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*The Three
Questions*
Ibrahim George Kheiralla

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“THE THREE QUESTIONS”

BY

Ibrahim George Kheiralla



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calling that rational and immortal spirit, sometimes mind, soul hearing and seeing, thus. When the attention of the spirit turns to a special direction, it performs a special function given a special name. For instance, when the spirit turns its attention to the head and brain, then, it is called mind and soul, and when it turns to the eyes it is called seeing. Upon these grounds Beha taught that spirit, mind, soul, hearing and seeing are all one and the same thing, although having different functions and names.

In the tablet revealed to Abdul Wah'hab, He said: [* No. 1]

"In answer to thy question regarding the soul and its immortality: Know thou, that it ascendeth after death until it cometh to the presence of God, clothed in a temple (form) which the centuries and ages cannot change, neither can the events of the universe nor its modifications. It will exist eternally inasmuch as the Kingdom of God, His Authority, His Might and His Power are eternal. Through that soul the evidences of God and His attributes shall be manifested, especially His Providence and His Benevolence. The pen cannot name this station or describe its greatness and its sublimity. Then, the hand of Bounty will bring it (the soul) to an incomprehensible position the like of which is incomparable in the contingent world."

"Blessed is the soul which leaveth the body purified from the misdeeds of the world. It shall move in the atmosphere of the Will of its Lord and enter into the highest heaven, where it shall be guided by the van-guards of the Highest Paradise visiting round. It shall associate with the prophets of God and His Saints, speak with them and relate to them what had befallen it, (while on earth), in the cause of God, the Lord of the Worlds. If one could realize what was ordained to him in the realms of God, at once he would burn with the fire of desire to go to that most fortified, most high, holiest and most glorious abode."

"Listen, Oh Abdul-Wahhab, My Splendor be upon thee. Concerning the immortality of the soul, this Oppressed One beareth witness that it is immortal. Regarding its status, this cannot be explained, and it is not meet to be mentioned save to a certain extent. The prophets and apostles came for the

* NOTE:—All the numbered utterances of Beha Ullah are, at the end of this pamphlet, in the Arabic language that scholars may easily verify.

guidance of the people of the Earth, to the right path of God. Their purpose was the education and development of the people, that they may be, at the time of their ascension, holy, sanctified and abstracted, so as to be fitted for reaching the Supreme Station. By the Life of God, the truth is, the glory of these souls is the cause for the development of the people and the high positions of the nations. They are the cause of the existence and the greatest motive for the manifestations and sciences of the world. For them the clouds give rain and the earth brings forth its increase."

"There is not a thing existing without a cause, a motive and a beginning; and the greatest cause was and shall be the consecrated souls. The difference between this world and the world to come, is like unto the difference between the foetal life and this life."

"After the ascension, the soul cometh to the Presence of God clothed in a garment suited for eternal life and fitted for those realms. This everlasting existence of the soul is in time and is not self subsisting existence, because it was preceded by a cause. The self everlasting existence is not preceded by a cause, therefore, it belongs only to God, glory be to Him. Blessed are those who know."

We see, that Beha's teachings are identical with those of the Bible. In a volume of Beha's writings published in India in 1891, which begins with "The Book of Heykle" (pp 138-141.) He said: [No. 2]

"In regard to thy question concerning the soul, know, that many have written different opinions and have attributed to it various degrees, (as for example): The soul of the kingdom (heavenly soul), glorified soul, divine soul, Godly soul, holy soul, peaceful soul, contented soul, pleasing soul, inspired soul, complaining soul and wicked soul. There is for each writer a different explanation, but We do not desire to repeat what was mentioned before, because thy Lord hath the knowledge of those who were and of those who shall be. How desirable it would be, couldst thou be present before the Throne, and hear the signification of the subject from the Tongue of Might, and attain the highest understanding from the All-Knowing, All-Wise. But the unbelievers stood between us. Beware lest thou grieve because of this. Be contented with that which was ordained and be of those who are patient."

“Know, that the **“Nefs”* (body or material form) whereof all the creatures are partakers, would be produced after the things have been modified and developed, as thou seest in the human seed. After its development into the position (or station) which was inherent in it, God will make its *“Nefs”* (material form) which was involved in it to appear. Verily, thy Lord doeth what he desireth and performeth what He wisheth.”

“But the *“Nefs,”* (Soul-spirit) which is the purpose (subject), would be sent from the Word of God. Indeed it is the soul which, if it burned with the fire of the love of its Lord, the waters of infidelity could not extinguish it; neither the oceans of the worlds. It, (the soul), indeed, is the fire which burns and flames within the human tree which declares that there is no God but He; and he whosoever heareth its call is, indeed, of those who gain. When it leaveth the body, God will send it, in a most beautiful form, and cause it to enter a high Paradise. Verily, thy Lord is powerful to do what He Wisheth.”

“Know, that the life of man is from the spirit, and when the spirit turneth into only one direction, then, this is of the soul (called soul). Ponder well upon what We taught thee, that thou mayest know the Soul of God which came from the Rising Place of Bounty, with manifest Authority.”

“Know, that there are two flights to the soul; when it flieth in the atmosphere of the love and pleasure (of God), it is related to the Merciful; but when it flieth in the atmosphere of selfishness, it is related to evil. May God protect us all, Oh people of understanding. When it burneth with the fire of the love of God, it is called—the peaceful and the pleasing soul; but when it burneth with the fire of love of self-indulgence, it is called the wicked or evil soul. Thus have we given to thee a full explanation, that thou mayest be of those who are wise.”

“Oh Supreme Pen, mention to the one who turned to thy Lord, El Abha, that which sufficeth him from the remembrance of the people. Say, the spirit, the mind, the soul, the hearing and the seeing, are one! It differs, because there are different

* NOTE:—Soul, in Arabic, is *“nefs.”* Nefs, sometimes, means Soul or Spirit, that which perceives, reasons and speaks, as man’s nefis (soul or spirit) ascended to heaven. Also *“nefs”* means *“body,”* *“material form”* or *“personal material appearance.”* In this latter sense, Beha Ullah used *“nefs”* in this instance. See the Arabic Dictionary.

causes, as in man, ye see: All that by which man perceives or reasons, moves, speaks, hears and sees, is caused by that "wonder" which God put in him. It stands as one in itself, but it differs as the causes differ, this indeed, is the plain truth. For instance: if the spirit turns to the means of hearing, then, the function of hearing and its name will be manifested. So also: if it turn to the means of seeing, another function and its name will appear."

"Think well over this, that thou mayest reach the original significance and find thyself not depending upon what people say, and be of those who believe. Likewise, by its turning to the brain, and to the head, and by other means, the function of the mind and of the soul will then appear. Verily, thy Lord is powerful to do what He willeth."

Abbas Effendi has taught plainly that the human spirit is perishable, like the vegetable spirit, and the end of it is corruption or mortality; and that it "Consists of the rational (or logical, reasonable) faculty which apprehends general ideas and things intelligible and perceptible."

Abbas Effendi while teaching concerning the spirit or soul and its return or re-incarnation, stated, that the human soul or spirit goes to corruption and consequently is mortal. This dogma is published in a booklet entitled—"Tablets from Abdul Beha Abbas to some American Believers:"—which was published by the Board of Counsel in New York, April, 1901. See pages 7 and 8 thereof. These teachings, which absolutely deny those of Beha Ullah, were written and given to an American who visited Abbas Effendi at Akka and who on his return to America called on Prof. E. G. Browne, of Cambridge, England, by whom they were translated into English. They read as follows:

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"Now as to what thou askest concerning the Spirit and its Return to this world of humanity, and this elemental space, know, that the spirit in general is divided into five sorts, the Vegetable Spirit, the Animal Spirit, the Human Spirit, the Spirit of Faith, and the Divine Spirit of Sanctity."

