanied by any explicit textual declaration. Why? The answer to this question also bears on the question of why Bahā'u'llāh should have maintained a messianic secret at all. The answer is numerological, and has to do with Bābī and wider Muslim messianic speculation. After the wave of messianic expectations in 1260/1844, the next big millennial year among Muslim chiliasts

²⁵ Ahmad Yazdī, "Memoirs recorded by the Local Spiritual Assembly of 'Ishqabad," summarized and partially quoted in 'Abdu'l-Hamid Ishrāq-Khāvarī, *Muhadarāt* (Tehran: Bahā'ī Publishing Trust, 130 B.E. /1973), p. 659. See also Adib Taherzadeh, *The Revelation of Bahā'u'llāh*, 4 vols. (Oxford: George Ronald, 1974-1987), 2:107-136.

²⁶ Leo Strauss, *Writing and the Art of Persecution* (Chicago: University of Chicago Press, 1988 [1952]); Clifford Geertz, *The Interpretation of Cultures*, New York: Basic Books, 1973); Annabel Patterson, *Censorship and Interpretation: The Conditions of Writing and Reading in Early Modern England* (Madison: University of Wisconsin Press, 1984); Roger Chartier, *Cultural History: between practices and representations* (Cambridge: Polity Press, 1988).

was 1280/1863-1864. In India and Egypt, no less than in Iran, millenarian fervour swept the Islāmic world in expectation of the advent of a messianic figure in 1280, and the uprising of Shaykh Ahmad al-Tib in Upper Egypt was almost certainly connected with this fervour (al-Tib had been taught a militant Indian Sufi who had escaped the British when the Mutiny failed).²⁷ Now, 1280 began on June 18, 1863. Bahā'u'llāh was waiting for that year, convinced that the secret could not be openly revealed till it came.

With a little contemplation, it becomes clear that the April-May Ridvān declaration in Baghdad was premature, and that this early date was forced on Bahā'u'llāh by the Ottoman decision to exile him. He had no choice but to inform a few hand-picked believers of his claims, even though the millennial year had not yet begun, because of the dangers and uncertainties attendant upon his further exile to Istanbul. These imponderables further prevented an all-out declaratory campaign early in 1280. Bahā'u'llāh did not yet know what his relationship would be with the sultān and his court, and had no desire to act precipitously in launching a millenarian movement from the Ottoman capital while under the strict surveillance of the Ottoman and Iranian authorities.

Only when the Ottomans bowed to Iranian pressure in exiling Bahā'u'llāh to the backwater of Rumelia (he may as well have been sent to Bulgaria) did the political situation clarify. Bahā'u'llāh now knew precisely where he stood with the Ottoman state (it was his enemy), and he was free to promulgate his movement. There is evidence that he also established contact with dissident constitutionalist forces such as the Young Ottomans, though the first few years in Edirne saw him preoccupied more with his religious proclamation than with formulating his political ideas on parliamentarism (which he would

²⁷ For the importance of 1280, see O. Pearson, "Islāmic Reform and Revival in Nineteenth Century India: The Tariqah-i Muhammadiyyah," Ph.D. dissertation, Duke University, 1979), pp. 211-212. For al-Tib see Gabriel Baer, *Studies in the Social History of Modern Egypt* (Chicago: University of Chicago Press, 1969), p. 99.

do from about 1868).²⁸ It was winter in Edirne, only five months of 1280 had passed, and he could devote the rest of the millennial year to pressing his claims. Bahā'u'llāh settled in the Murādīyyah Quarter of Edirne, first in a small house, then in a larger one opposite the Mawlavi sufi centre. He lived in the Murādīyyah quarter for about six months (circa mid-December 1863 through mid-June 1864). It was here that Bahā'u'llāh made his first open declaration, with Tablets such as the *Tablet for Sayyāh* (*Lawh-i Sayyāh*), the *Tablet of the Point* (*Lawh-i nuqṭih*), and, I will suggest, the *Sūrah of Blood* (*Sūrat al-damm*) and the *Tablet of the Companions* (*Sūrat al-ashāb*). In the *Sūrah of Blood*, written for Nabīl-i A'zam Zarandī, Bahā'u'llāh makes explicit that he held back his secret until 1280: "O people, I bolted up the gates of paradise for twenty years, lest anything issue from My lips that might cause the fire of hatred to blaze forth in your breasts . . . O people, I verily am 'Alī [the Bāb], and this is but another Return after the first."²⁹ Here, Bahā'u'llāh is speaking with the voice of the Bāb, whose return he asserted to the Bābīs he was, and the reference to "twenty years" clearly refers to the period between 1260 and 1280. I think this passage also dates the *Sūrah of Blood* as having been written in 1280/early 1864, though this matter could be fairly easily settled, I suspect, by reference to the unpublished portion of Nabīl's Narrative.

Another important tablet of this period was the *Tablet of the Companions*. Adib Taherzadeh has usefully pulled together the available basic texts dealing with the reception of the *Sūrat al-ashāb* back in Iran. It was written for Āqā Munīb (or Munīr) Kāshānī (d. 1868). Kāshānī, from a prominent merchant family of Kāshān, was nearly killed by his father for becoming a Bābī, but instead he expelled him from the household. Kāshānī went to Baghdad, and in 1858-59 Bahā'u'llāh sent him as a courier to Tehran, Qazvīn and

²⁸ See Juan R.I. Cole, "Iranian Millenarianism and Democratic Thought in the Nineteenth Century," *International Journal of Middle East Studies*, forthcoming 1992.

²⁹ Bahā'u'llāh, "Sūrat al-damm," *Āthār*, 4:7.

Tabrīz, to which he carried missives from Bahā'u'llāh and Azal. While still in Baghdad, Āqā Munīb was informed by Bahā'u'llāh of his claims (during Ridvān?), and accepted them. Kāshānī accompanied Bahā'u'llāh to Istanbul in 1863, holding a lamp before his howdah at times. Bahā'u'llāh sent him back to Iran from Istanbul some time between August and November, 1863. My own conclusion is that it was in the winter-spring of 1864, while at the Murādīyyah house, that Bahā'u'llāh sent Āqā Munīb Kāshānī the *Tablet of the Companions*. Kāshānī was then in Tehran, and Samandar says he was the first to make known Bahā'u'llāh's assertion that he was *He whom God shall make manifest* in that city. From there he took or sent the sūrah to Qazvīn, where it provoked immediate tumult, according to Kāzīm Samandar, an eye-witness (who is named in the sūrah, though apparently by another name ["'Alī?"]).³⁰

Mīrzā Haydar 'Alī Isfahānī was also in Tehran when Kāshānī received the *Sūrah of the Companions*.

In Tihran I again met Jināb-i Munīr [Munīb]. Since he knew of my convictions and my love for the Ancient Beauty, he showed me a Tablet called the *Sūriy-i-Ashāb*, which had been revealed in his honour by Bahā'u'llāh. As I read this Tablet, I felt in every verse a fire of enthusiasm, and I could not control my feelings. So I turned to Jināb-i-Munīr and asked him whether Siyyid Muhammad had deceived Azal, or Azal had deceived Siyyid Muhammad, or whether the two of them had simply joined together in rebellion against Bahā'u'llāh. When Jināb-i-Munīr heard these words he embraced me and kissed me [on the mouth] and said, "The enemies of Bahā'u'llāh are united in one thing alone, and that is to join forces against

³⁰ Kāzīm Samandar, *Tārīkh-i Samandar va Mulhāqat* (Tehran: Bahā'ī Publishing Trust, 131 B.E. /1974), p. 228; Taherzadeh, *Revelation*, 2: 65-106.

him."³¹

Isfahānī's account makes it clear that he read the *Sūrah of the Companions* as an open declaration that Bahā'u'llāh was *He whom God shall make manifest*, the promised one of the Bābīs.

Many of the phrasings in the *Sūrah of the Companions* resemble those of the *Sūrah of Blood*, and since the *Sūrah of Blood* contains internal evidence of having been written in 1280/1864, the *Sūrah of the Companions* may be dated to the same year. Moreover, Samandar's statement that it was the first open declaration of Bahā'u'llāh makes it likely that it came at the beginning of the 1280 declaration, along with the *Tablet of the Point* and the *Tablet of Sayyāh*. I admit that this is all circumstantial, but the circumstantial evidence strikes me as strong.

The *Sūrah of the companions* confirms that Āqā Munīb Kāshānī had prior knowledge of Bahā'u'llāh's assertion that he was the Bābī promised one: "thou becomest acquainted in the course of thy travels with that whereof no one else in all the worlds was informed." Bahā'u'llāh singles him out as the only "man of insight" who accompanied him on his trip to Istanbul, which provides supporting evidence to the idea that most of those Bābīs Bahā'u'llāh took with him were persons, such as Salmānī, who he feared would get up to some mischief if left alone in Baghdad. That Bahā'u'llāh did not bring with him more trusted and cultured companions, however, constituted a loss to historians, since the Salmānī type produced inadequate memoirs of the period. We find Bahā'u'llāh castigating partisans of Azal for clinging "to the same arguments as did the people of the Qur'ān in the past," a phrase parallel to the one quoted above in the *Tablet of the Lamp*.

³¹ Isfahānī, *Bahjat*, p. 51; trans. A.Q. Faizi, *Stories from the Delight of Hearts* (Los Angeles: Kalimat Press, 1980), p. 14.

Bahā'u'llāh's early kerygma, as represented in this sūrah, consisted in the assertion that no one could claim to believe in the Bāb (or earlier prophets) who rejected Bahā'u'llāh, since Bahā'u'llāh was 1) the Return of the Bāb and 2) the proofs he put forth for his station resembled those of the previous prophets. He likens the Bābīs who reject him to the Muslims who rejected the Bāb, saying "This is, verily, He Whom ye have sought from the beginning that hath no beginning. This is the Visage toward which all faces turned" and "By God, He who appeared in the year 60 is manifest once more." He at one point declares, "O people of the Bayān, Ali (the Bāb) hath appeared in a new mantle. Verily, he was named Husayn in the realm of names, and Bahā' in the kingdom of eternity, and in the domain of the Unknowable Essence He was given this Name." The reference to the name Husayn can double as a prosaic one (Bahā'u'llāh was Husayn 'Alī), and as an allusion to his claim of Husayniyyah, being the return of the Imām Husayn. Bahā'u'llāh further adverts to his mystical experience in the Siyāh-Chāl, his "intimation" of future greatness, when he says, "O people, verily, I am that 'good' ye were promised in the year Nine." In what is probably a reference to Bahā'u'llāh's writings in the period 1853-1863, which spoke highly of Azal and deferred to him as Bābī leader, he wrote, "O people, see not discrepancies between the verses We have revealed, for these have all descended from One strong in power, from the realm of immortality, and differ according to various stations." Bahā'u'llāh's identification with the Bāb may have made it easier to insist that the laws of the Bayān remained in force at this point "He revealed to you divine laws and standards . . . beware lest ye differ concerning it." As noted above, a similar commitment to the laws of the Bayān is present in the 1865 *Tablet of Ahmad Yazdī*. Finally, Bahā'u'llāh here for the first time defended his having kept a 'messianic secret,' writing, "Whenever We have, at one time, concealed this Cause from you, and at another revealed it unto you, this hath been a mercy from Us upon you, and upon all the worlds. For some of the people are weak and feeble, such that they would be unable to witness the light of the sun by reason of the infirmity in their eyes." The gradualism in Bahā'u'llāh's self-revelation is explained by the need to prepare his audience over time for the shock of the 1280 declaration.

