

# EPISTLE TO THE SON OF THE WOLF

---

BA HA'U'LLAH





Epistle to  
the Son of the Wolf



بسم الله الفرد الواحد المقتدر الحكيم

أحمد الله الباقي بلا فناء والدائم بلا زوال والقائم

بلا انتقال لمهيمين بسلطانه والظاهر بآياته والباطن بسره

الذي بامرہ ارتفعت رايه الكلمه العليا في ماسوت الانس

ونصب علم نفعيل ما بين الوري هو الذي ظهر امره

لهدايه خلقه وانزل آياته اظهاراً كجته وبرهانه وزين

دياج كتاب انسان لبيان تقوله الرحمن علم القرآن

خلق الانسان علمه لبيان لا اله الا هو الفرد الواحد المقتدر

العزيز المنان النور الطمع من افق سماء العطاء والصلوة



# THE EPISTLE TO THE SON OF THE WOLF

By BAHÁ U'LLÁH

TRANSLATED BY  
JULIE CHANLER

*Approved by the Publishing Committee of  
the National Spiritual Assembly of the  
Bahá'ís of the United States and Canada*

BAHÁ'Í PUBLISHING COMMITTEE

NEW YORK CITY

1928



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*Printed in the United States of America by*  
J. J. LITTLE AND IVES COMPANY, NEW YORK



## INTRODUCTION

Students of the Revelation of Bahá'u'lláh have long awaited an English translation of *The Epistle To the Son of the Wolf*. Written in all probability during the year 1890, and therefore one of the latest utterances of the Author of the Bahá'í Faith, this work will forever be cherished by reason of the fact that it illumines the tragic history of the persecutions caused by Sheik Baghir, whose savage acts caused him to be known as 'The Wolf,' and sets forth, as figures woven in a great tapestry, the basic principles of human regeneration and spiritual unity offered by Bahá'u'lláh even to His bitterest foes.

The glorious record of Religion throughout the ages contains no revealed text in which the gloomy darkness of man's animal nature is so vividly contrasted with the triumphant power of divine love. Here is no mere abstract system of ethics, evolved in the peace and quiet of scholarship; no mere philosophy of virtue or truth, compiled from the riches of the past; no mere sociology or comparative religion, representing aspiration and goodwill without responsibility and executive power—the words which Bahá'u'lláh addressed to the son of the implacable, merciless Moujtahid of Isfahan are a veritable torrent of passionate love, overflowing with supreme pity and tenderness, every drop of which conveys that innate knowledge of God which is the water of life.

This work will be read and studied by Bahá'ís with reverence, with gratitude, with mingled grief and joy. They will feel themselves drawn closer to that great Being which, by the mysterious providence of God, restored the



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reality of Religion to this age, renewed the sources of faith, unveiled the Sun of Truth, evoked the divine Law, revealed the future of humanity and laid the foundations for oneness far beneath the catastrophic changes visibly operating to overthrow the organized disunity and ignorance of the past.

By many others, sincerely seeking a truth capable of creating a continuity, a meaning and a fulfilment of life amid the troublous confusion of this period, *The Epistle To the Son of the Wolf* will at no distant time be pondered in the depths of the heart, and recognized for its spiritual power and authority by that mysterious touchstone which divides the true and the false. For behind this Epistle there stands a majestic Person, one who took upon Himself the burden of the bitterness of a wandering humanity, and inspired a devotion only given the Prophets of God.

HORACE HOLLEY.

New York City.



## ACKNOWLEDGMENT

The first translation of this work of Bahá'u'lláh made into a Western tongue was the French version by M. Hippolyte Dreyfus, published in 1913. In presenting the text in English I desire to express my deep gratitude to M. Dreyfus for his kind permission to use his French translation, without which the present rendering could never have been attempted.

JULIE CHANLER.

Mrs. Chanler's translation from the French has been compared by me with an authoritative copy of the original Persian text, and I have found it to be a faithful and accurate rendering of the work revealed by Bahá'u'lláh.