"The Human Spirit consists of the rational (or "logical," "reasonable") faculty which apprehends general ideas and things intelligible and perceptible."

"Now these spirits are not reckoned as "Spirit" in the Terminology of the Scriptures and the usage of the People of the Truth, inasmuch as the laws governing them are as the laws which govern all other phenomenal being (i. e. all other ex-

istences belonging to the "Phenomenal" or "Material Universe, called "The World of Generation and Corruption") in respect to generation and corruption and production and change and reversion, as is clearly indicated in the Gospel where it says:—"Let the dead bury their dead." "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit;" inasmuch as he who would bury these dead was alive with the Vegitable and Animal and Rational human Soul, yet did Christ (to whom be Glory) declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is of the Kingdom (of God.)"

"In brief, for these three Spirits there is no restitution or return, but they are subordinate to reversions and production and corruption."

If what Abbas Effendi teaches is true, viz., that the rational soul of man is perishable and the end of it is corruption, death would be the end of the human race.

Pre-existence of the Soul.

The Pre-existence of man's soul was taught by Beha Ullah, by the prophets and by Christ.

Beha Ullah taught us in the book of Heykle, that there are some souls in the Pavillion of Greatness and Might, who though they have never been upon the earth, yet they shall come here to help the Cause of God and promulgate His Word. In page 11 and 12 He said: [No. 3]

"Grieve not, if Thou (Nymph of Knowledge) will not find anyone to take from the White Hand the red wine, in the name of Thy Lord, the Highest, the Supreme, who appeared once more after His first Appearance, in His name, *El Abha*. Leave these people to themselves; then return to the Pavillion of Greatness and Might, wherein thou wilt find people with shining faces like unto the sun at the mid-day. They glorify and praise their Lord in this name which standeth upon the throne of self-independence and with the authority of Might and Glory. Thou dost not hear from them aught save my mention and praise. Verily, thy Lord is the witness to what I say."

"No one, of all those who were created by the Word of God, in the Eternity of Eternities, hath ever known these people. Thus have we analyzed to thee this matter and explained the texts, that the people may think over the

utterances of their Lord. These people were not commanded to worship Adam and never turned their faces from the Face of the Lord, but at all times they enjoy the grace of Holiness. Thus the Pen of the Merciful hath declared the secrets of what was and what will be, that the people may understand. *God will cause these people to appear upon the earth;* and through them, He will elevate His remembrance, spread His teachings, execute His words, and promulgate His texts in spite of those who disbelieved and denied him and abjured his word."

Beha Ullah taught us, that before our coming to this earth He took from us the Covenant. In the book of Heykle, page 8 and 9, He said: [No. 4]

"O this Temple! By Thee We have assembled to judgment everything, and that which was created upon the earth and in the heaven; and We asked them that because of which, we took the Covenant from them, in the Remote Eternity: lo; We found most of them having dull tongues and unenlightened eyes, and few with shining faces and eloquent tongues."

Beha Ullah taught us also, that if we come to this earth and do not attain the truth for which we came, we shall return to the spiritual realms and resume the positions in which we were before our coming to this earth. In the volume also published in India in 1891, which begins with Kitab Ackdas, page 224, He said: [No. 5]

"Be just, O people of Beyan, in the cause of your Lord, the Merciful. Have not ye seen the waves of the Ocean of My Knowledge, and the shining lights of the Sun of the heaven of My Wisdom? Fear ye God, and refute not the truth by that which ye have. Ye shall *return* to your positions and shall be asked concerning what ye have done upon the earth. Then, ye shall find yourselves in a loss which, by justice, was great."

But Abbas Effendi plainly declared, that the Rational Human Soul or Spirit was not in existence in the spiritual realms, and shall never go there but shall be destroyed. That it is "Subordinate to reversions and production and corruption," because it (the human Spirit) was produced by the laws governing "all other phenonenal being (i. e., all other existence belonging to the "Phenomenal" or "Material" Universe, called "The World of Generation and Corruption)."

So we see, that the teachings of Abbas Effendi deny not only the teachings of the Father, but also those of the Bible.

Enoch said: Before the creation of heavens and earth the souls were created.

Christ taught us, that the Prodigal Son did return to his Father's Home, whence he came.

Re-Incarnation or the Return of the Soul.

The Return of the soul, was not originated by me as the envoys of Abbas Effendi claimed. It was the teaching of God Almighty to his creatures since the beginning of man upon the earth. If it were a false teaching, the prophets and Christ would not have taught it, neither the Bab nor Beha Ullah.

The Bible, as well as the Koran, teaches, that God cometh to judge the living and the dead. How can this be true if there were no Return of the Soul? Daniel, chap. 12, verse 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel, chap. 12, verse 13:—"But go thou thy way, till the end be; for thou shalt rest and stand in thy lot at the end of the days."

Malachi, chap. 4, verse 5:—"Behold I will send you Elijah the prophet." Beha declared that the Bab was Elijah. Read "Facts for Behaists, page 40."

Jesus Christ said, that He and His disciples, will return at the establishment of the kingdom of the Father, and that Abraham, Jacob and the patriarchs shall be there.

In the epistle of Jude, verse 14, it was said: "Behold, the Lord cometh with ten thousand of his saints." This verse does not mean that the Lord will find them upon the earth, but He will come with them.

Many plain evidences from the Bible prove, beyond doubt, the re-incarnation. We need not mention them here. Now let us read the following teachings of Beha Ullah which declare with certainty the truth of the Return of the Soul, and that the Bab also taught the same thing. The following utterances of Beha Ullah were sent to me from Ghosn-i-Akber as an answer to my questions on Re-Incarnation.

In the paragraphs taken from the sacred Surat (Tablet) concerning Re-embodiment, Beha Ullah said: [No. 6]

"In regard to thy question on "the Return," know thou,

that the return is like unto the beginning (first incarnation. As thou seest the beginning, likewise, see thou the return, and be of those who testify. In order that thou mayest have a full understanding, see thou the beginning identical with the return and the return identical with the beginning. Know thou, that by the Command of God, the Powerful, the Mighty, all things, in all times, begin and return. But The Return, which was the aim of God, and which was mentioned in His Holy and inpregnable Tablet and concerning which He foretold His creatures, is the return of the mankind at the day of the Resurrection. This is the foundation of the return, as thou hast seen in the Days of God and hast been of those who bear witness. If God will make all the names to return in one name and all the souls to return in one soul, verily he is able to do so, for He is Powerful and Mighty. This return will be declared by His Command, concerning whom He wisheth, for verily He is the One who doeth as he desireth. Verily thou canst not see, in the re-embodiment and in the return naught, but what was verified in the following two conditions: (viz.) (1st.) The Word (declaration) of thy Lord, the Mighty, the All-Knowing. (For example); if He will take a handful of clay, and say: "Verily, this is the one whom ye have followed of yore," it would be as true as if that one were there present, and no one could gainsay it, because He doeth what He wisheth and Judgeth whom He desireth."

(2nd) "Thou must not, in this position (question) observe the limitations and signs, but rather, look to what was decided by the Command (of God), and be of those who ponder. Therefore, We have explained (this matter) with a full and clear explanation, that thou mayest understand what thou hast asked from thy Lord the Ancient. Know thou that, at the day of the Resurrection, if God will decide concerning the least of the creatures who believed in God, that he was the first one who believed in the Beyan, doubt not what He said, and be of those who believed. In this position (question) observe not the limitations and names, but rather, that, because of which, the decision was given for the one who first believed; and it is the belief in God and the knowing of His Supreme Self, and the certainty in His decisive and Wise Command."