Bahā'u'llāh instructs Kāshānī to tell others of his declaration only with extreme caution. He does, however, suggest persons whom Kāshānī ought to approach, by addressing them in the letter. Several of these had met Bahā'u'llāh in Baghdad, but had not formed any particular allegiance to him, such as "Rahīm," who had written to Bahā'u'llāh from Tehran, or "Zamān," to whom Bahā'u'llāh had earlier sent letters containing hints of his station. ("O servant, read what We revealed to thee aforetime, and smell in its ink the fragrance of musk from the tresses of the divine Beloved.") It seems clear that Bahā'u'llāh is capitalizing on a network of acquaintance and correspondence, hoping to mobilize these Bābīs into a loyalty to him. One of those addressed, Ibn Nabīl, appears to be from a family that adopted Bābīsm and then reverted to Islām, and Bahā'u'llāh now reaches out to regain such fallen-away Bābīs for his cause. The new believers in Bahā'u'llāh are instructed to bear all persecution patiently (for now it would come, not only from Muslims, but from partisans of Azal, as well).

The *Sūrah of the Companions* contains some striking images and metaphors, and an explicit declaration of Bahā'u'llāh's mission. It is not, however, a doctrinal statement. Rather, it is an intensely personal, pastoral letter, intended to cultivate personal ties of loyalty. Detailed doctrinal works aimed at the Bābīs, such as the *Kitāb-i Badī'* would only come later. So that the nature of the document can be appreciated, I offer a provisional translation of the *Sūrah of the Companions* below. The text has been published in Volume 4 of *Āthār-i qalam-i a'lā* (pp. 1 - 22). I compared this text to an MS in the hand of Zaynu'l-Muqarrabīn kindly provided by the Bahā'ī World Centre, and found no variant readings. This version of the translation is slightly revised from the one I first carried out in 1981.

The study of the gradual growth in prophetic self-awareness in Bahā'u'llāh, and of the way in which he won over the Bābīs to himself in 1864-1867, can only proceed through the study of his own writings, and of those companions in close contact with him. The evidence

in Azalī texts must be collated with these Bahā'ī writings where they are primary, but they cannot supplant the testimony of Bahā'u'llāh himself, or that of those who knew him well. At the moment, we have in hand a large number of published primary documents from Bahā'u'llāh dating between 1853 and 1867, but we have available to us the Persian texts of very little substantive biographical or chronicle material relating to Bahā'u'llāh in these years. Further advances in the academic interpretation of Middle Bābīsm and the emergence from it of the Bahā'ī religion depend, not only on the study and annotation of Bahā'u'llāh's own works, but on the publication or microfilming of the chief manuscript accounts emanating from believers in Bahā'u'llāh's circle. The combing of the Bahā'ī prosopographical literature, as with Sulaymānī's *Masābīh-i hidāyat*, will also prove useful, as would the publication of later compilations of primary sources such as the relevant volumes of Fādīl Māzandarānī's *Tārīkh-i zuhūr al-haqq*. At the moment, academic Bahā'ī scholars are somewhat hobbled in any attempt to reply reconstruct Bahā'u'llāh's evolving self-image in this period by their lack of access to some of the requisite primary sources. Even my use of available material, however, suggests that Bahā'u'llāh's self-concept, while it may have changed and grown over time, is unlikely to have gone through a phase of obsequiousness toward Azal. Key to my interpretation is the idea of Bahā'u'llāh's 'messianic secret' in the 1850s, which I believe is ill-kept in the "Ode of the Nightingale" written in Sulaymaniyyah. Methodologically, I further wished to advocate a Geertzian "thick description" as opposed to a "thin description" of cultural symbols, and urge that the functional ambiguity built into Bābī and early Bahā'ī texts be taken fully into account. It would be an egregious error cavalierly to dismiss the rather heavy hints in some of Bahā'u'llāh's Baghdad-period works, as simply mystical excesses; yet in Persian culture a hint could cause a riot, an allusion lead to one's execution. In the *Sūrah of the Companions*, in any case, the veil of mystery is definitively ripped away, and we need worry neither about allusiveness nor about messianic secrets.

BAHĀ'U'LLĀH'S SŪRAH OF THE COMPANIONS (SŪRAT AL-ASHĀB).

In the Name of God, the Glorious, the Most Glorious, the All-Glorious.

H.B. Give ear unto the divine summons from the precincts of the Throne, as We recite to thee the verses of God, the Help in Peril, the Hallowed, the Most Great. Mayhap thou wilt then turn unto thy Lord with all that is in thee and proclaim the sovereignty of this Cause between the heavens and the earth. Thus wilt thou attain such power in thyself that even if all who dwell on earth were to contend with thee with keen, finely honed sword blades, thou wouldst meet them without trepidation and find thyself altogether independent of them by virtue of My name, the Self-Sufficient, the Mighty, the Powerful, the Omnipotent.

Verily, thou art aware of what hath befallen Us, inasmuch as thou becamest acquainted in the course of thy travels with secrets unknown to others. For at the time when We emigrated unto God there was no man of insight with Us save thee. Thus didst thou pay heed, and camest to know what none of those pretenders knew. This is the choice wine for which God hath singled thee out, so quaff it within thyself in secret, lest the heedless become cognizant of it. Render thanks unto God, inasmuch as He hath made thee aware of what none of His creatures discovered, and hath taken thy hand in the Hand of Might and delivered thee out of the desert of negligence. There is no God but Him, and He is, verily, the Guardian of the Near Ones. By God, the Eternal Truth! The chalice of joy could contain nothing better than what We have ordained for thee. Therefore, drink from it and be steadfast in this Cause, and be not of the fearful. Then gaze with a seeing eye upon those who claim, 'Verily, we have believed in the verses of God, the Protector, the Mighty, the Powerful' But when these verses were revealed yet another time in His Name, the Exalted, the Omnipotent, the Most Great, behold, they fled from Him, showed pride toward Him and demonstrated a hypocrisy greater than that of any previous people.

Say: By God, We have endured what hath never been borne by the mountains, no by the heavens and all that is in them, nor by the earth and all that are upon it, nor even by those

who support the Throne of the Almighty. Say: Not the waves, nor the seas, nor the trees, nor all that hath been and will be, nor even the Hosts of the Invisible Lord among the concourse of the worlds can ever bear this burden. Behold, the Eyes of Grandeur are on the brink of tears, as are the eyes of those who attained everlasting life, and the denizens of the eternal paradise in their crimson chambers, then the inmates of the Ark of Glory beyond the depths wherein dwell the people of sanctity.

My beloved friend! Thou shalt find that the opposers have clung to the same arguments as did the people of the Qur'ān in the past, nay have stooped even lower. God is sufficient unto Me in this regard as a witness. Indeed, thou shalt hear from them what never was heard from any of the learned among the Muslims, nor from their ignorant ones, nor even from their street-sweepers in the markets. By God, this is a great iniquity!

Say: This is He Who appeared aforetime. All else besides Me hath been created by My decree, if ye be of them that see. Say: Do ye wax haughty toward Him by Whom your names were made manifest and your ranks exalted? In truth, this is a wrong that you have committed against God, the Help in Peril, the Glorious, the All-Knowing. Have you not seen the sovereignty and power, the grandeur and majesty, the authority and sublimity of God? Then may your vision grow dim, O concourse of the hateful!

Was it for any living thing to ask 'Wherefore?' or 'Whereby?' or to speak forth in Our Presence? Nay, by My Self, the Mighty, the Knowing! All heads have bowed before My glorious and beautiful Countenance, and all have humbly submitted to My powerful and invincible dominion.³² Within the throat of this Youth there lie prisoned accents which, if revealed to mankind to an extent smaller than a needle's eye, would suffice to cause every

³² Here begins a passage translated by Shoghi Effendi Rabbani, *The World Order of Bahá'u'lláh* (Wilmette, Ill.: Bahá'í Publishing Trust, 1969 [1938]), pp. 108-09.

mountain to crumble, the leaves of the trees to be discoloured and their fruits to fall; would compel every head to bow down in worship and every face to turn in adoration towards this omnipotent Ruler Who, at sundry times and in diverse manners, appeareth as a devouring flame, as a billowing ocean, as a radiant light, as the tree which, rooted in the soil of holiness, lifteth its branches and spreadeth out its limbs as far as an beyond the throne of deathless glory.³³ At yet other times, thou wilt find Him in the form of the Beloved, in this cloak that none in all the creation can recognize. Should any desire to recognize Him, they would swoon within their own spirits, all save those who approach their Lord with a sincere heart.

Thus doth the crier call out on My right hand, the speaker declare on My left hand, the caller shout aloud from behind Me and the Spirit from before Me, and the tongue of God proclaim from above my head. By God! This is, verily, He Whom ye have sought from the beginning that hath no beginning. This is the visage toward which all faces turned, though they might now be without understanding, and whoso rejecteth this manifest, refulgent, exalted and illumined Grace must inquire of his condition from his mother. Such a one will return to the lowest depths of hell. Do you think within yourselves that, if you deny these verses, your faith in any of the former Messengers of God, even in 'Alī (the Bāb), can be credited? Nay, by the Lord of the Worlds! Behold, you are given the lie by all the atoms, and beyond them by the tongues of power, might, glory and grandeur, and beyond all these by the tongue of God, the Omnipotent, the Almighty, the All-Wise.

O My beloved friend, grasp the hem of the veil with the fingers of might and barely lift it, so that none could perceive what thou hadst done. Shouldst thou hear the clamour of the hateful, remove thy fingertips and leave it as it was. Subsist behind a curtain of beauty with patience and perseverance. Then bring the fingers of power nigh and raise the veil of

³³ Here ends the section translated by Shoghi Effendi.

contingent beings higher than before. If the howling of those who join partners with God begin, lay it down and retreat before the beasts of prey, seeking an impregnable shelter. Dwell with the dignity and tranquillity of God, then gird thy loins for the service of God and turn thy face unto Him with manifest authority. Detach thyself from all who are in the heavens and on earth, and from the likes of the idolaters. Then extend the fingers of might and power from the cloak that We bestowed upon thee before the creation of all things, when Adam was yet between water and clay. Rend asunder the illusions of the people by means of the Sovereignty whereby all veils were torn from all things. Demonstrate such wondrous integrity that it will efface the idle fancies of those who have turned away and the delusions of those who depend on false intimations without any warrant from Us, if thou art of them that act.

O friend, shatter the idols and sorrow not at that which befalleth thee, and fear not the demonic hosts. Say: O concourse of deniers, We do not fear you. You may perish, or swoon, or pass out of existence, but the Cause of God shall not be turned back. It hath, in truth, become manifest, in spite of you and in spite of them that join partners with God. Whenever We have, at one time, concealed this Cause from you, and at another revealed it unto you, this hath been a mercy from Us upon you, and upon all the worlds. For some of the people are weak and feeble, such that they would be unable to witness the light of the sun by reason of the infirmity in their eyes. Therefore have We treated them with gentle courtesy, lest they expire altogether. Say: It will not profit ye to turn to the right or the left, to answer or to ask, if ye be of them with certitude.