MIRZÁ AHMAD SOHRAB.



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In the name of God, the Single, the One, the Strong, the Wise, the Informed! Glory to God, He who subsists without dying, the Eternal without decline, He who stands immovable, who protected by His sovereignty is visible by His signs, hidden by His mysteries; He by whose command the flag of the Sublime Word was raised aloft in the world of creation, and the standard of "He Doeth Whatsoever He Willeth" was erected among the people. He it is, who made His Cause apparent to guide His creatures, who allowed His verses to descend, that they might render visible His argument and His Proof, and decked with explanation the preface of the Book of man. God taught the Book,<sup>1</sup> created man, and gave him the explanation:<sup>2</sup> There is no God but Him, the Single, the One, the Strong, the Mighty, the Merciful!

May the light which shines from the horizon of the Heaven of Generosity, and the benediction which arises from the Dawn of the Will of God, the King of the Kingdom of Names, rest upon the sublime Intermediary<sup>3</sup> and upon the Supreme Pen, which God has made the source of His comely Names and the east of His

<sup>1</sup> The Book of Muhammad—the Qur'án.

<sup>2</sup> The Book of the Báb.

<sup>3</sup> The Manifestation.



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sublime attributes. Through Him, the light of unity shall dawn from the horizon of the world, and the command of singleness shall spread among the nations, who have advanced with luminous faces unto the Supreme Dawn, recognizing the language of explanation, in the Kingdom of Knowledge. The Kingdom of the Visible and the Invisible, the glory, the heavens, belong to God, the Strong, the Mighty, the Good!

Oh, illustrious scholar! Listen to the proclamation of the Oppressed One; indeed he exhorts you for love of God, and teaches that which under all circumstances will draw you near unto Him. Surely He is the opulent, the exalted! Learn that in this Day, ears were created to hear the proclamation which was mentioned in the Books, the Writings and the Tablets. First, purify your soul with the water of detachment, deck your head with the crown of virtue, and your body with the raiment of confidence in God; then arise from your seat and advance toward the Supreme Dwelling, the center of attraction for those who are in this world, owing to the Ancient King, and say:

*“My God, my God! My desired, my adored, my Savior, my support, the goal of my longing, my hope! Thou seest me turning toward Thee, holding to the cord of Thy liberality, clinging to the robe of Thy generosity, confessing the holiness of Thy person; decking myself with Thine essence, and affirming that Thou art One and Alone. I testify that surely Thou art the Only God, the Single, the One, the Eternal! Thou hast no associate in the world, nor equal upon the earth. Indeed the creatures are witness unto that which the tongue has imparted of Thy grandeur*



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*before their time. Verily Thou art God: there is no God but Thee! Always Thou hast been holy above mention, and above the qualifications of Thy creatures. Oh Lord! Thou seest the ignorant one directing himself toward the Sea of Thy knowledge, and the thirsty one straining toward the Kawther<sup>1</sup> of Thine explanation; the unworthy seeks the tent of Thine honor; the poor the treasure of Thy riches; the questioner the dawn of Thy wisdom; the weak the orient of Thy strength; the beggar the heaven of Thy generosity; the dumb the kingdom of Thy Word.*

*"I testify, oh my God and my King, that Thou hast created me to mention, to serve and to celebrate Thy Cause; and that I have assisted Thine enemies who have violated Thy covenant, refused Thy Book, and denied Thee, and Thy signs. Alas, alas for my negligence, my shame, my mistake, my sin, which have prevented me from penetrating to the center of the ocean of Thy unity, and into the open sea of Thy clemency! Again alas, alas! and again alas, alas, for my deplorable condition and for the number of my failings! Thou hast created me, oh my God, to proclaim Thy Word, and to manifest Thy Cause. But my negligence has withheld me; it has encompassed me to such a point, that I have arisen to destroy Thy signs, and to shed the blood of Thy saints, who are the dawning-places of Thy verses, and of Thy revelation. Oh Lord! Oh Lord! I testify that by my cruelty, the fruits of the tree of Thy justice are fallen, and that by the fire of my sins, the hearts of those of Thy creatures which are*

<sup>1</sup> Fountain of milk and honey flowing in Paradise, used as a symbol for the Manifestation who yields the sustenance of divine explanation.