"See thou, how the Manifestation of the Point of Beyan (the Bab) (glory be to his Majesty), decided that the first one who believed (in him) was Mohammed the Apostle of God.

Is it meet for anyone to dispute it, and say:—"this one is a Persian, and Mohammed was an Arab; or that this one is called El Huseyn and the other was named Mohammed?" By the Self of God, the High, the Great, No; Verily, the clever and learned one will never observe the limitations and names, but will observe the position in which Mohammed was, in the cause of God. Likewise he will observe the condition in which El Huseyen was in the cause of God, the Powerful, the Most High, the All-Knowing, the All-Wise. Inasmuch as the first one who believed in God, in the time of the Beyan, was in the condition in which was Mohammed the Apostle of God; thus was it decided that, he was he himself (i. e. Mohammed himself), or that he was his re-embodiment and return. This position is sanctified (set apart) from limitations and names, and no one can see into both of them (the re-embodiment and the return), but God, the One, the Single, the All-Wise. Know thou that, in the Day of the Appearance, should He decide that one of the Leaves has all the names of His most comely Names, no one has the right to say: Why? or How? And he, whosoever questioned has disbelieved in God and was of those who rejected Him." * * *

Then He said, Most High is He;—"Know thou that, in the days of the Manifestation, everything, besides God, shall return, and they all shall be on the same level, although some are high and some are low. This return will never be known by any one until after its declaration by God, for, verily, He is the One who Commandeth what He wisheth, but after presenting the Word of God to the creatures, he whosoever listeneth and believeth, is considered of the highest, although he is of those who carry ashes; and he whosoever rejecteth it, is of the lowest, even though he is considered, among the people, as a Saint and even though he has all the spiritual and material instructions." * * * Then He said:—

"Know thou, that, although the Manifestation (the Bab) who appeared before, hath decided concerning the return and the revival of the souls in the Day of Resurrection, yet there is a return and a re-embodiment to everything; but We do not desire to mention that which was not written in the Beyan; otherwise the complaints of the opponants will be raised up. I wish that, which is standing between the people and their Creator, should be removed, that they may be able to see His Authority and His Greatness, and drink from the water of "Kauther" and "Salsabil" (the water of life and spirit).

We see that Beha Ullah said, "There is a return to everything," though the Bab taught only the "return" of the souls in the Day of Resurrection." If we ponder over this question, we will discover, that to return is a natural law. For instance, one material atom may be a part of a blossom of a tree, or of the body of an animal; then, by the death of the animal, or the fall of that blossom from the tree, that atom will return to its mother earth, and in time may become again a part of a blossom or of a body of an animal and return again and so forth.

Also we learn from the utterances of Beha Ullah, that no one, besides God, can know, or has the right to announce the return of any man. Why? Because to remember the past is a physical impossibility and the knowledge of the return cannot be attained, but, by revelation.

As far as I know, Beha Ullah did not declare the return of any one of those who lived in His Day. Why? Because he came to unite the people into one religion and one God. Had He declared the re-incarnation of Jesus, Moses, Mohammed and others, the Christians would have left Beha Ullah, the Father, and followed Jesus; the Mohammedans, Mohammed, the Hebrews Moses, and the Hindoos, Buddha. So the people would have left the Lord of the vineyard to follow the different vines which He planted; and instead of being united into one religion, they would have been separated into many as they were before his coming.

In the Sacred Tablet which begins thus: "He is the Sitting upon this Brilliant Throne." Beha Ullah said in regard to the future "Return" or Re-incarnation the following: [No. 7]

"Glad tidings be to you. This is the Feast of God which has shown from the horizon of God, the Mighty, the Generous."

"Drink, O people of the earth and heavens, from the Eternal cup, held between the fingers of Beha, in this highest and supreme Paradise. By God, the truth is, that whosoever attaineth a drop of it, the mutations of time cannot change him, neither the works of evil can effect him. And God will send him at every Appearance with beauty of holiness and of might."

According to this text, there should be a Re-incarnation in the future. This necessitates the Re-incarnation of the Past.

Abbas Effendi teaches, that the human soul or spirit will perish and be destroyed. "The Spirit of Faith, which is of the Kingdom of God" will return. But this "Return" is not in identity, because each of these spirits or souls is identical with the others, without imputation of plurality or diversity, or multiplicity, or separateness. In the aforesaid publication which was translated by Prof. E. G. Browne, Abbas Effendi said:

"But the Spirit of Faith, which is of the Kingdom (of God) consists of the all-comprehending Grace, and the Perfect Attainment (or salvation fruition, achievement, etc., as above), and the power of Sanctity, and the Divine Effulgence from the Sun of Truth on Luminous, light-seeking essences, from the Presence of the Divine Unity. And by this Spirit is the life of the Spirit of man, when it is fortified thereby, as Christ (to whom be Glory) saith: "That which is born of the Spirit is Spirit." And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God, and the unconditional Grace. So, having regard to this state and station, Christ (to whom be Glory) announced that John the Baptist was Elias, "who was for to come," before Christ. (Matt. XI-14) And the likeness of this station is as that of lamps kindled (from one another): for these, in respect to their glasses and oil holders, are different, but in respect to their Light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of plurality, or diversity, or multiplicity, or separateness. This is the truth, and beyond the truth there is only error."

The above mentioned teachings of Abbas Effendi are identical with those of a certain Mahommaden Sect called Sofists.

So we see, that the teachings of Abbas Effendi are not in accordance with the teachings of Beha, neither with the teachings of Christ whom he quoted. Christ taught us, as did Beha, that the human soul or spirit is immortal, and that it keeps its identity after death and that it is separated and distinguished from all other spirits or souls. For Christ taught that the soul of the rich man, after death, went into Hell, and there it kept its own individuality and was separated from the Spirit of Abraham, and from that of Lazarus; and that it conversed with Abraham from Hell to Heaven, and that it was not "the Spirit of Faith, which is of the Kingdom of God."

The Claims of Abbas Effendi.

The End of the Manifestations.

Beha Ullah taught, that His appearance has ended the manifestations, for one complete thousand years; but He foretold us that somebody will claim to be a manifestation, and warned us from following him. In the book headed by Heykle, page 152, He said: [No. 8]

"Say, the manifestations have ended by the appearance of this Greatest Manifestation. Beware lest ye follow every doubting ignoramus; ye shall hear from the house a call (voice), of which We have already fortold. Therefore, reject ye it, and hold fast to this Luminous Garment."

Again in the book headed by Heykle, page 176, He said: [No. 9]

"Say, the manifestations are ended, at this Greatest Manifestation; and he, whosoever claimeth directly after this, is a lying imposter."

In Kitab-i-Ackdas, page 13 and 14, He said: [No. 10]

"He, whosoever claimeth a matter (mission) before the elapse of one complete thousand years, is indeed a lying imposter. We ask God to help him to return (to Him); for if he will repent, verily God is the forgiver. But, if he will insist upon what he claimed, God will send against him someone who will have no mercy on him. Indeed the punishment of God is severe. He, whosoever interprets or explains this text different from its apparent meaning, is deprived from the Spirit of God, and from His Mercy which preceded the worlds."

Abbas Effendi has proved, beyond doubt, that he is the one against whom the warning was uttered. He and his assistant teachers, in spite of the strict and strong utterances of the Everlasting Father, are trying to establish his claims as the divine successor to the Manifestation. I will mention some of his many claims, in which he insists that he is a manifestation of God.