Say: Consider in yourselves when 'Alī (the Bāb) came in truth from the Egypt of Spirit with the verses of God, the Powerful, the unconstrained. Did any of the people of the Qur'ān profit from that which was with them? Nay, by thy Lord, the All-Merciful! In the same way, peruse the Bayān, if thou wilt. By My Life, nothing that they possessed availed them, neither anyone's question nor any soul's answer. Every man of perspicacious understanding knoweth this. Say: By God, that which was never manifested before hath

now appeared, and He enjoined upon you what you were commanded in the Book of God, the Omnipotent, the Mighty, the Omniscient. All that you have was created by My Word, did ye but know. Say: In this Day, no one can become rich save by making himself poor in the Presence of God. This is a sanctified and luminous station. Nor can anything gain mention save by forgetting itself, and becoming oblivious to all that is in the kingdom of the Cause and the world of creation, how much more so to all that was created between the heavens and the earth. Say: Have you not heard it said aforetime, that 'His evidence is His verses and His proof is His being.'? Then woe unto you, O concourse of the heedless.

Were the veil to be drawn from the face of this Cause even to so small an extent that none of the mystic knowers could reckon it, the call of the Concourse on High would be raised, the people of the domains of immortality would cry out, and the strains of the sacred melody would be heard from the sanctuary of grandeur. These would proclaim that this is naught but a glad-tiding to the world of creation. Is this aught else but the King, the Powerful, the Venerable, the Wondrous? Thus was the proof of God made perfect. But the people are in a drunken stupor induced by their negligence, such that they will never even be able to distinguish left from right. After God's self-manifestation, can aught else in the heavens or on earth avail anyone? Nay, by the Lord of the Worlds!

O My beloved friend, come thou and chant, lilt, drum and beat time in the realm of eternity, and then in the kingdom of the Unknowable Essence, paying no heed to anything save My radiant and resplendent Beauty. Thus have We bestowed upon thee something, a single letter of which could render wealthy all who are in the heavens and upon the earth, if they would but persevere in their love for their Lord, the Glorious, the Generous. May the Spirit be upon thee, and upon all those endued with knowledge.

Make mention of Me to Javād, even as the Pen of the Cause doth at this very moment busy itself with My mention, whereby the canopy of holiness was raised aloft, and the sun

came to rest upon the Throne of magnificent splendour. Give him to drink of the chalice We bestowed upon thee, that thereby his heart will be soothed, and he may be of the grateful. Say: We showed thee in thy sleep that whereby thy soul and spirit will find repose, if thou wouldst but perform it. Interpret thy vision as God interpreteth it, then traverse the path even as a cloud passeth overhead, and pay no heed to those who join partners with God. Shouldst thou find one whose heart is devoid of love for Me, flee from him and eschew his company, keeping at a great distance from him. Should thy soul contend with thee in this matter, then detach thyself from it and demonstrate an invincible certitude. Say: By God, the balance is naught but love for Me. This is a mercy upon the near ones, but a vengeance and a scourge upon those who join partners with God.

Then remind Rahīm of the glad-tidings of God, the Exalted, the Almighty, the All-Wise. Say: Thou didst attain the Presence of God, but failed to recognize Him, and wert of the heedless. Therefore beseech God to aid thee in knowing Him and to apprise thee of the Manifestation of His Essence, and to remove thee from the midst of those deluded ones. O Rahīm, do thou shun them and their like. Do not associate with them, nor with any among the hateful. Turn toward the horizon of Spirit with thy heart, and sever thyself from all attachment to this world. Thus do we teach thee what shall enable thee to dispense with all creatures. What thou didst send reached Us, and We accepted it as a mercy from Us upon thee, that thou mightest be among the thankful.

Speak unto Zamān of the verses of his Lord now being mentioned by the Spirit, that he might rejoice in his soul and might be among the pious, at a time when most of the people have departed from piety in such wise that they turn away from Him in Whom they believed. Thus doth the Spirit admonish them, lest they enter the ranks of His repudiators. Say: O servant, read what We revealed to thee aforetime, and inhale from its ink the fragrance of musk from the tresses of the divine Beloved, the Help in Peril, the All-Glorious. Then act according to what is written therein. By God, thereby were solaced the eyes of the

denizens of paradise and the inhabitants of the heaven of sanctity, did ye but know.

Then remember Us to 'Alī-Akbar, and announce unto him the good news now being proclaimed by the Spirit within this lofty, brilliant and lauded heart. Say: O servant, what We sent unto thee earlier was such that nothing created between the heavens and the earth equalleth in value even a letter of it. Commit it to memory, and read it at those times thou findest thyself free from all who are on the earth, that thou mightest be attracted to the lustrous and resplendent seat of holiness. We received the letter thou hadst previously dispatched, and God shall give thee as recompense the best of that which is with Him, for verily He is the Guardian of the beneficent. Know, then, that whatever He accepteth from His servants is as a grace to His creatures, and that He is Self-Sufficient above the worlds. Beware lest thou associate with those in whose hearts thou findest hatred for this Youth, nay, keep clear of them and their like, and avoid their company. Suffice thyself with God, thy Lord, and, verily, He shall render thee able to dispense with all else besides Him. There is no God but Him. The worlds of creation and of command are His, and all is with Him upon a Preserved Tablet.

Tell 'Alī in Qāf (Qazvīn) that which the Essence of Pre-existence commandeth thee, at a time when all who subsist in the depths of eternity circle round Him, as doth all that hath been or will be, if ye but knew. Say: O Servant, be steadfast in the Cause of God, and fear no one. Put thy trust in My refulgent, sanctified and luminous Beauty. If thy very essence should oppose thee in this, then detach thyself therefrom without pause.

Give Our regards to Hasan, that he might be gladdened by the droplets sprinkled in his name from this shimmering Ink, which is perfumed, wondrous, indelible, unific, eternal, and everlasting. Say: O servant, perform what thou wast commanded in the Guarded Tablet that We sent unto thee, and be not of the listless. Ascend in thy spirit unto the heights of sanctity, and let no man make thee apprehensive, rather, depend upon God, the Mighty, the

Powerful Say: By God, the Ascension hath recurred in its entirety, if ye did but see.

Say to Ibn Nabīl from Us, if thou findest in his visage the radiance of grace: O servant, hesitate not in this Cause, and follow no one in so doing. Then look with fresh eyes at the proofs of the Messengers. By God, He who appeared in the year 60 is manifest once more. This is among His proofs that have filled the East and the West. Because thy father hesitated in this Cause, he failed to attain what he desired. God severed him from all that was with Him and returned him to dust with great sorrow solely in order to awaken you, but you failed to perceive it and remained heedless. God hath now, however, forgiven him his offenses and hath granted him remission of his misdeeds, for He, verily, pardoneth whoever He willeth, and chastiseth whoever He pleaseth. The decree is His alone: He doeth whatsoever He willeth and ordaineth whatsoever He desireth. Say: O servant, have mercy upon thyself; dispute not the verses of God, and be not of them that join partners with God. Say: By God, were We to draw aside the veil from the face of this Cause, ye would slash at your bodies with your own hands. However, We concealed the Cause with that which was predestined in the Tablets by the Pen of God, the Almighty, the All-Knowing. O My beloved friend, if thou failest to perceive in him the fragrance of love, sever thyself from him and pay him no heed. Turn unto the Countenance of thy Lord, the Glorious, the Wondrous.

Then magnify before the face of Ismā'īl the One Who murmureth from the fire upon the heights, to whose flames are attracted the hearts of the believers in divine unity. Say: O servant, strip thyself of all veils, then enter into the fire, for it shall be as light and mercy to thee, and to all the sincere. Then smash the idols of self and passion set up by those who disbelieved and joined partners with the Deity after having claimed within themselves faith in God, the Powerful, the Mighty, the Compassionate. Say: By God, your own tongues revile you and your mortal frames declare themselves innocent of you, O concourse of the heedless! O servant, teach the Cause of thy Lord and let nothing dismay thee. Fare not upon

the paths of the deluded.

Say: O people of the Bayān, 'Alī (the Bāb) hath appeared in a new mantle. Verily, he was named Husayn in the realm of names, and Bahā' in the kingdom of eternity, and in the domain of the Unknowable Essence He was given this Name, which hath taken the form of this Youth. Blessed be God, the Best of Creators. O concourse of mankind, the manifestation of divine potency hath appeared in the most great Countenance, with an adornment that hath dazzled the hearts of all endued with intelligence and insight. Say: O concourse of idolaters, by what proof can ye escape. By God, there is no refuge for anyone save in severing himself from all that he possesseth and cleaving unto this glittering, most luminous Cord. Indeed, He is the Most Great Sign and the Beauty of God among you, and He is the concealed Mystery, but He is the wrath of God upon them that attribute partners to Him. Verily, His wrath is bitterer and more calamitous, for by Him God chastiseth those who have denied the divine verses and decree. Then flee unto God, your Lord, and set not other gods up beside Him. Verily, with Me is sanctuary. Say: If We wished, we would bring into being another creation, for We are over all things Mighty and Powerful. All things are in the grasp of Our potency, and this is recognized by the people of knowledge and thought.

O people, think upon these verses. By virtue of what saying did ye hitherto believe in 'Alī (the Bāb)? Then consider carefully, O concourse of asses! Say: In this Day, naught shall avail ye but to believe in Him in Whom you believed aforetime, and in the Tablets and Scriptures that He revealed. O Munīb, report to that servant what this celebrated Pen hath related to thee, that he may be steadfast within himself in such wise that he will not be deterred by the aversion of those who turned away, nor hindered by anyone who hath committed a wrong toward God and disbelieved.

Then mention on Our behalf the friend who journeyed unto God, attained His Presence, heard His melodies and was of the people of vision. Say: Blessed are thine eyes and ears! It

is incumbent upon thee to realize their full value, inasmuch as they have heard and seen what the eyes of those who advanced toward God never witnessed. Then the latter turned their backs and turned away from Him that dawned from the sacred horizon with this radiant, sanctified and most pure Beauty. O servant, be not distressed when the clamour of the idolaters groweth raucous, for if thou allowest thyself to be disturbed thereby thou dost risk joining the people of hell.

Say: The Most Great Trump hath appeared, and hath spoken forth with the truth, sounding, and raising its voice to the utmost between the heavens and the earth, proclaiming, 'With Me is sanctuary!' O people, invent not lies against God, your Creator, and deny Him not after He hath lifted the veil and manifested Himself. Beware lest ye busy yourselves with this world and allow anything to prevent you from attaining this fathomless and overflowing Ocean. Verily, they that believed in God and His verses ascended unto God, and they have inherited gardens and rivers, but they that disbelieved and set up other gods beside God, they are consumed in the fires of the inferno. Beyond this, the wrath of God will take hold of them and make them like unto enclosed fields of chaff. Thus did God decree for them retribution for their sins. Woe unto them, and unto whoso disbelieveth and acteth with perfidy. And blessed is he who acquiesceth to the good-pleasure of his Lord, and who, when the divine verses are recited to him, believeth and giveth thanks.