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*close to Thee are scorched, and the vitals of Thy sincere servants are rent! Then alas, alas for my misfortune! Alas, alas for my cruelty! Alas, alas for my estrangement, my negligence, my ignorance, my baseness, my opposition, my apostasy! During how many days hast Thou commanded Thy saints to protect me, whilst I continued to persecute Thee, as well as Thy faithful ones! During how many nights, hast Thou designated me by Thy grace, and conducted me even unto Thy Sirat<sup>1</sup>, whilst I turned away from Thee, and from Thy signs! By Thy glory, oh hope of the united ones, and desire of all detached hearts, I find no help except in Thee, nor king, shelter, or object of supplication outside of Thee. Then alas, alas, my opposition has burnt the veil of my purity, and my apostasy has torn the curtains of mine honor! Oh that I were beneath layers of dust, so that my wickedness appeared not among Thy servants! Oh Lord! Thou seest the sinner who directs himself toward the dawning of Thy pardon, and of Thy favor, and the mountain of iniquity who desires the heaven of Thy mercy and of Thy forgiveness! Again alas, alas! My great sins have prevented me from approaching the threshold of Thy mercy, and my frightful crimes have separated me from the court of Thine approach! Indeed I am he who has failed in my duty toward Thee, who has violated Thy covenant and testament, and whose actions have brought tears to the inhabitants of the cities of Thy justice, and to the sources of Thy benevolence in the lands! I testify, oh my God, that I have abandoned Thy commandments, and followed*

<sup>1</sup> Sirat, the straight path, by which the faithful enter into Paradise.



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*those of my passions, and that I have rejected the laws of Thy Book, to seize the book of mine own desire. Then alas, alas! The while my impiety augmented, Thy loving kindness toward me also grew, and the more the fire of my sins enflamed me, the more were they concealed by Thy generosity and mercy. By Thy glory, oh Desired One of the world, and well-beloved of the nations, Thy patience did but make me proud, and Thy resignation did but encourage me. Thou seest oh God, the tears which flow from my shame, and the sighs which emanate from my negligence. By Thy grandeur! I find for myself no refuge other than the shadow which has been stretched by Thy generosity, nor shelter outside the tent of Thy mercy. Thou seest me in the sea of hopelessness and of desolation, after Thy word of 'Be not hopeless' has reached me. By Thy glory! Mine impiety has shattered the cord of my hope, and my sin has darkened my face before the throne of Thy justice. Oh Lord! Thou seest the lifeless one lying at the door of Thy favor, who even fears to receive from the hand of Thy generosity the Kawther of Thy pardon. Thou hast given me a tongue to mention and to praise Thee, the while it has spoken those things which have rent the vitals of the pure ones among my neighbors, and scorched the hearts of the faithful ones in Thy sacred precincts! Thou hast given me eyes to behold Thy signs and to consider Thy verses, and the manifestations of Thine art; but I have rejected Thy desire, and mine actions have drawn tears from the devoted ones among Thy creatures, and from those who have distinguished themselves in Thy service! Thou hast given me ears to hear Thy cele-*



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*bration and Thy praise, as well as that which Thou hast revealed from the heaven of Thy generosity, and the ether of Thy desire. Then alas, alas! For I have neglected Thy commandment, and have bidden Thy servants to injure Thy followers and Thy saints; and I have committed, before the throne of Thy justice, that which has drawn sighs from the united and the faithful among the peoples of Thy Kingdom! I know not, O my God, which among my sins to mention before the sea of Thy munificence, nor which of my crimes to confess before the effulgence of Thy light. I ask Thee now, by the mysteries of Thy Book, by that which was hidden in Thy knowledge and by the pearls which are treasured in the sea of Thy benevolence, to make me of those whom Thou hast named in Thy Book, and qualified in Thy Tablets. Hast Thou decreed for me, O my God, a happiness after this unhappiness, a respite after this trial, an abundance after this distress? Thou hast created the mimbars<sup>1</sup> for Thy mention, for the proclamation of Thy Word, and for the manifestation of Thy Cause; and I have mounted them to defy Thy covenant, and have sown dismay among those who are sheltered by the tents of Thy grandeur. How many times hast Thou caused the table of Thine explanation to descend from the heaven of Thy favor, and have I withdrawn! How repeatedly hast Thou called me towards the Euphrates of Thy mercy, and have I turned away to follow my own self and desire! By Thy glory! I know not for which crime I ask pardon and do penitence before Thee, nor for what iniquity I approach the carpet of Thy*