In the article translated by Prof. E. G. Browne, there is a paragraph in which Abbas Effendi teaches a peculiar kind of Trinity, as a ground work for his claim, on pages 8 and 9. It reads as follows:

"But as to the question of the Trinity, Know, O advancer unto God, that in each one of the cycles wherein the Lights have shown forth upon the horizon (i. e., in each Prophetic

Dispensation), and the forgiving Lord hath revealed Himself on Mount Paran (see Habakkuk, chap. 3, verse 3, etc.,) or Mount Sinai, or Mount Seir (see Ezekiel 35), there are necessarily three things, the Giver of the Grace, and the Grace, and the Recipient of the Grace; the source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and the Illuminated. Look at the Mosaic Cycle—The Lord and Moses, and the Fire (i. e. the Burning Bush), the intermediary; and in the Messianic cycle, the Father, and the Son, and the Holy Ghost, the intermediary; and in the Mohammedan cycle, the Lord and the Apostle (or Messenger, Mohammed) and Gabriel (for, as the Mohammedans believe, Gabriel brought the Revelation from God to Mohammed,) the intermediary. Look at the Sun and its rays, and the heat which results from its rays; the rays and the heat are but two effects of the Sun, but inseparable from it and sent out from it; yet is the Sun one in its essence, unique in its real identity and single in its Attributes, neither is it possible that anything should resemble it. Such is the Essence of the Truth concerning the Unity, the real doctrine of the Singularity, the undiluted reality as to the (divine) Sanctity."

It is not necessary to say anything concerning this article, as it speaks for itself. But I wish I could understand what Abbas Effendi means by saying, that the Lord revealeth Himself on Mount Seir, which is mentioned in the thirty-fifth chapter of Ezekiel. Was Mount Seir in this Trinity the Giver of the Grace, or the Grace, or the Recipient of the Grace?

We read in the thirty-fifth chapter of Ezekiel concerning Mount Seir, the following:

"Thus saith the Lord God, behold, O Mount Seir, I am against thee, * * * Because thou hast had a perpetual hatred, and has shed the blood of the Children of Isreal by the force of the sword. * * * And that I have heard all thy blasphemies. * * *"

Beha Ullah strictly taught us, in nearly every tablet He uttered, to observe the Oneness and Singleness of God. He declared Himself to be the Father and the Comforter. In the letter to the Pope, He said: "This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter whom the Spirit (Christ) promised."

Abbas Effendi sent the teachings of his new Trinity with

two American Visitors, who, upon their return to this country, taught that God appeared in the Bab, as the Comforter, in Beha Ullah as the Father, and in Abbas as the Son. Scores of believers bear witness to this. Abdul Karim, in 1899 wrote to me to also teach, that God appeared in the Bab as the Holy Ghost, in Beha as the Father, and in Abbas as the Son. (The said Letter is in my possession).

Beha Ullah taught, in many of his utterances, that there is no son to Him, no successor, no equal, no agent.

In a sacred tablet published with the book of Heykel, page 324, He said: [No. 11]

"My outward speaketh to my innermost, and my innermost to my outward, that there is no one else, in the kingdom, besides Me. But the people are in deep ignorance. Verily, the Branches, who branched from the Tree, are My finger-posts amidst My creatures, and My fragrances between heaven and earth. Do ye see, that there is a partner or an equal to God, your Lord? By the Lord of the worlds, No! Therefore, say ye not, that which God doth not permit, fear the Merciful, and be of those who reason."

Also, in a sacred tablet published with the book of Heykel, page 246, He said: [No. 12]

"To-day, all the atoms declare the coming of the King of names and attributes, who did not take to Himself either a partner or a son."

Abbas Effendi teaches, that he is divinely the son of Beha Ullah, and His successor. If he is the successor of Beha, he is equal to Beha, for the successor is not less than the succeeded. Also the son is not less than the Father. In both cases, Abbas Effendi is a claimant; and the teachings of Beha Ullah do not permit this.

Beha Ullah declared, that He Himself was the Center of the Covenant. He taught that all the prophets took the Covenant from Him. But He took the Covenant from Himself. In a sacred tablet published with the book of Heykel, page 151, He said: [No. 13]

"This is the One, from whom the Point of Beyan took the Covenant, in the beginning of the Beyan, and Mohammed, the Apostle of God, in the beginning of the Forkan, and the Spirit, (Christ) in the beginning of the Gospel, and the Speaker (Moses) in the beginning of the Bible, and the Friend (Abraham) in the beginning of the Command. Were ye of those who know?"

Also, in a sacred tablet published with the book of Heykel, page 234, He said: [No. 14]

"This is the One who took the Covenant from Himself, before the creation of the heavens and the earths."

Also, Beha Ullah taught that those that keep the Covenant are those who say the truth although in personal danger. In a sacred tablet published with the book of Heykel, page 202 and 203, He said: [No. 15]

"Blessed thou art, because thou hast thrown behind thee the world and declared the truth, when the disbelievers were surrounding thee. Verily, thou hast fulfilled the Oath of God and His Covenant, and did what was meet for thee to do. Thou art with me within the awnings of El-Abba. Verily, thy Lord is the Mighty, the Affectionate. It is meet for the people of the Irak to be proud of thee; they shall be, but today, they do not understand."

Abbas Effendi teaches, that he is the center of the Covenant, and wrote in his handwriting that Moses took the Covenant from Jesus Christ, and Jesus Christ from Mohammed, and Mohammed from the Bab, and the Bab from Beha, and Beha Ullah from him (Abbas). Also he teaches, that those who keep the Covenant are those who obey him, and believe in his claims, otherwise they are violaters (Nackizeen.)

Beha Ullah designated His utterances to be in the place of His Supreme Self, and commanded us not to interpret them but according to their apparent meaning, and plainly declared that He is the Commentator. In Kitab-i-Ackdas, page 20, He said: [No. 16]

"If ye differ in a matter, bring it to God, so long as the Sun is shining from the Horizon of this heaven; but when He sets, bring it to what He uttered, verily it suffices the worlds."

In Kitab-i-Ackdas, page 37, He said: [No. 17]

"He whosoever interpreteth what was descended from the heaven of revelations differently from its apparent meaning is of those who changed the Supreme Word of God, and is considered one of those who are written as losers in a manifest book."

In Kitab-i-Ackdas, page 259, He said: [No. 18]

"Verily, thy Lord is the wise Commentator."

In Kitab-i-Ackdas, page 260, He said: [No. 19]

"The truth is, that they could comment on that which they understand, and not on that which hath been explained by the

Commentator and interpreted by the Truth (God), the Omniscient."

In Kitab-i-Ackdas, page 270, He said: [No. 20]

"This is a tablet, wherein the Hidden Pen hath written the knowledge of what was and what will be; and there is no interpretor to it save My Tongue, the Wonderful."

In Kitab-i-Ackdas, page 279 and 280, He said: [No. 21]

"Indeed, thy Lord is the Chosen Commentator."

In Kitab-i-Ackdas, page 357, He said: [No. 22]

"He is the Chosen Commentator" * * * "Verily, He speaketh the Truth amidst the creatures, and calleth them to God, the Commentator, the Wise."

No one can be the Commentator of the Word of God, but God Himself, as Beha Ullah said. But Abbas Effendi, without any evidence or proof claims that he is the Commentator of the word of God, (by which he was created.) He and his supporters have tried to prove this claim, by a sacred text mentioned in Kitab-i-Ackdas, page 60, which says: [No. 23]

"Bring what ye do not know from the book (Kitab-i-Ackdas) to the Branch who was branched from this Self-sustaining Origin."

This text cannot mean, that Beha Ullah appointed a Commentator to the Word of God, for the following reasons:

(1) The Commentator, as was said, is God, and as there are no manifestations direct after Beha Ullah, therefore the Branch mentioned in this text is not a Commentator.

(2) As Beha Ullah said, that if we differ in a matter, bring it to him, but after His departure to bring it to His utterances, which suffices the worlds; and as the Word of God is the satisfactory Judge which settles every difference; therefore, there is no need of a Commentator to it.