Then convey unto 'Abd al-Rahīm that of which We have made mention in this Tablet, that mayhap he will draw nigh in his essence unto the sacred Shore, and be of the thoughtful, who contemplate the Cause of God and obey the ordinances and admonitions revealed by Him. Say: O servant, cast away whatever hindereth thee from arriving at the haven of grandeur. Verily, that is better for thee than all that hath been created and foreordained. Lift up thy voice between the heavens and the earth, that thou mayest be of them that struggle in the way of God, and gain the victory. Say: Verily, We have created the heavens and the earth for the sake of Our Cause. By God, then, this is Our Cause, which

hath appeared with the truth, and which hath been recognized only by those endowed with sagacity and the ability to reflect. Thus have We inspired thee and informed thee, that thou mightest follow what thou has been commanded in this Tablet, and be of the discerning.

Finally, tell Hā', as the last of the names, what the Dove of Holiness sayeth, and perhaps he will be enraptured by her melodies. We have mentioned him last so that he might ascend unto the Lote-Tree of the farthest limit and seek its shade. Say: The Lote-Tree hath spread its branches over all who are in the heavens and on earth, and blessed is the one who resideth in its vicinity.

The sun hath risen over the sacred horizon, and the Concourse on High hath been illumined by its radiance. The scent of musk hath diffused from the knolls of sanctity, perfuming the temples of pre-existence. Happy is he who adorneth himself with these fragrances! The luminary of the Cause hath risen in the midst of the sky, and hath taken the form of a full moon, brilliant in its whiteness. O concourse of the Near Ones, seek to be illumined by its splendour! Say: The Throne hath been established behind the pavilion of majesty, and about it circle chaste maidens of beauty bearing flagons brimming with the water of life. Blessed is the person who attaineth to sprinkled droplets thereof. Say: The Maiden of Eternity hath uncovered Beauty itself with a gut-wrenching gaze. Blessed is the one who is struck by her glance! Say: The voice of God hath been heard from the sanctuary of eternity, and the hearts of the mystic knowers have been enthralled by its melodies.

O My Name, hearken unto that which is revealed to thee from the Holy Land by the songs of thy Lord, and stand in fear of no one, rather, put thy trust in God, Who will preserve thee from the evil ones and the harm they wreak. Take heed lest thou forbid thyself that for which thou wast created, and be not of them that deny the verses of God after their revelation. In this Day, nothing can be of any benefit to anyone until he attaineth My love, and to this bear witness the people of the Sacred Canopy and the tongues of them that

subsist beyond it. Verily, those who turned away from the brilliancy of this Countenance, God will blacken their own faces in hellfire, until they are as the feathers of the raven. He will chastise them with the burning flames of remoteness. Say: Verily, He it is Who created the heavens and the earth, and established the Throne upon the water. Then He suspended the water from the sky, that ye might recognize the handiwork of God, Who perfected the creation of all things. Meditate thereon, and on the blessings that have been foreordained in the earth.

Say: O people, verily, I am that 'good' ye were promised in the year Nine, concerning Whom God covenanted with all the atoms. Blessed is the soul that fulfilleth his covenant. The canopy of pre-existence hath been raised. O people of the Bayān, keep not yourselves therefrom, but rather dwell in its court. By God, the Lote-Tree of Bahā' hath borne fruit in this paradise that hath manifested itself in four- and three-sided patterns. O people of the Ark of Eternity, draw nigh thereunto, and enjoy its harvest. Say: O people, do you deny the verses of God and yet continue to recite what was revealed aforetime? Woe unto you, inasmuch as Satan hath made your works seem beautiful to your base selves. Thus do We share with you the verses of the Cause, that you might rise from the dust of negligence and be nourished by that which descended from the clouds of sanctity, and the waters that rain down from them. Thus doth the Pen of the Cause counsel every soul among the perceptive.

The vessels of immortality have come to rest upon the Crimson Sea, and happy is the one who cleaveth to their sacred cords, that he might attain everlasting life by virtue of their imperishability. By God, this sea hath dazzled the eyes of contingent beings and its waters are plied by the Ark of Holiness that was constructed by the Noah of the spirit for this Youth, in Whose name the helm of the ark is taken, and in Whose Name it is spun. Say: The seas of eternity have billowed within this Most Great Ocean, and no one hath attained to its shore, how much less to its whirling depths, save those who cleaved to the sacred ships

that ply it. Board them, then, in my name.

The burning bush hath been raised up on the Sinai of immortality, and the nightingale that sang before the world was made warbleth upon its branches with the best of melodies. Give ear, O temples of the All-Praised, that ye may hear them. The river of paradise hath streamed out from this celestial fountain that flowed from the sacred spring of Kawthar, through these lips from which the waters of eternity descend. Blessed is he upon whom they overflow. Say: This is the Self of God, that is seated upon the Throne, and God hath sanctified His robe from the touch of the idolaters.

O My beloved friend, nourish every soul with the tender, imperishable bounties of the divine Unity that descend from this heaven, which hath been raised up with truth. Take heed lest thou transgress the bounds of the people, and do thou give to every soul according to its capacity. He whose sense of taste hath suffered an alteration will never be able to distinguish between the sweet and bitter, except if he should recover from his illness. Thus, We created souls in various conditions. They that have not cleansed their ears shall never delight in the songs of holiness. Thus do We share with thee the purport of every decree. Break thou the seal on the flask of the All-Merciful in My Name, the All-Bountiful, and pass about the wine of life that was pressed by the Fingers of the All-Praised. Mayhap the people of the contingent world will be warmed by its heat and be illumined by its gleaming light. In this manner have We revealed the verses, and have changed them from one condition to another. We send them forth as We please, that in their dispatch thou mayest witness the power of thy Lord, and mayest prostrate thyself humbly before Him. Say: By God, the Eternal Truth, glory lieth not in revealing verses and the like. Rather, glory lieth in My Manifestation between the heavens and the earth, among the divers peoples of the world, if ye have eyes to see.

If thou findest those whose names We have mentioned in this Tablet fragrant and

encompassed by the spirit, then waft upon them the diffusing scent of God, the Exalted, the Mighty, the Guardian. If not, stop up the mouth of the perfume bottle, lest they that join partners with God discover its aroma, and seal it with the mark of holiness or with a crimson gem from this Yemen. Beware lest thou spread the divine Writings among the idolaters, nay, abandon them, be patient and sorrow not. By God, this is a Cause at which all who are in the heavens and on earth are thunderstruck, the skin of the haughty hath crawled with fright, the lands of the pharaohs have been split, towering peaks have been levelled, every nursing mother hath forsaken her newborn, every pregnant woman hath laid down her fetus and a drunken stupor hath enveloped the inhabitants of the heavens and the earth, all save those upon whom God bestowed a heart able to bear afflictions.

Bear the Book of God with a power and a might deriving from Us. Shrink not from bearing it, and feel no apprehension at its weight, for He will, verily, protect thee in truth and will guard thee from all trials and calamities. When any tribulation touches those endued with knowledge, it only increases their detachment in God, and their yearning for that station which God hath sanctified from the vicissitudes of time. If thou findest thyself alone between the heavens and the earth, then be pleased therewith, and with the One who created them, and be not overwhelmed by trials and distress. Turn away from those who have disbelieved, and draw nigh unto God. Verily, that is better for thee than possession of the heavens and the earth, and of all that was created, whether hidden or manifest. Purify thy hem from the tumult of the created world, and quaff from the crimson chalice proffered by the hand of this most Glorious Youth, that thy soul may be rendered free of this world and the vanities and palaces that are therein. Say: O people, focus not upon discrepancies among the verses We have revealed, for these have all descended from One strong in power, from the realm of immortality, and differ according to various stations, if ye be of the discerning. Thus do We bestow upon thee a portion of the mysteries of the Cause, lest thy feet stumble upon this exalted and manifest path. Conceal not the Cause of thy Lord to the extent that the divine fire is extinguished in all else besides it, nor openly proclaim it in such

wise that harm befalleth thee. Follow a clear path between these two.

Know, then, that this Beauty hath been sore tried among those persons in such wise that He desireth to withdraw from them, or soar into the heavens of holiness in the primal homeland. By God, I have fallen at every moment beneath the talons of the malicious and the hateful, and I shall never find for Myself any helper save God, Who created Me and all else besides, and sent Me forth with the sovereignty of His Cause to land and sea, and to the inhabitants of the cities. Say: We related not even an intimation of Our vision to the believers in the Unknowable Essence. Behold, they could not bear it, and cast Us into this pit, in the depths of darkness. Thus do We relate to thee the mysteries of the Cause that were shrouded and concealed. Know that among those present were some who turned away from God, their Lord, and disbelieved in His signs, and some who believed in their Lord and attained safety and salvation. The former disguised themselves, when they ventured out from behind their wine jugs, in the gowns of women, after which they turned away from this most manifest, and yet most hidden, Beauty. Say: O people, fear God and dispute not with the Manifestation of His Self, rather, turn unto Him with splendid humility. The invisible God hath become manifest and the Symbol of the hidden God hath appeared from this sanctuary. O people, render thanks unto God, Who created you from gushing water and made known unto you the paths of holiness. For He revealed to you divine laws and standards, that you might follow the way of guidance for the sake of this Fount that hath appeared with the truth. Beware lest ye differ concerning it, nor should you doubt that you will attain the Presence of your Lord. Draw nigh unto Him in your hearts, for that is, verily, better for you than all that hath been made manifest and all that hath remained concealed.

This is the Sūrah of the Companions, which We have revealed with the truth, and We have sent it to thee that thou mayest recite it to those in whose faces thou discoverest the radiance of the All-Merciful. When they hear the verses of God, they soar unto the Lote-Tree of the farthest limit in this sanctified and united Court.

If thou seest Nasr, relate to him, even after the last-mentioned person, that which hath at this time been revealed from the kingdom of exaltation, that he might remember within himself, and be of them that were secure and guided. Say: O Nasr, aid thy Lord to the extent thou art able for the sake of this Victory that hath been manifested in the form of this Youth. Blessed by God, Who created and proportioned all things. Be steadfast in the Cause of thy Lord God in such wise that nothing in the heavens or on earth could prevent thee from being among those that made a covenant and fulfilled it.

Say: O people, do you dispute the Spirit concerning what He witnessed and saw, and the melodies of God that He heard in the most holy, pure and glorious Realm? Verily, He is so steadfast that the entire creation will never deter Him, nor will all who are in the heavens and on earth ever be more in his eyes than a handful of dust. Were He but to speak forth the least intimation, it would be sweeter than all that hath been revealed in the kingdom of the Cause and the world of creation. This is known only by those who possess understanding. Verily, He hath mounted the Throne and seated Himself thereon. This is a difficult thing indeed for those who join partners with God, and for him who hath disbelieved and transgressed, then turned away and provoked great misery. Say: O concourse of the hateful, die in your rancour! For the sun hath dawned forth, spreading the rays of God from the zenith of the mid-morning sky, and all have been illumined thereby, save the despicable ones that have gone astray and become blind. Thus do We relate to thee some of the stories of God, O possessors of intellect Verily, a glance at Him is better than all that is in the Concourse on High, and than the kingdoms of this world and the next. Blessed is the one that hath attained the presence of the Throne, hath gazed upon the Countenance of the Most High, and hath heard in the songs of holiness the most great verses of his Lord. O Nasr, hearken unto what is revealed to thee from the farthest divine realm, and take heed lest thou fear any man. Turn unto the Visage of thy Lord, and be of them who profited from the remembrance of God. Have patience when the heavens are cleft asunder, the earth of desire is split and the lamentations of them that turned away and were

lost fill the air. He whose heart is not purified from all that can be described by any name will never reflect within himself this brilliant and most limpid Beauty.

Purify the mirrors of your souls, O people of the earth, then ascend unto the station that God hath rendered, from behind Himself, only two bow-lengths away, or less. Verily, He declareth at all times that which the Spirit revealed within His pure and sinless breast. Say: He speaketh not out of his own base desire, rather, He proclaimeth the most great verses of His Lord, with which he is inspired by One Powerful in His commands. Say: Verily, He hath at this time risen above the most exalted horizon, and He is, in truth, the Primal Beauty (the Bāb) clothed in another mantle By Him have the standards of the Cause been raised aloft in the kingdom of names, and the pavilion of glory hath been erected in the realm of the Unknowable Essence. Say: O people, return unto Him, for He is the end of all things. By God, He is the heaven of refuge at the Lote-Tree of Holiness when the effulgence of the light becometh manifest from this shining and most glorious Beauty. Thus, His sharp gaze swerved not from the most manifest, and yet most hidden, Sovereignty of His Lord that He witnessed with his own eyes.

Say: Were He to uncover the veil from the face of but one of His words, the earth would be rent and the heavens of the Most High would be cloven. He, however, treated His servants with gentle courtesy, lest their hearts be distinguished from one another, and they return unto the seat of wrath in the deepest Pit. Be afraid of no one, and remind the people of the verses of thy Lord, for this is His triumph in the kingdom of the heavens and the earth. Thus doth He aid thee with this mention, and to Him doth the commemoration return. Thus have We caused to flow forth from every letter of this Tablet nineteen rivers. Happy is he that thirsteth and seeketh to drink.

When We completed this Tablet, the most great verses of God began to descend once again from the realm of immortality, that every reasoning and gracious man might take

admonishment therefrom. Let Us mention in this Tablet some of the beloved of God to whom We have not heretofore referred, that the grace of God might encompass every atom and every possessor of refinement and prudence. Then remind those, over whose names the Pen of the Cause hath not moved, if thou findest them bearing in mind the Remembrance (the Bāb) of their Lord. Otherwise, leave them to themselves and shun every one that turneth away in suspicion. Say: O people, delight in these days wherein God hath come in the shadows of the Spirit, and the Countenance hath dawned forth from behind the veil.

Share with Muhammad-'Alī, whose name you mentioned in your letter, that which the Pen of Fate doth remind him in the realm of the divine decree, in the presence of his Lord, the Mighty, the Bestower. Thus might he ascend within himself unto the heights of sanctity through this Ascension that hath manifested itself in the form of this Youth, and be of them that obeyed and repented. O servant, detach thyself from all that thy passions desire, then cleave to the most great Cord within thyself, which is, verily, better for thee than the kingdom of the heavens and the earth. This saying can be comprehended only by the steadfast believers and those endued with insight. Give praise in the name of thy Lord, and let the ecstasy and rapture of love wash over thee, inasmuch as We have poured out for thee the Wine of Life in wondrous and sanctified goblets. We have, verily, rendered those letters chalices containing the most marvellous attributes, and We give such of Our servants as We desire to drink from the Cup of our verses. Say: From Us this grace appeared and to Us shall it return on the Resurrection Day. A drop thereof bestoweth life upon the forms of all beings. Thus hath Our mercy preceded all things, and encompassed every atom, from the heights of paradise down to the lowliest speck of earth. Verily, they that failed to attain holy droplets from this Cup are more contemptible in the sight of God than common flies, for they disbelieved in the bounty of God and disputed His verses after their revelation, and followed every lying infidel.

Say: O people, do you call upon those to whom God hath given no authority, and yet

abandon the Lord of lords? How miserable are the guardians ye have adopted for yourselves instead of God! Ye shall be chastised by the divine wrath, for He is, verily, Powerful in fixing blame and severe in inflicting punishment. Among the idolaters is one who was there, and who was displeased that We gave unto Ourselves one of the Names. Thus did he commit a wrong toward God, Who created and fashioned him. The injustice wreaked by them that join partners with God is naught but perdition. Say: O people, all the Names refer to their kingdom, which refers to My Cause, which was created by My Word. All know this who have believed in the Day of Reckoning. The sun hath dawned from the horizon of the glory of its Lord, the heavens of pride are sundered, the earth of malice is furrowed with chasms, and the mountain of stillness moveth like unto the clouds. Thus have we informed thee of every announcement, that thou mayest remember within thyself and remind the people of that with which We have inspired thee. Mayhap they will purify their souls from every malady, and recover their health.

O people of the earth, strive for victory in these days, and let not the numbers of the idolaters frighten you. Thus doth the Pen of Grandeur counsel you on behalf of the Glorious, the Enticing One. Know that triumph can never be attained by unsheathing your swords, but rather depends upon purifying your souls. O concourse of companions, should anyone sever himself from all who are in the heavens and on earth, and arise to fulfil the divine plan, God will, through him, render victorious the sincere among His loved ones, and will pull down the standards of the idolaters from all parties. by God, the true victory is your detachment from all else besides God and your steadfastness in My love in this Day, when the feet of the eloquent have stumbled and a pack of jackals hath issued from the thickets of hypocrisy. These disbelieved and turned away, doubting that they could attain the Presence of their Lord, even after He manifested Himself from the sacred horizon with scriptures and the Book

Say: O concourse of holiness, unsheathe the swords of wisdom from the scabbards of utterance, and thereby aid your Lord, the All-Merciful. Beware lest ye wreak corruption in the land after its reformation, and fear God, to Whom all affairs return in the beginning and the end. Should the idolaters creep up on you, drive them away with Our Word, not with your blades, and contravene not what ye were commanded in the Book Be steadfast, O people, in following the path, and allow fire and rapture to consume you in this Cause and upon this foundation. If you fail to pursue this path with perseverance, God will send another people that will be firm in His Cause and will commemorate Him with distraction, yearning and ecstasy. Nothing in the heavens or on earth will deter them. Upon these the angels and the Spirit will pronounce blessings, as will the Concourse of Holiness, and those who were within the pavilion of nearness behind the veil. Is there anything that doth not mention their names and thereby draw nigh unto God? Say: By God, their names are tolled by the bell, crowed by the cockerel of paradise, and sung by the rebec. Thus are the words of thy Lord completed in veracity and justice. Nothing can alter the words of thy Lord, but none can comprehend this truth save the souls endued with excellence and immortality.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ح - ب اسمع نداء الله عن جهة العرش بآيات مهين ممتد عظيم لعل تقلب
بملكك الى مولاك وتصح سلطان الامر بين السموات والارضين وتكون قادراً
بنفسك بحيث لو سجد لك كل من على الارض باسياف شاحذ حديد
انك تقابلهم ولن تخاف منهم وتستغنى عنهم باسمي الغنى القادر المقدر القدير
وانك انت تعلم ما ورد علينا بما اطلعت في سفرك بما لا اطلع احد
من العالمين لان لم يكن عندنا حين الذي هاجبنا الى الله المهين العزيز
القدير من ذي بصر الا انت لذا اتفقت وعرفت ما لا عرفه احد من
هؤلاء المدعين وهذا من خمر الذي اتحصك الله بها فاشرب في نفسك
سراً لتلايطلع بها احد من هؤلاء العافلين ثم اشكر الله بما عرفك
بالاعرفه احد من الخلائق جميعين واخذ يدك بايدي القدرة ونجاك عن بر
العتلة وانه ما من اليه الا بو وانه لولي المقربين تاسبه الحق لم يكن كاس السرور
احسن عما قدرنا هالك اذا فاشرب عنها ثم استقم على الامر ولا تكن من الخائفين

ثم انظر لظرف الطرف الى الذين يدعون باننا امننا بايات الله المهيمن لعيسى بن مريم
 فاذا نزلت مرة اخرى باسمه على المقدر العظيم اذا فروا عنه ثم شكروا عليه
 وكانوا اشد نقاقاً عن امم لقبل ان انت من العارفين قل تالله اني قد حملنا
 ما لا حمله ابجمال ولا السموات وما فيها ولا الارض وما عليها ولا حول عرش عظيم
 قل تالله لن تطيقه الامواج ولا الانجار ولا الاشجار ولا الاثمار ولا ما كان
 ولا ما يكون ولا حسود الغيب من ملا العالمين قل تالله اذا قد يبكي عيون
 العظمة ثم عيون اهل البقاء ثم اهل حبة الخلد في غرفات الحجر ثم اهل سفائن
 الكبرياء خلف بحج المقدمين ان يا حبيب سوف تجد استدلال المبرزين
 بما استدلو به اولوا الفرقان من قبل بل ادنى من ذلك وكفى الله على عباده
 لشهد وخبير سوف تسمع منهم ما لا تسمع عن علماء الفرقان ولا من جهلائهم
 ولا من الذين يكتفون الاسواق تالله اني ان هذا الظلم عظيم قل تالله ان
 هذا هو الذي ظهر من قبل وان ما دوني قد خلق بامر ان تتم من الشاهدين
 قل بل تتكبرون بالذي به ظهرت اسمائكم وعلت رببتكم تالله هذا نبي منكم
 على الله المهيمن لعيسى بن مريم امارتكم سلطنة الله وقدرته ثم عظمت الله وكبريائه
 ثم سطوة الله واجلاله عمت ابصاركم يا ملا المغلطين هل كان من ذى روح

ليقول لم اوبم او ينطق بين يدينا لا فو نفسى لعسيز العليم ذلت كل الرقاب
 لوجهى لعسيز ابعيس وخصت كل الاعناق لسلطانى لعسيز ابعيس وخصت كل
 الاعناق لسلطانى لعسيز المنيع قد كثر فى هذا العلام من بحن لو يطهر قتل
 من سم الابره لتندك ابحبال وتصفر الاوراق وتسقط الاثمار من الاشجار وتسخر
 الاذقان وتتوجه الوجوه لهذا الملك الذى تجده على هيكل النار فى هيئة النور
 ومرة تشهد على هيئة الامواج فى هذا لبحس المواج ومرة تشهد كالشجرة التى
 اصلها ثابت فى ارض الكبرياء وارتفعت اعصانها ثم افانها الى مقام الذى
 صعدت عن وراء عرش عظيم ومرة تجده على هيكل المحبوب فى هذا القميص الذى لن
 يعرفه احد من المخلوق اجمعين ولو يريدون عرفانه اذا انصتقون فى ارواحهم
 الامن اتى ربه بقلب سليم وكذا لك نيا دى المناد عن يمينى ثم ينطق القاطن عن
 شمالي ثم يصح الصائح عن ورائى والروح عن امامى وتكلم لسان الله عن فوق
 راسى بان تالله ان هذا هو المقصود من اول الذى لا اول له وان هذا
 لوجه الذى اليه توجهت كل الوجوه ولو هم حينئذ لا يكونن من الشعيرين
 تالله الحق من ينكر هذا الفضل الظاهر الباهر المتعالى المنير فينبغى له بان يسئل
 من امه حاله فنوف يرجع الى اسفل الجحيم قل هل تحسبون فى انفسكم بانكم لو تكفروا