(3) As Beha Ullah did not specify Abbas Effendi to be the Branch mentioned in this text; and because, when, Beha was asked whom of the four Branches He meant in this text His answer was "A Branch," and this means any one of the four will do. Therefore, Abbas Effendi cannot be the Commentator, and if he were, the other three branches, were also Commentators. I think, that Beha Ullah uttered this text to direct most of his Persian followers, whose knowledge, in the Arabic language, is very limited to ask anyone of the Branches about what they do not know in Kitab-i-Ackdas, which was uttered and written in the Arabic language.

Beha Ullah declared that his Branches are finger-posts to

guide the people to Him, and to His utterances as we have seen, and that he was the Perfect one, and by His Appearance everything was perfected. He said, in his letters to the great people of the earth, that the forerunner (Bab) came and gave you tidings and the Perfect One came and perfected everything.

Also in a tablet published with the book of Heykel, page 181, He said: [No. 24]

"Some of them said, that what was ordained in the Scriptures was not perfected. Say, by My Appearance everything would be perfected. Ponder well, O people of understanding."

Abbas Effendi teaches that his position is to do and perfect what was left undone by Beha Ullah.

Beha Ullah called Himself, the "Mystery" of God. In the book of Heykel, page 4 and 5, He said: [No. 25]

"This is the Beauty of God, and His Authority amidst you, were ye of those who know. This is the Mystery of God and His Hidden Treasure, the Power of God, and His Might, to those who are in the Kingdom of command and creation; were ye of those who reason."

Abbas Effendi has named himself by the names of God, as a God. He and his followers, verbally, and in writing, announced that he was the Mystery of God. Also he called himself, in some of his epistles, the Tree Anyisa ("Tree of Knowledge" or God,) which Beha Ullah mentioned in the "Persian Hidden Words" as Himself. Would Abbas Effendi be asked, was he a Manifestation of God? He would not give a plain direct answer, Yes or No, but he will state that he was the servant of Beha (Abdul Beha).

If he were the servant of Beha, he would not demand, from every follower of Beha, to look to him (Abbas) and depend upon him as he (the follower) must look to, and depend upon God. Besides this, he is teaching that no one can come to God without him, pretending to be the intermediary of his peculiar Trinity, as was stated. We know, that Beha Ullah commanded, throughout all his teachings to allow no created being to stand between us and between our God and Creator.

Beha Ullah taught, that He was the Everlasting "Father," the "Ancient of Days," the Promised One," of whom Isaiah spoke. Also that He was the Comforter, the Bridegroom, the Spirit of Truth, the Lord of the Vineyard, whom Jesus

promised. He declared all this in the letter to the Pope and the Kings, and in many other tablets.

In a tablet published with Kitab-i-Ackdas, page 103, He said: [No. 26]

"Say, by God the truth is, that the One who was written in the Books of God, the Lord of the worlds, hath appeared. Verily, He is the one who was called "Yahoah" (Jehovah), in the Bible; and in the Gospel, the "Spirit of Truth"; and in the Forkan, the "Great Manifestation."

In a tablet published with Kitab-i-Ackdas, page 220, He said: No. [27]

"In truth, the Comforter hath come, but the Sons (of the Kingdom) (the Christians) are in a manifest error."

Abbas Effendi, and his disciples teach that Beha Ullah was like all the other prophets; only he was a greater Manifestation, because He was a larger Mirror. According to their teachings we must conclude that Beha Ullah was not what He claimed, and was not the Father whom the Christians expected. If Beha was like Jesus, He would be merely a vine, like Jesus, though a larger one. But He cannot be the Lord of the vineyard, because the Lord of the vineyard cannot be one of the vines which He planted. Jesus said, that He was the vine, the disciples were the branches, and the Father, was the Husbandman. There is a great difference between the vines and the *Lord of the vineyard* or the *husbandman*. Beha's superiority is not realized by Abbas Effendi, or for some reason he does not wish to confess it.

This point is the greatest one in this religion; for the followers of Beha must believe, that Yahoah, the "Everlasting Father," Beha, is the known God who appeared and spoke in Jesus Christ, in Moses, in Abraham, who were His ministers, and at the later days He came himself in the flesh, to judge the living and the dead; and that the Unknown Being which cannot be known from the beginning which has no beginning to the end which has no end, hath appeared and spoke in Beha Ullah just as Beha Ullah appeared and spoke in Jesus Christ and in the other prophets. This Infinite being, the "Unknowable" Creator of heavens and earths is called by Beha Ullah the "*Eternal Identity*." Beha said: "Zatul Azel cannot be seen."

Mohammed Ali, the Mightiest Branch said, in an epistle sent to me: [No. 28]

"He, who considereth El Beha like unto the other prophets is, indeed, in a manifest error."

Answer to the Second Question.

Concerning the question whether I received what I taught from Beha Ullah personally or from Abdul Karim of Cario, I would state, that I have never claimed that I had heard a word or spoke a word with Beha Ullah, neither took any teachings from Him verbally, or by writing. I passed through Haifa and Akka in 1888, on my way to Beyrout to spend the summer with my children in Syria. At that time I was not yet a believer. While near the Palace of Behjah, glory be to Him, He passed, and those who were expecting Him there bowed to Him and I bowed with them. He looked at us smiling and went his way. In Turkey, he who goes from one city to the other, must have a passport and his name must be registered in the Government's books. So you see it is easy to verify. I say this because some distorted the truth and attributed that to me which I never claimed.

Abdul Karim, of Cairo, taught me this, that the Bab appeared, and gave me some information of historical events about the life and death of the Bab and some of his followers. Then, he informed me that the Father appeared in His name, El Abha, and that he was exiled to Akka, and in addition related some historical legends, many of which I discovered later, were not accurate. For instance, Abdul Karim assured me that the believers in Beha were fifty millions of people. For more certainty of their numbers I wrote to a certain Syrian to pass through Akka, while on his way to America, and see the Greatest Branch, Abbas Effendi, and ask about the number of the believers and some other things. The said Syrian went there and was informed by Seyd-Mohammed Tachi Minshadi, the Secretary of Abbas Effendi, that the number of Behaists was fifty-five millions of souls. The Syrian wrote to me this and his letter is in my possession. This made me publish in the booklet, Bab-El-Din, that the followers of Beha were fifty millions. The number of Behaists is not known, but cannot be more than three millions.

Abdul Karim is a bright man, and considered to be a wise man among Mohammedans. I always feel thankful to him for through him I opened my eyes to this great truth. But he never taught me one single lesson of all the lessons I gave to the Americans nor any chapter of what is written in my work, "Beha Ullah." He cannot write or speak well the Arabic, but he can read a little. He was here and the people

were certain that he does not know nor ever heard what I taught them. What I taught was the result of my researches and studies pursued devotedly for years, and God from his mercy granted me this great knowledge of His truth; so it is not my knowledge but His.

Abdul Karim told me, in New York City, in the presence of some believers, that if I return to Abbas Effendi, I am right and all I taught was right; and if not, I am wrong, and all I taught was wrong. Besides this he promised me plenty of money, and when I refused he renounced me and all that I taught, and prohibited the believers from reading or buying my work "Beha Ullah."

Answer to the Third Question.

In regard to the question, why I did not reject Abbas Effendi, as soon as I returned to America, I would say that I remained entirely deceived in him, believing with all my heart, that whatever he did to be good and wise. This deception lasted nearly seven months, when the said Syrian returned from his second visit to Akka, carrying with him that message from Abbas Effendi to the believers of America.

While I was in Syria visiting, I was not allowed by the diplomatic policy of Abbas Effendi to meet any of the Branches, his brothers, or any of the family, or any of their followers, just like all those who went there and visited him. So I remained ignorant of the facts.