بهذه الآيات حل يصدق عليكم الايمان باحد من رسل الله وبعلى من قبل الانبياء
 العالمين تالله الحق اذا يكذبكم كل الذرات ومن ورائها لسان القدرة ثم
 لسان القوة ثم لسان العشرة ثم لسان العظمة ثم لسان الله المقدر العزيز الحكيم
 ان يا حبيب خذ ذيل التربة با نامل القدرة ثم ارفعه اقل عما يحصى ان سمعت
 ضوضاء المغنين خذ انا ملك ودع على ما كان وكن في ستر جميل ثم اصبر و
 اصبر ثم قرب اصابع القوة ثم اكشف به حجاب المكنات ازيد عما كشفتها من
 قبل وان ارتفع عوى المشركين ضعها ثم انهزم عن السباع وكن في حط ممنوع ثم
 اسكن بوقار الله وسكينته ثم اشد وظهر كخدمته الله ثم توجه اليه سلطان
 مبين ثم اتطع عن كل من في السموات والارض وعن مثل هؤلاء المشركين
 ثم اخرج انا نامل القدرة والقوة عن حبيب الذي اعطيناك قبل خلق كل شيء -
 حين الذي كان الادم بين الماء والطين ثم اخرج سجات القوم سلطان الذي
 به نشقت كل الاستمار والاجاب عن كل شيء وكن على استقامته بدع ليعجو
 بذلك اشارات المعرضين وسجات الذينم اتكأوا عليها من دون امر من لدنا
 ان انت من العالمين ان يا خليل كسر الاصنام ولا تخزن عمائر وعليك و
 لا تخف من جنود الشياطين قل يا ملأ المنكرين انا ما نحاف منكم انتم ان تموتوا

او تضعفوا او تنعدمو الن يريد امر الله وقت دخل بالحق رغماً لا انظلم وانفس المشركين
 وكل ما سترنا الامر عنكم مرة وكشفنا مرة هذا من فضلنا عليكم وعلى العالمين
 لان الناس بعضهم في رنوة وضعف لن يستطيعن ان يشهدن انوار الشمس لرمه
 الذي كان في عيونهم لذا دارينا معهم لئلا يكونن من الهالكين قل تالله لن نفعكم
 اليمين ولا الشمال ولا اجواب ولا السؤال ان تتم من المؤمنين قل فشكروا
 في انفسكم حين الذي اتى على بالحق عن مصر الروح بايات الله العزيز القدير هل نفع
 احد من اهل العسرة فان ما عندهم لا فور تبتك الرحمن كذلك فانظر في لبيان
 ان انت من الناظرين فوعمرى ما نفعهم شئ عما عندهم لا سوال احد ولا اجواب
 نفس ويعرف ذلك كل ذي ذكار بصير قل تالله قد ظهر ما لا ظنن من قبل و
 يا مكرم بما امرتم به في كتاب الله القادر العزيز العليم وكلما عندكم قد خلق تقولي
 ان انتم من العارفين قل اليوم لن لغني احد الا بان نقترب من يدي الله هذا المقام
 المقدس المنير ولن يذكري شئ الا بان ينسئ نفسه وما في ملكوت الامر واخلق كيف
 ما خلق بين السموات والارضين قل اما سمعتم من قبل بان دليله آياته ووجود
 اثباته فويل لكم يا معشر العاقلين تالله الحق لو كشف الحجاب عن وجه الامرات
 عما يحويه احد من العارفين ليرفع نذار اهل ملا الا حلى ثم ضياع اهل ميادين لتقا

ثم نحن العبد عن كمن الكلبه ما بان ما هذا بشر في الملك ان هذا الاسطان
 مقدر عن زبدع كذلك تمت حجة الله ولكن الناس في سكر من العفلة
 بحيث لن يعرفوا الشمال عن اليمين هل بعد ظهور الله ينفع احد شي عما
 في السموات والارض لا فورب العالمين انت يا حبيب غن ورن و
 كف ودف في جبروت البقاء ثم في ملكوت العما ولا تلتفت الي شي
 الا جمالي المشرق المنير كذلك القيناك ما يستغنى بحرف منه كل من في الدنيا
 والارضين لو استقيمت على حبه موليهم العزيز الكريم والروح عليك وعلى العاين
 ثم ذكر احواد بما يذكره حينئذ قلم الامر من ذكر الذي به ارتفع جبار القدس واستقر
 الشمس على عرش مجد عظيم ثم اشرب من كأس التي اعطيناك ليظمن بها قلبه
 ويكون من الشاكرين قل انا اريناك في المنام ما يظمن به نفسك وروحك ان
 انت من العالمين عبر رؤياك بما عبر الله ثم عبر عن الصراط كمر السحاب و
 لا تلتفت الى احد من المشركين من لن تجد في قلبه حتى فسه عنه وتجت منه
 وكن في بعد عظيم وان يخالفك في ذلك نفسك فانقطع عنها وكن
 في ايقان منبع قل تالله لم يكن لميسر ان الاجبي وان هذا الرحمة على المصيرين
 ونعمة وسياط على المشركين ثم ذكر الرحيم بشارات ابد العلي المقدر الحكيم

قل انك قد حضرت بين يدي الله وما عرفت وكنت من الغافلين اذا فاسل الله
 بان يؤيدك على عرفانه ويعترفك منظر ذاته ويخرجك عن مولانا المشوئين نيت
 يا رحيم تجنب عن مثل مولانا ولا تجانس معهم ولا مع احد من المغلطين توجه الي
 اتق الروح بقلبك ثم انقطع عن العالمين كذلك علمناك ما ينبغيك عن الخلق
 اجمعين وقد حضر بين يدينا ما ارسلته وقبلناه رحمة من لدنا عليك لتكون
 من الشاكرين ثم ذكر الزمان بما يذكر الروح حينئذ من آيات ربه ليسر في نفسه
 ويكون من المتقين حين الذي يخبر عن اكثر الناس عن ميادين التقى بحيث
 يعرضون عن الذي آمنوا به وكذلك يذكرهم الروح لئلا يكون من المعرضين قل يا
 عبد فاقرب ما نزلنا عليك من قبل ثم استنشق عن مداود روح المسك من
 عذار الله المهيمن العزيز ثم اعمل بما فيه تامة به قررت عيون اهل حبه الفردوس ثم
 اهل حبه القدس ان اتم من العارفين ثم ذكر الذي سمي بالكبير بعد علي ثم بشر
 بما يبشر الروح في هذا الصدر الممرد والمنير بحمد قل يا عبد قد ارسلنا اليك
 من قبل بالايعادل بحرف منه ما خلق بين السموات والارضين فاخطه ثم اقرأه
 في ايمان التي تجذبك فارحاً عن كل من في الارض ليخذبك الى مقر القدس
 متفعدته منير وقد حضر بين يدينا ما ارسلته من قبل فوفيك بجزايت الله باحسن

ما عنده وانه مبولي المحسنين ثم اعلم بان الله ما يقبل من عباده هذا من فضله على
 بريته وانه لغنى عن العالمين اياك ان لا تعاشر مع الذين تسجد في قلوبهم ضغن
 من هذا الغلام ثم تجتنب عن مثل هؤلاء ولا تكن من المعاشرين فاكف بالله
 ربك فانه يغنيك عما سواه انه ما من الا اله الا هو له الخلق والامر كل عندة في
 لوح خفيظ ثم ذكر العسلى في القاف بما امرك ذات القدم في حين الذي يطون
 في حوله كل من في بحج البقا وكل ما كان وما يكون ان تتم من العارفين قل
 يا عبد فاستقم لا مر الله ولا تحف من احد فتوكل على جمالي المشرق المقدس المنير
 وان يخالفك في ذلك ذاك فانتفع عنها ولا تكن من الصابرين ثم ذكر
 الحسن من لدا ليفرح بما شرح باسمه هذا المداد المسكينة البديعة المنسبة الاحدية
 الابدية القديمة البديع اللبيح قل يا عبد فاعل بما امرت به في لوح المحفوظ الذي
 ارسلناه اليك ولا تكن من الساكتين عرج بروحك الى معارج القدس ولا
 من احد فتوكل على الله عز القدير قل فانه الحق قد رجع المعراج باسره
 لو اتم من الناظرين ثم ذكر ابن تشبيل من عندنا ان تسجد في وجهه نظرة النعيم
 قل يا عبد لا توقف في هذا الامر ولا تتبع احدا في ذلك ثم انظر بطرف
 البدر في حجج المرسلين تامد الحق فطهر الذي طهر في سنة الستين هذه من

تدملت الخافقين وان ايكت لما توقف في ذلك الامر لئلا يفتخر بها اراد
واقطعه الله عما عنده ورجعه الى التراب بحسرة عظيمه وما فعل الله ذلك الا لتبينكم
وانتم ما استعشتم في ذلك وكنتم من الغافلين ولكن الله غفور غفار
وكفر عنه سيئاته وانه يغفر من شاء ويعذب من شاء ان يحكم الامر عنده
يفعل ما يشاء ويحكم ما يريد قل يا عبد فارحم على نفسك ولا تجادل بايات الله
ولا تكن من المشركين قل تالله لو كشف الغطاء عن وجه الامر لقطعوا ابدانكم لكن
سرنا الامر بما قدر في الألواح من تسلم الله المقدر العليم وانك يا حبيب
ان لن تجد منه رويح احب فانقطع عنه ولا تلتفت اليه وتوجه الي وجهه بكتب
العزيز البديع ثم كتب في وجه سمعيل الذي تدندن حول النار ببوات التي تتخذ
عنها قلوب الموحدين قل يا عبد عرف نفسك عن كل ابحاث ثم ادخل في النار
وانها نور ورحمة لك وللخاصين ثم كثر اصنام النفس والهوى من الذينهم
كفروا واشركوا بعد الذي يدعون في انفسهم الايمان بالله المقدر العزيز الرحيم
قل تالله ان لسانكم ليعضكم واركناكم تبرمناكم يا معشر الغافلين قل يا عبد
تبلغ امر مولاك ولا تحزن عن شيء ولا تسلك سبل المتوهمين قل يا ملاهيمان
تالله قد ظهر على في قميص اخري وانه قد سمي في ملكوت الاسماء بحسين في حبه

البقار بالبهار وفي لاهوت العناء مجبذ الاسم الذي ظهر على ميكل العلام قبارك
 احسن الخالقين قل يا معشر البشر تالله الحق قد طهف منظر القدر في هذا المنظر الاكبر
 بطراز الذي تحيرت عنه افدة كل ذي ذكاء ونظر قل يا ملا المشركين باي جهة
 تفرون بالله لم يكن لاحد مقر الا بان ينقطع عما عنده وتمتلك بهذا الجبل الذي
 الانور قل تالله انه لا اله الا الله اعلم بينكم وجمال الله فيكم وانه لم يستر وانه لقهر الله
 على المشركين وان قهره ادهى وامر قل به يعذب الله الذين كذبوا بايات الله
 ثم بالقدر قل ففروا الى الله ربكم ولا تشركوا به وان الى المستقر قل انما لوزيد نشأ
 خلقا حسدا وانما كنا على كل شئ لقادر مقتدر كل شئ في قبضة قدرتنا ويعرف
 ذلك كل ذي علم ونسك قل يا قوم ان تكفروا بهذه الآيات فباي حديث
 آمنتم بعلى من قبل فبينوا يا ملا احمر قل لن يغنيكم اليوم شئ الا بان تؤمنوا بالله
 آمنتم به من قبل ثم بما نزل من عنده من الألواح والزر فائق يا منيب على ذلك
 العبد ما القى عليك هذا القلم المشتهر ليعتصم في نفسه بحيث لا يسهه اعراض كل معرض
 ولا منع الذي بنى على الله ثم كفر ثم ذكر من عندنا بحبيب الذي سافر الى الله وحضر
 بين يديه وسمع نعماته وكان من اهل النظر قل طوبى لعيناك ولاذناك ان تعرف
 مقدار بما سمعنا ورأينا ما لارأت عيون الذين قبلوا الى الله ثم ادبر وعرضوا