Abbas Effendi had, while there, honored me to the utmost degree in the presence of all his followers. This was the chief cause of my delusion. It is the case of all those who have been there to visit him. For he and his followers are past masters in the art of treating visitors wonderfully fine.

At that time I was ignorant in regard to the utterances of Beha Ullah. Abbas Effendi promised me and the Chicago believers, year after year, that he would send us a book of the utterances of Beha Ullah, which he never did. Scores of the Chicago believers can bear witness to what I state. Of course, it is not to Abbas Effendi's interest, that we should know the teachings of Beha Ullah. Nearly all I knew, then, of the utterances were those which I read in the books of Prof. E. G. Browne, of Cambridge, England, and a few communes and tablets which I had copied in Cairo, Egypt, before I came to America.

While at Akka, Abbas Effendi declared before many of his followers on several occasions, and also to the American visitors, that all what I taught in America was true. Some-time, when one of his answers to the questions of the American visitors, who were trying to find some fault in my teachings, would conflict with what I taught, he avoided controversy by saying to them (the Americans) that he was right in his explanation, and I was also right in my different explanation, for there are two explanations to everything, one material and the other spiritual.

He also told me to publish my work "Beha Ullah," and said, "Sell it, and earn the living of your children," and at the same time expressed his great astonishment at the Americans because they did not support me. In brief, he was to me extremely courteous all the time, I was there, except on one occasion, when I discussed with him five important religious subjects, in the presence of some of his chief followers, because he was obliged to submit to my proofs. Thus you see how I was deceived in him for the time being.

I am thoroughly convinced that Beha is the manifestation of the Everlasting Father. He is the *Beloved David*, the Servant of the Infinite Being, and I have overwhelming proofs to support this truth. At the same time I know for a certainty that the Greatest Branch, Abbas, is wrong and very wrong, and I can prove it. Upon those grounds and as I have embraced this religion for the sake of the truth, and the truth alone; and as I have devoted my life and my whole being to the beloved Father, and to his Great Cause; therefore I will preach and teach this truth to my last breath, even though I may be obliged to stand and face the world alone.

I am expecting that some learned Christians will study the teachings of Beha, and one day, they will appreciate my standing for the truth and bear witness that my teachings and my work, "Beha Ullah," are in accord with the Sacred Books of Beha and those of the prophets.

The Close.

I desire to close this pamphlet by asking the attention of the reader to the following important point.

Abbas Effendi, the Greatest Branch, and Mohammed Ali Effendi, the Mightiest Branch, are the begotten sons of Beha

Ullah. Both were selected by Him to be guides to the people, and point the way to Beha Ullah only and to His teachings.

Furthermore, Beha Ullah declared, in many tablets, that there is no equal to Him, no son, no successor. This was also repeated when Beha Ullah was telling us to honor the Branches, that we may know exactly to what extent we ought to honor them, and how to deal with them. He also said, that if any one of them will move the width of a hair from His Commandments, he (the Branch) is not of Him (Beha).

Now, according to the statement of Beha Ullah in the "Book of My Covenant" (which was translated into English by the followers of Abbas Effendi, and which is the only document in the hands of Abbas Effendi, by which he can prove that he was selected by Beha Ullah) we see, that Abbas Effendi was purposed to this position as a favor from God,—and that Mohammed Ali Effendi was surely chosen, as a command from Omniscience. So it is certain, that both were selected to occupy the same position, one after another.

Abbas Effendi claims, that his brother Mohammed Ali Effendi, "the surely chosen one as a command from Omniscience," fell from his position (before he occupied it), and became one of the violaters (nackizeen), because, he rejected the teachings and the claims which he (Abbas) promulgates.

Mohammed Ali Effendi insists that his brother, Abbas Effendi, "the one who was purposed to this position, as a favor from God" has claimed to be a manifestation of God, and pointed to himself and not to the Father; and as this is against the commandments of God, Abbas Effendi has lost his position, just as those who by their backsliding lost their status at the time of Jesus Christ and the Bab.

In the book of Heykel, page 33, Beha said: [No. 29]

"Do ye imagine, O people of the earth, that if We were to elevate some one close to the "tree of Life" (Beha), could this prevent My Power, and My Authority from ruling him? By My Soul, No! But when We desire, in an instant, We will bring him down to the dust."

So, this text teaches us, that although the positions of Abbas Effendi and his younger brother are very high, yet they may fall.

Now, let us not be influenced, either by what Abbas Effendi claims, or by that which his brother says. But let us investigate for ourselves to ascertain what are the teachings of Beha Ullah, and who of the Branches is walking in accord

with them. Every believer must know, that there is no one else in this Kingdom besides Beha Ullah, and that He has no equal, no successor, and no son, and that the Branches ought to be honored and respected according to the commandments of the Father.

In Kitab-Heykel, page 136, (glory be to Him) He said:
[No. 30]

"Verily, who hath heard my voice, the voice of the people cannot effect him; and who could be effected by the words of some one else besides Me, indeed he hath not heard My voice. By God the truth is, that he would be deprived of My Kingdom and the Dominions of My Greatness and Might, and would be of the losers."



لوح عبد الوهاب

واما ما سألت عن الروح وبقائه بعد صعوده اعلم انه يصعد
حين ارتقائه الى ان يحضرين يدي الله في هيكلا لا تغيره القرون
والاعصار ولا حوادث العالم وما يظهر فيه ويكون باقيا بدوام
ملكوت الله وسلطانه وجبروته واقتداره ومنه تظهر اثار الله وصفاته
وعناية الله والطافه ان القلم لا يقدر ان يتحرك على ذكر هذا المقام وعلموه
وسموا على ما هو عليه وتدخله يد الفضل الى مقام لا يعرف بالبيان
ولا يذكر بما في الامكان طوبى لروح خرج من البدن مقدسا عن
شبهات الامم انه يتحرك في هواء ارادة ربه ويدخل في الجنة العليا
وتطفوفه طلعات الفردوس الاعلى ويعاشر مع انبياء الله واوليائه
ويتكلم معهم ويقص لهم ما ورد عليه في سبيل الله رب العالمين
لو يطلع احد على ما قدر له في عوالم الله رب العرش والثرى ليشغل
في الحين شوقا لذاك المقام الامنع الارفع الاقدس الابهي . اسمع
باللسان الفارسي يا عبد الوهاب عليك بهائي ما سألت عن بقاء
الروح هذا المظلوم يشهد ببقائه وما سألت عن كيفيته انه لا يوصف
ولا ينبغي ان يذكر الا على قدر معلوم الانبياء والمرسلون جاؤا



لهداية الخلق الى صراط الحق المستقيم والقصد ان يتربى العباد
حتى يقصدوا الرفيق الاعلى في حين الصعود مع كمال التقديس
والتنزيه والانقطاع لعمر الله اشراقات تلك الارواح هي سبب
ترقيات العالم ومقامات الامم هم سبب الوجود والعلة العظمى لظهورات
وصنائع العالم بهم تمطر السحاب وتنبت الارض ليس شيء من
الاشياء موجوداً بدون السبب والعلة والمبدء والسبب الاعظم
كانت الارواح المجردة وتكون . وفرق هذا العالم مع ذاك العالم
كفرق عالم الجنين وهذا العالم . بعد الصعود يحضر بين يدي الله
بهيكل هو لائق للبقاء وقابل لذاك العالم . هذا البقاء هو البقاء
الزماني لا البقاء الذاتي لانه مسبق بالعلة والبقاء الذاتي غير مسبق
وهو مخصوص بالحق جلّ جلاله طوبى للعارفين

No.2

في المجلد المصدّر بكتاب الهيكل وجهه ١٣٨ و ١٣٩ و ١٤٠ و ١٤١

واما ما سألت عن النفس فاعلم ان للقوم فيها مقالات شتى
ومقامات شتى ومنها نفس ملكوتية ونفس جبروتية ونفس لاهوتية
ونفس الهية ونفس قدسية ونفس مطمئة ونفس راضية ونفس مرضية
ونفس ملهمة ونفس لوامة ونفس امارة لكل حزب فيها بينات انا

لأنحب ان نذكر ما ذكر من قبل عند ربك علم الاولين
والاخرين

يا ليت كنت حاضراً لدى العرش وسمعت ما هو المقصود من
لسان العظمة وبلغت ذروة العلم من لدن عليم حكيم ولكن المشركين
حالوا بيننا وبينك اياك ان تحزن بذلك ارضى بما جرى من مبرم
القضاء وكن من الصابرين

اعلم ان النفس التي يشارك فيها العباد انها تحدث بعد امتشاج
الاشياء وبلوغها كما ترى النطفة انها بعد ارتقائها الى المقام الذي
قدر فيها يظهر الله بها نفسها التي كانت مكنونة فيها ان ربك يفعل
ما يشاء ويحكم ما يريد

والنفس التي هي المقصود انها تبعث من كلمة الله وانها هي التي
لو اشتعلت بنار حب ربها لا تخمد لها مياه الاعراض ولا بحور
العالمين وانها هي النار المشتعلة الملتبهة في سدره الانسان وتنطق
انه لا اله الا هو والذي سمع ندائها انه من الفائزين

ولما خرجت عن الجسد يبعثها الله على احسن صورة ويدخلها
في جنة عالية ان ربك على كل شيء قدير ثم اعلم ان حيوة الانسان
من الروح وتوجه الروح الى جهة دون الجهات انه من النفس فكرر

فيما القينا اليك لتعرف نفس الله الذي اتى من مشرق الفضل بسلطان
 مبين واعلم ان للنفس جناحين ان طارت في هواء الحب والرضا
 تنسب الى الرحمن وان طارت في هواء الهوى تنسب الى الشيطان
 اعاذنا الله واياكم منها ياملاً العارفين وانها اذا اشتعلت بنار محبة
 الله تسمى بالمطمئنة والمرضية وان اشتعلت بنار الهوى تسمى بالامارة
 كذلك فصلنا لك تفصيلاً لتكون من المتبصرين يا قلم الاعلى
 اذكر لمن توجه الى ربك الابهي ما يغنيه عن ذكر العالمين قل
 ان الروح والعقل والنفس والسمع والبصر واحدة تختلف باختلاف
 الاسباب كما في الانسان تنظرون ما يفقه به الانسان ويتحرك
 ويتكلم ويسمع ويبصر كلها من اية ربه فيه وانها واحدة في
 ذاتها ولكن تختلف باختلاف الاسباب ان هذا الحق معلوم
 مثلاً بتوجهها الى اسباب السمع يظهر حكم السمع واسمه وكذلك
 بتوجهها الى اسباب البصر يظهر اثر اخر واسم اخر فكرر
 لتصل الى اصل المقصود وتجدد نفسك غنياً عما يذكر عند الناس
 وتكون من الموقنين وكذلك بتوجهها الى الدماغ والراس واسباب
 اخرى يظهر حكم العقل والنفس ان ربك هو المقنن على
 ما يريد .

كتاب الهيكل وجهه ١١ و ١٢

وان لم تجدي احداً ان ياخذ من البد البيضاء الخمر الحمراء باسم
ربك العلي الاعلى الذي ظهر مرة بعد اولى باسمه الابهي لا تحزني
دعي هؤلاء بانفسهم ثم ارجعي الى سراق العظمة والكبرياء
اذا تجدي قوماً تضيء وجوههم كالشمس في وسط الزوال وهم
يهللون ويسبحون ربهم بهذا الاسم الذي قام على مقر الاستقلال
بسلطان العزة والجلال انك لن تسمعي منهم الا ذكرى وثنائي ان
ربك شهيد على ما اقول وما اطلع على هؤلاء احد من الذين
خلقوا من كلمة الله في ازل الازال كذلك فصلنا لك الامر وصرفنا
الآيات لعل الناس في اثار ربهم يتفكرون انهم ما امروا بسجدة
ادم وما حوّلوا وجوههم عن وجه ربك وهم بنعمة التقدير في كل
حين يتنعمون كذلك رقم قلم الرحمن اسرار ما كان وما يكون لعل
الناس هم يعرفون سوف يظهر الله هؤلاء في الارض ويرفع بهم
ذكره وينشر اثاره ويثبت كلماته ويعلن آياته رغماً للذين هم
كفروا وانكروا وكانوا باياته يحدون

No 4

كتاب الهيكل وجه ٩ و ٨

يا هذا الهيكل انا حشرنا بك كل الاشياء وما خلق في الارض
والسما وسئلناهم ما اخذنا به عنهم العهد في ذر البقاء اذا وجدنا
اكثرهم كليل اللسان شاخصة الابصار و قليلاً ناضر الوجه طلق اللسان

No 5

المجلد المصدر بالكتاب الاقدس وجه ٢٢٤

انصفوا ياملأ البيان في امر ربكم الرحمن اما رايتم امواج بحر
بياني واشراقات انوار شمس سماء حكمتي خافوا الله ولا تدحضوا
الحق بما عندكم سوف ترجعون الى مقاماتكم وتسئلون عما فعلتم في
الدنيا حينئذ تجدون انفسكم في خسران كان بالعدل عظيماً

No 6

نبذة من احدى السور المقدسة في ذكر المعاد

واما ما سألت في المعاد فاعلم بان العود مثل البدء كما انت تشهد
البدء كذلك فاشهد العود وكن من الشاهدين بل فاشهد البدء
نفس العود وكذلك بالعكس لتكون على بصيرة منير
ثم اعلم بان كل الاشياء في كل حين تبدء وتعود بامر ربك

المقتدر القدير واما عود الذي هو مقصود الله في الواحه المقدس
 المنيع واخبر به عباده هو عود الممكنات في يوم القيمة وهذا اصل
 العود كما شهدت في ايام الله وكننت من الشاهدين وانه لو يعيد
 كل الاسماء في اسم وكل النفوس في نفس ليقدر وانه هو المقتدر
 القدير وهذا العود يحقق بامرهم فيما اراد وانه هو الفاعل المرید
 وانك لا تشهد في الرجوع والعود الا ما حقق به هذان وهو كلمة
 ربك العزيز العليم مثلاً انه لو ياخذ كفاً من الطين ويقول
 هذا هو الذي اتبعتموه من قبل هذا لحق بمثل وجوده وليس لاحد
 ان يعترض عليه لانه يفعل ما يشاء ويحكم ما يريد وانك لا تنظر
 في هذا المقام الى الحدود والاشارات بل فانظر بما حقق به الامر
 وكن من المتفرسين اذا نصح لك ببيان واضح مبين لتطلع بما
 اردت من مولئك القديم فانظر في يوم القيمة لو يحكم الله على
 ادنى الخلق من الذين امنوا بالله بان هذا اول من آمن بالبيان
 انك لا تكن مربياً في ذلك وكن من الموقنين ولا تنظر الى الحدود
 والاسماء في هذا المقام بل بما حقق به اول من آمن وهو الايمان
 بالله وعرفان نفسه والايقان بامرهم المبرم الحكيم فاشهد في ظهور
 نقطة البيان جل كبريائه انه حكم لاول من آمن بانه محمد رسول