اشرق عن مشرق القدس بهذا الجمال المشرق المقدس الاظهر وانك انت يا
 عبداً لا تحسن حين الذي يرتفع زماجير المشركين اياك ان لا تضطرب ولا
 تكمن من اهل الفرز قل تالله قد ظنهم صور الاكبر في هذا التاقور الذي نطق بحق
 ثم نقر ونطق باعلى الصوت بين السموات والارض بان الى المستقر وياقوم انهم تروا
 على الله بارئكم ولا تجاهدوا بعد الذي كشف النقاب ثم ظهر اياكم ان لا تستغلوا
 بالدنيا ولا يمنعكم شئ عن الورد في هذا الطظام اللهي الا عمر ان الذين هم
 آمنوا بالله وآياته اولئك صعدوا الى الله وتوارثون جنات ونهر والذين هم
 كفروا واشركوا اولئك يصلون في نار وسقر ومن وراء ذلك ياخذهم الله
 بهم من عنده ويعلمهم كمشيم محظر كذلك قدر الله ذنوبهم جزاء ذنوبهم فويل لهم
 ولمن لمكر وغدر ونعيم لمن رضي برضاه ربه واذا تلى عليه آيات ربه آمن وشكر
 ثم ذكر الرحيم بعد العبد بما اذكرناه في اللوح لعل يتقرب بذاته الى شاطئ القدس
 ويكون من اصحاب الفكر الذين يتدبرون في امر الله ويتبعون ما نزل من عنده
 من حكم ونذر قل يا عبد فائق كل ما يمنعك عن الورد في حرم الكبر بما
 وان هذا خير لك عن كل ما خلق وقدر وكن صانعاً بين السموات والارض
 تكون من الذين هم جاهدوا في سبل الله ثم نصر قل انا خلقنا السموات والارض

يا من اتانا الله ان هذا الامر ما قد ظهر بالحق ولا يعرفه الا كل ذي فطن وعبر كذلك المناسك
 واليقين انك تشبع بما امرت في اللوح وتكون من اصحاب النظر ثم ذكر الهاء في
 اخر الاسماء بما تنطق حماته القدس لعل يستجيب من نعماتها وانا اذكرنا في الاثما
 ليصعد الى سدرة المنتهى ويتنزل في ظلالها قل تامله قد غشت السدرة كل من في
 السموات والارض فطوبى لمن سكن في جوارها قل قد اشرفت الشمس عن فوق القدس
 واستضاء منها اهل الا اعلى فطوبى لمن اصاب بضياها قل قد تصوتت من تلال القدس
 عرف المسك واستعمرت منها يما كل القدم فنهينا لمن تعطر من نفاحتها وقد لاح
 قمر الامر في وسط السماء وظهر على هيئة البدر بربر البيضاء وانتم يا ايها القرب فاجتنبوا
 سببها قل قد استقر العرش خلف جناب العظمة وفي حوله يدورن قانسرات الاحمال
 بكأوس الحيوان فطوبى لمن فاز برشحاتها قل قد كشف الجبال حورية الخلد بلحاظ فاكنت
 احشا فطوبى لمن يرى بلحاظها قل قد ظهر صوت الله عن كمن البقار واستجذبت افئدة
 العارفين من نباتها قل اين اسمي ان اسمع يا يحيى اليك عن شطر القدس من
 نعمات ربك ولا تحف من احد فتوكل على الله ربك انه يحفظك عن
 الشياطين وايدائها اياك لا تمنع نفسك عما خلقت ولا تكن من
 الذين كفروا بايات الله بعد انزلها قل اليوم لا ينفع احد اشي الا

بعد حتى وبذلك يشهد اهل سوادق القدس والسن التي كانت عن وراها
 ان الذين هم اعرضوا عن لمع الوجه اولئك يسبح الله ووجههم كخافية العراب
 ويتذبحهم نار البعد ولها بها قل انه لهو الذي خلق السموات والارض ثم استقر العرش
 على الماء ثم خلق الماء على الهواء لتعرفوا صنع الله الذي تقن خلق كل شي وتفكروا
 فيه وما قدر في الارض من الالهة قل يا قوم ان هذا نجر الذي وعدم
 في التسبح وبه اخذ الله العهد عن كل الذرات فطوى لنفس وقت بميثاقها
 قل قد ارتفعت خيام القدم وانتم يا ملاهيمان لا تحرموا انفسكم عنها ثم سكنوا
 في فناءها تامة قد اثمرت سدره البها في هذا الرضوان الذي طهر على ميل
 التبريع في هيئة التثليث وانتم يا اهل سفن البقاء تقرّبوا بها ثم تنعموا من اثمارها
 قل يا قوم انكفرون بايات الله وتقرّون ما نزل من قبلها فويل لكم وبما ترون
 الشيطان لانفسكم اعمالكم كذلك نلقى عليكم من آيات الامر لعل تقومون عن
 تراب العقلة وترقرن بما نزل من عمام القدس وما يطر من مياهما كذلك ينضح
 قلم الامر كل نفس من اذكيانها قل قد استقرت سفن البقاء على بحر الكرماء فطوى
 لمن تمسك بحبال القدس منها ليكون باقيا بقاءها قل تامة ان هذا لبحر
 بهر على المكنات وفيه تسرى سفينة القدس التي صنعها نوح الروح لهذا السلام

الذي باسمه ميك زمام الفلك ثم اهتز زارها قل قد تموجت بحور القدم
 في هذا الجبهه الاعظم وما فاز احد بها حلها فكيف الى عنبراتها الا الذي نفخهم
 تمسكوا بما جرت عليها من سفائن القدس ثم اركبوا باسمي الرحمن على منكبها
 قل قد ارتفعت سدره الروح على سينا البقا، وتغن بلبل لهدم باحسن الانحان
 على افنانها اذا فاصمتموا يا هياكل السجان لاستماعها قد جرى تسبيل من
 هذا التسليم الذي نفخهم من كوثر القدس عن هذا الفهم الذي منه ينزل مياه القدم
 فطوبى لمن يطبخ عليه من طغائنا قل هذا نفس الله قد استوى على العرش و قدس قبه
 عن مس المشركين رداها انك يا حبيب فارزق كل نفس من نعمه الطيره الا حده
 الصمديه التي تنزل عن هذا السماء التي ارتفعت بالحق اياك ان لا تجاوز
 عن حدود الناس فاعط كل نفس على مقدارها ان الذي بدلت ذائقه لمن يعرف
 علاوة اكلو عن المر الابان سيره وانه كذلك خلقنا النفوس اطوارا فطوبى لمن
 يعرف اطوارها والذين ما طهرت اذانهم لن يلمت ذوا من نعمات القدس وكذلك
 نلقى عليك من كل حكم انبائها وانك كسر ختم اناء الرحمن باسمي المنان ثم ادر خمر
 ابحيوان التي انصرت من انا مل السجان لعل اهل الامكان يصطلون من حرارتها
 ويستضيئون من انوارها ولعانها كذلك نزلنا الآيات وصرناها من شان الي

شأن ونصر فيما كيف نشأ على تصريف اخرى لتشهد قدرة ربك وتخرجن يدي
 على الذقن قل تالله الحق لم يكن لفنسه في تنزيل الآيات وامثالها بل لفنسه في
 تلويح بين السموات والارض وبين هؤلاء من امم المختلفة ان اتم من اصحاب
 العين وانك ان وجدت هؤلاء الذين اذكرنا اسمائهم في اللوح على روح و
 ریحان هبت عليهم ما تصوع من ریحان الله العلي القادر المؤمن والاف استحکم
 رأس انار الریحان لتلاييد المشركون عرفه ثم اختتمه بجام القدس وبقين من هذا ليهين
 اياك ان لا تنشر انار الله بين يدي المشركين ثم اعرض عنهم ثم اصطبر ولا تحزن
 تالله هذا امر يصعق عنه كل من في السموات والارض وتطفر جلود المستكبرين وتثقب
 اراضي الفراغه ومنف شوامخ القفن وتدع كل مرضعة عما ارضعت وتضع كل دابة
 حل حملها وياخذت سكان السموات والارض الامن التي الله بقلب ممحق وانك
 فاحل كتاب الله بقوة من عندنا و قدرة من لدنا ولا تخف في حمله ولا تجزع عن
 ثقله وانه يحفظك بالحق ويحرسك عن كل بلاء وفن مايس العارفين من بلاء
 الا وقد يراد به انقطاعهم الى الله واشتياقهم الى مقام الذي قدسه الله عن ريب
 الزمن وان تجد نفسك وحيداً بين السموات والارض اذا فاض عنها وعن الذي
 خلقها ولا تكن في حزن وحن تغرب عن الذين كفروا ثم تقرب الى الله وان

هذا تخير لك عن ملك السموات والارض وعمما خلق في السر والعلن طهر ذلك
 عن عجاج الملك ثم اشرب عن كأس الكرماء عن عندهم الامهى ليعيل نفسك فارغاً
 عن الدنيا وما فيها من الرخايف والفتن قل يا قوم لا تشهدوا الاحتلاف
 فيما نزل من لدنا لان الآيات كلها نزلت من شديد القوى عن جبروت لبقا
 ويختلف باختلاف المقامات ان انتم من اهل الفطن كذلك نلقى عليكم
 من اسرار الامر لئلا نزل اقداركم عن هذا الصراط المرتفع المعلن انك
 لا تستر امر ربك على مقام الذي تخدنا الله فيما سويه ولا تبهر شبان الذي منك
 الضراء فاتبع بين ذلك سبيلاً مستبين ثم اعلم بان هذا اجمال قد تبلى
 بين هؤلاء بحيث يريد ان يعزل نفسه عنهم او يطير الى معارج القدس في اهل
 الوطن تالله قد وقعت في كل حين تحت مخالب اولى الغل والبعضا ولن
 اجد نفسي ناصراً الا الله الذي خلقني وكل شئ وارسلني سلطان الامر على اشر
 والبحر وعلى اهل المدن قل انما قصصنا حرفاً من الرويا لاهل العما اذا ما
 حلوا واوقونا في ارجب في هذا الجح انظما كذلك نلقى عليك من اسرار الامر
 عما ستر وخرن ثم اعلم بان الذين هم كانوا في هناك منهم من اعرض عن الله
 وكفر بايات الله ومنهم من آمن بربه وكان ممن نجى ومن ان الذين هم