الله هل ينبغي لاحد ان يعترض ويقول هذا عجمي وهو عربي
او هذا سمي بالحسين وهو كان محمداً في الاسم لا فونفس الله
العلي العظيم وان الفطن البصير لن ينظر الى الحدود والاسماء بل
ينظر بما كان محمد عليه وهو امر الله وكذلك ينظر في الحسين علي
ما كان عليه من امر الله المقتدر المنعالي العليم الحكيم ولما كان اول
من آمن بالله في البيان علي ما كان عليه محمد رسول الله لذا حكم
عليه بانه هو هو او بانه عوده ورجعه وهذا المقام مقدس عن الحدود
والاسماء ولا يرى فيهما الا الله الواحد الفرد العليم

ثم اعلم بانه في يوم الظهور لو يحكم على ورقة من الاوراق
كل الاسماء من اسمائه الحسنى ليس لاحد ان يقول لم وبم ومن
قال فقد كفر بالله وكان من المنكرين الى قوله تعالى

ثم اعلم بان يوم الظهور يعود كل الاشياء عما سوى الله وكلها في
صقع واحد ولو كان من اعلاها او ادناها وهذا العود لن يعرفه احد
الا بعد امر الله وانه هو الامر فيما يريد وبعد القاء كلمة الله على
الممكنات من سمع واجاب انه من اعلى الخلق ولو يكون من الذين
يحملون الرماد ومن اعرض هو من ادنى العباد ولو يكون عند الناس
ولياً ويكون عنده كتب السموات والارضين الى قوله تعالى

ثم اعلم بان ظهور القبل حكم العود والحيوة على الارواح في يوم
القيمة ولو ان لكل عود ورجع ولكن انا لانبج بان نذكر ما لا ذكر
في البيان لئلا يرفع ضجيج المبغضين فياليت يرفع ما حال بين
الناس وبارئهم ليشهدوا سلطنة الله وعظمته ويشربوا من معين
الكوثر والسلسيل

No7

فيا بشرى هذا عيد الله قد طلع عن افق الله العزيز الكريم
اكرعوا يا اهل الارض والسماء كأس البقاء من انا مل البهاء
في هذا الرضوان العلي الاعلى . تالله من فاز برشح منها لن يتغير
بمرور الزمان ولن يوتر فيه كيد الشيطان وبعثه الله عند كل
ظهور بجمال قدس عزيز

No8

مجلد كتاب الهيكل وجه ١٥٢

قل قد انتهت الظهورات بهذا الظهور الاعظم اياكم ان تعقبوا
كل جاهل مريب . سوف تسمعون من الديار نداء كما اخبرنا به من
قبل اذا تجنبوا وتمسكوا بهذا الذيل المنير

10
No 9

مجلد كتاب الهيكل وجهه ١٧٦

قل قد انتهت الظهورات الى هذا الظهور الاعظم ومن يدعي
بعده انه مفتر كذاب

No 10

كتاب الاقدس وجهه ١٣ و ١٤

من يدعي امراً قبل اتمام الف سنة كاملة انه كذاب مفتر .
تسال الله بان يؤيده على الرجوع ان تاب انه هو التواب وان
اصر على ما قال يبعث عليه من لا يرحمه انه شديد العقاب . من
ياول هذه الاية او يفسرها بغير ما نزل في الظاهر انه محروم من
روح الله ورحمته التي سبقت العالمين

No 11

مجلد الهيكل وجهه ٣٢٤

يدعو ظاهري باطني وباطني ظاهري ليس في الملك سوائي ولكن
الناس في جهل مبين ان الاغصان المتشعبة من السدرة انهم
أدلائي بين برتي ونفحاتي بين السموات والارضين . هل ترون
شريكاً او شبيهاً لله ربكم لا ورب العالمين لا تكلموا بما لا اذن الله
لكم . اتقوا الرحمن وكونوا من المتبصرين

No 12

مجلد الهيكل وجه ٢٤٦

ينادي اليوم كل الذرات قد جاء ملك الاسماء والصفات
الذي ما اتخذ لنفسه شريكاً ولا ولد

No 13

مجلد الهيكل وجه ١٥١

هذا هو الذي اخذ نقطة البيان عهده في ذر البيان ومحمد رسول
الله في ذر الفرقان والروح في ذر الانجيل والكليم في ذر التوراة
والخليل في ذر الامر ان كنتم من العالمين

No 14

مجلد الهيكل وجه ٢٣٤

هذا هو الذي اخذ عهد نفسه قبل خلق السموات والارضين

No 15

مجلد الهيكل وجه ٢٠٢ و ٢٠٣

طوبى لكل بما نبذت الورى ورائك ونطقت بالحق اذا احاط
بك المشركون . قد وفيت بميثاق الله وعهده واديت ما ينبغي لك
انك معي في سرادق الابهي . ان ربك هو العزيز الودود . ينبغي
لاهل العراق ان يفتخروا بك سوف يفتخرون ولكن اليوم لا يفقهون

12
No 16

كتاب اقدس وجه ٢٠

اذا اختلفتم في امرٍ فارجعوه الى الله ما دامت الشمس مشرقة
من افق هذه السماء واذا غربت ارجعوا الى ما نزل من عنده انه
ليكني العالمين

No 17

كتاب اقدس وجه ٣٧

ان الذي ياوّل ما نزل من سماء الوحي ويخرجه عن الظاهر انه
ممن حرّف كلمة الله العليا وكان من الاخسرين في كتاب مبين

No 18

مجلد كتاب اقدس وجه ٢٥٩

ان ربك هو المبين الحكيم

No 19

مجلد كتاب اقدس وجه ٢٦٠

والحق ان يقال انهم يعترضون على ما عرفوه لاعلى ما بينه المبين
وانبأه الحق علام الغيوب

13

No 20

مجلد كتاب اقدس وجه ٢٧٠

هذا لوح رقم فيه من القلم المكنون علم ما كان وما يكون ولم يكن
له مترجم الا لساني البديع

No 21

مجلد كتاب اقدس وجه ٢٧٩ و ٢٨٠

ان ربك هو المبين المختار

No 22

مجلد كتاب اقدس ٣٥٧

هو المبين العليم انه ينطق بالحق بين الخلق ويدعوهم
الى الله المبين العليم

23

كتاب اقدس وجه ٦٠

ارجعوا الى ما لا عرفتموه من الكتاب الى الفرع المنشعب من
هذا الاصل القويم

24

مجلد كتاب افيكل وجه ١٨١

منهم من قال ما كل ما قدر في الكتاب . قل بظهوري يكمل

كل شيء تفكروا يا اولي الابصار

كتاب هيكل وجهه ٤ و ٥

هذا جمال الله بينكم وسلطانته فيكم ان كنتم تعرفون . وهذا
سر الله وكنزه وامر الله وعزه لمن في ملكوت الامر والخلق ان
كنتم تعقلون

مجلد كتاب الاقدس وجهه ١٠٣

قل تالله قد ظهر ما هو المسطور في كتب الله رب
العالمين . انه هو الذي سمي في التوراة بيهوه وفي الانجيل بروح
الحق وفي الفرقان بالنباء العظيم

مجلد كتاب اقدس وجهه ٢٢٠

قد اتى المعزي بالحق ولكن الابناء في ضلال مبين

من يحسب البهاء كباقي الانبياء انه لفي ضلال مبين .

كتاب الهيكل وجه ٣٣

اتزعمون يا ملا الأرض انا لو نصعد احداً الى سدره المنتهى
اذا تمنع منه قدرتي وساطاني لا ونفسي بل لو نشاء انرجعه الى التراب
في اقل من حين

مجلد كتاب الهيكل ١٣٦

ان الذي سمع ندائي لا يوتر فيه نداء العالمين . والذي يوتر فيه
كلام غيري انه ما سمع ندائي تالله انه محروم عن ملكوتي وممالك
عظمتي واقتداري وكان من الاخسرين

✽ تمت ✽