هذا خير لك عن ملك السموات والارض و عما خلق في السور والعلن طهر ذلك
 عن عجاج الملك ثم اشرب عن كأس الكمرار عن عندهم الامبي لجعل نفسك فارغاً
 عن الدنيا وما فيها من الرخايف والقدن قل يا قوم لا تشهدوا الا احتلا
 فيما نزل من لدنا لان الآيات كلها نزلت من شديد القوي عن حيرت البقا
 ويختلف باختلاف المقامات ان انتم من اهل الفطن كذلك نلتقى عليكم
 من اسرار الامر لئلا نزل اقدالم عن هذا الصراط المرتفع المعلن انك
 لا تستر امر ربك على مقام الذي تمدنا الله فيما سويه ولا تجهر بشان الذي منك
 الصراط فاتخ بين ذلك سبيلاً مستبين ثم اعلم بان هذا الجبال قد اتلى
 بين هؤلاء بحيث يريد ان يعزل نفسه عنهم او يطير الى معارج القدس في اهل
 الوطن تامة قد وقعت في كل حين تحت مخالب اولي الغل والبعضا ولن
 اجد نفسي ناصراً الا الله الذي خلقني وكل شئ وارسلني سلطان الامر على اشر
 والبحر وعلى اهل المدن قل انما قصصنا عرفنا من الرويا لاهل العما اذا ما
 حملوها و اوقونا في الحب في هذا الجحظ الظلما كذلك نلتقى عليكم من اسرار الامر
 عما ترو عنهم ثم اعلم بان الذين هم كانوا في هناك منهم من اعرض عن الله
 وكفروا بآيات الله ومنهم من آمن بربه وكان ممن نجي وامن ان الذين هم

كانوا ان يسروا ووجههم في جلايب النساء خوفاً من نفسهم اذا حسروا عن
 خلف الدنان ثم اعترضوا على هذا الجبال الاظهر الاكمن قل يا قوم خافوا عن الله
 ولا تجادلوا بمذهبهم نفسهم ثم توجهوا اليه بجنوح حسن تالله قد طهر الله المكنون
 عن هذا الخزن وقد برز رفر الله المستور عن هذا المكنون يا قوم فاشكروا الله الذي
 خلقكم من بارداً فحق وعرفكم سبل القدس بما انزل عليكم الشرائع والسنن لتتبعوا
 سبل الهدى في هذا السبيل الذي طهر باسحق اياكم ان لا تختلوا فيه ولا تكونن
 في مرتبة عن لقاء ربكم ثم تقربوا اليه بقلوبكم وان هذا خير لكم عما ظهروا بطن تلك
 سورة الاصحاب قد نزلت لها باسحق وارسلناها اليك لتقربها على الذين تجدد في
 ووجههم نضرة الرحمن واذا سمعوا آيات الله يطيرن الى سدة المني في هذا الغناء
 المقدس المرتين وان رايت كلمة النصر ذكره في منتهى المنتهى بما نزل حينئذ
 من جبروت العلي ليدكر في نفسه ويكون من الذي آمن وهدى قل يا نصر فاصبر
 ربك بما استطعت في هذا النصر الذي طهر على ميل السلام فبارك الله الذي
 خلق فسوى ان استقم في امر الله ربك بحيث لا يمنعك شيء عما في السموات
 والارض لتكون من الذي عهدتم وفي قل يا قوم امارون الروح عما شهد
 ورأى او فيما سمع من نعمات الله في جبروت المقدس الاظهر الابن تالله

استقام على شان لن يمنع كل الوري ولم يكن كل من في السموات والارض عنده
 الا لكف من الشرى قل انه لو ينطق بحرف ليكون اعلى عما نزل في حيرت الامر
 واخلق ولا يعلم ذلك الا اولي النبي قل انه قد استقر على العرش ثم استوى
 وبدا صعب على المشركين وعلى الذي كفر وطغى ثم اعرض واشقى قل يا ملأ المغلين
 موتوا باضغانكم فقد اشترت الشمس بانوار الله في وسط الصفي واستضا بها كل
 من في السموات والارض الا كل دني ضل وعمى كذلك نقص عليكم من قصص
 الحق يا اصحاب الحجى قل ان نظرة اليه خير عما في ملا الاعلى وعن ملك الآخرة
 والاولى فطوبى لمن حضر بين يدي العرش ونظر الى منظر الاحلى وسمع عن كمن القديس
 من آيات ربه الكبرى ان يا نصر فاستمع لما يوحى اليك من حيرت القصوى
 اياك ان لا تخف من احد فتوجه الى وجه ربك وكن من الذي نفعه الذكرى
 ان صطبر حين الذي تنظر سما الامر وتنشق ارض الارادة ويرفع ضجيج كل من عرض
 فعوى قل تالله من لم يكن قلبه مطهرا عن كل ما يذكر عليه اسم شئ لن ينطق فيه
 هذا الجبال الدرى الاصفى قد سوا مرايا انفسكم يا ملأ الارض ثم اصعدوا الى مقام
 الذي جعل الله عن خلفه ذكر القوسين واوداني قل انه لينطق في كل حين بانطق
 الروح في صدره المرد الا انكى قل تالله انه ما ينطق عن الهوى بل ينطق بما يلمه

شديد الأمر من آيات ربه الكبرى قل أنه حينئذ بالافق الأعلى وأنه بحال الإلوهية
 في قميص الاخسرى فبجان نفسه الأعلى وبه ففتت اعلام الأمر في ملكوت الاسماء
 ونسبت خيام المجد في جبروت العماقل ما يقوم فارحوا اليه وإن اليه المنسبانه
 أنه بجنة المأوى عند سدة القدس عند ظهور تجلي الانوار من هذا الجبال الذي
 الابن كذلك ما زاغ بصر الحديده عما شهد ورأى من سلطان ربه الاظهر الاخفى
 قل أنه لو كشف القناع عن وجه كلمة من عنده لتنشق الارض وتنفطر سموات
 العلى ولكن يدارى مع عباده لتلا تميز صدورهم ويرجعوا الى مقر القهر في
 حاوية السفلى انك لا تخف من احد ذكر الناس آيات ربك وبه انصره
 في ملكوت السموات والارض وكذلك يؤيدك بالذكر وإن اليه يرجع الذكر
 وكذلك فخرنا في كل حرف من هذا اللوح تسعة عشر ألفاً من خطنا واستحق
 واذا اتمنا اللوح نزل من جبروت البقا من آيات ربك الكبرى تارة اخرى
 ليتذكر بها كل عقل مستطاب ولتذكر في اللوح ذكر بعض من جبار الله الذي
 ما ذكرناه من قبل ليكون فضل الله بالغة على كل الذرات وعلى كل ذي فضل
 ولباب اذا ذكر الذين ماتوا فم الامر على اسماهم ان تجدهم متذكراً
 بذكرهم والآدمهم بانفسهم ثم اعرض عن كل معرض مرتاب قل يا مؤلاي

فابشروا في تلك الأيام التي فيها أتى الله في ظل من الروح واشرق الوجه
 عن خلف النقاب ثم ذكر محمدًا قبل على الذي كان اسمه في كتابك بما ذكره
 قلم القضا في حبروت الامصار بين يدي ربه العزيز الوهاب ليصعد في نفسه
 الى معارج القدس في هذا المعراج الذي ظهر على بيك السلام ويكون ممن خضع
 وانا بقل يا عبد فانقطع عن كل ما تهوى به هوياك ثم تمسك بعروة العظم
 في نفسك وان هذا خير لك عن ملكوت السموات والارض ولا يعقل
 ذلك الا كل مؤمن ثابت ولا يعقلها الا اولي الابواب قل سبح باسم ربك
 وكن في جذب ووليه عما استقيناك خمر الحوان في كأوس قدس عجاب انا
 جعلنا تلك الحروفات كأوسا لبدائع الصفات نسقي منها خمر الآيات ما شاء
 من عبادنا قل مناظر العنقل واليسنا يرح في يوم الاياب بقطرة منها يسي
 بها كل الموجودات وكذلك سبقت رحمتنا كل شيء واحاطت الذرات من على
 الفردوس الى ان ينسبي الى نقطة التراب ان الذين ما فازوا برشحات القدس
 من بذه الكأس اولئك احقر خلقا عند الله عن خلق الذباب لانهم كفروا
 بنعمة الله وجادلوا بآياته بعد انزالها واهجوا كل مشرك كذاب قل يا قوم
 اتدعون الذين ما جعل الله لهم سلطانا وتذرون رب الارباب فبئس ما تتخذتم

لأنفسكم اولياء من دون الله ف سوف يعذّبكم الله بقهرٍ من عنده وانه لقولى
 فى الاحذ وشدّيد فى العقاب ومن المشركين من كان هناك ومارضى باننا
 نسمى نفسنا باسم من الاسماء وكذلك بعنى على الله الذى خلقه وسواه وما
 بعنى المشركين الا فى تباب قل يا قوم ان الاسماء كلها يرجع الى ملكوتها
 التى يرجع الى امرى الذى خلق بقولى ويعرف ذلك كل نفس آمنت
 بيوم الحساب قل قد اشرفت الشمس عن افق المجد وبها انفطرت سما لكبر
 ونشفت ارض الغل ومرجل السكون كمر السحاب كذلك القينا عليك
 من كل نبال لتذكر فى نفسك وتذكر الناس بما الهناك لعل تطهرون
 النفوس عن الامراض ثم تطاب قل يا ايها الارض فابتغوا النصر فى تلك
 الايام ولا تخافنكم كثرة المشركين كذلك يعظكم قلم العنبر من لدن عزيز
 جذاب ثم اعلّموا بان النصر لم يكن فى اسراج السيف بل فى تطهير نفوسكم
 يا معشر الاصحاب تالله لو تنقطع نفس عن كل من فى السموات والارض وتقوم
 على ما اراد الله لينصر الله بها المخلصين من حبهائه وينعدم رايات المشركين من
 كل الاجزاب قل تالله ان النصر هو انقطاعكم عما سوى الله واستقامتكم على
 حبهى فى يوم الذى تنزل فيه اقدام البلغاء ويخرج عن ايكلة التفاح شرذمة من

الذباب الذين كفروا واعرضوا وكانوا في مرتبة عن لقابهم بعد الذي ظهر
 عن افق القدس بصحائف وكتاب قل يا ايها القدس ان اخرجوا سيف الحكمة
 عن عمد لبيان ثم انصروا به ربكم الرحمن اياكم ان لا تفسدوا في الارض بعد صلواتها
 خافوا عن الله الذي ليسه يرحح الامور في المبدء والمآب ان يرحفوا عليكم لم يشكروا
 شردهم بكلمة من عندنا لا بسؤفكم ولا تحشوا عما امرتم به في الكتاب ان استقيموا
 يا قوم على الصراط وكونوا على الامر في هذا الركن بنا وانبجذاب قل انتم ان
 لن تستقيموا على الصراط فوفى سبحانه قوماً يستقيمون على الامر ويذكرنه بوليه
 وشوق وانبجذاب ولا يمنعم شيئا عما في السموات والارض اولئك يصلون
 عليهم الملكة والروح ثم اهل طأ القدس ثم الذنيم كانوا في سرادق القرب
 عن خلف الحجاب وان من شيئا الا يذكرن اسمائهم ويستقربن بها الى الله
 قل تالله باسمهم تصح التافوس وتدلح ديك الفردوس وتغن

الرباب اذا تمت كلمات ربك صدقا و

عدلاً ولا تبدل الكلمات ربك ولن يفقه

ذلك الا كل نفس باقية

مستطاب .