<sup>1</sup> The pulpits in the mosques.

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*munificence and the court of Thy bounty. Indeed my sins and faults have reached a point where the calculators cannot count them, nor the enrollers register them. I ask Thee, Oh Thou who turnest darkness into light, and who causest the mysteries of Sinai to appear, to help me to confide in Thee in all circumstances. Ordain, O my God, that I may be content with that which is written by the pen of Thy destiny, and by the instrument of Thy decrees. Indeed Thou art powerful to do that which Thou wishest, and holdest in Thy grasp the rein which controls the heavens and the earth! There is no God but Thee, the Knowing and the Wise!”*

O Sheikh! Know that the calumny of men, and their opposition, cannot discourage those who have grasped the cord of favor, and seized the train of the mercy of the King of creatures. By God! Verily Bahá has not spoken of his own desire! In truth, He who has caused him to speak is He who inspires all things to His celebration and praise. There is no God but Him, the One, the Single, the Strong, the Independent!

Those who have keen sight and excellent hearing, enlightened hearts and throbbing breasts, know the truth by reason of the untruth, and can judge accordingly. Read this supplication drawn from the pen of the Oppressed One, and contemplate it with a pure and saintly understanding. Perhaps you will find therein the breeze of detachment, and have pity upon yourself and upon others.

*“Oh my God, adored, desired, gracious, merciful!*

*“All of life comes from Thee, all power is subject to Thy will! Whosoever Thou dost elevate, surpasses*



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*the angels, and arrives at the condition of 'and We have raised him unto a supreme station';<sup>1</sup> and whosoever Thou dost reject, becomes viler than the dust; indeed nothingness is better than he! Lord! for the wicked, for the sinner, and for the depraved, we implore the rest of the sincere ones, and the beholding of Thy saints. The Cause as well as its leadership is Thine, and the world of action is under Thy command. All Thy deeds are purest justice, nay purest kindness! Only one spark from the splendor of Thy name, the merciful, defeats and destroys the power of the rebels; only one breeze from the Day of Thy Manifestation, adorns the world with a new robe of honor!*

*"Oh Mighty One! Bestow power upon the weak, and to the dead accord life, that they may discover Thee, find the path unto the sea of Thy providence, and stand firm in Thy Cause! If the varied tongues of the world exhale the perfume of Thy praise, be they Arab or Persian, they are indeed beloved! If not, they are unworthy of repetition in word or in thought.*

*"Oh Lord! We beseech Thee to show the way to all, and to bestow salvation. Thou art the Strong, the Mighty, the Knowing, the Wise, the Seeing!"*

We ask God to render you capable of justice and of equity, and to reveal unto you those things which are concealed from sight and from insight. Verily He is the Powerful, the Independent!

I pray you to reflect upon that which has been manifested, and to report it with justice and equity. Perhaps the Sun will project a ray of sincerity upon the world, which will free it from the shadows of ignor-

<sup>1</sup> Citation of the Qur'án referring to Muhammad.

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ance. This Oppressed One has not frequented schools nor places of discussion. I declare it by Myself! I did not make myself appear, but God made me manifest in the fashion of His own choosing.

In the Tablet to H. M. the Shah (may God, the Blessed, the Exalted, assist him!), these words appeared from the oppressed one:

*“Oh Shah! I was an ordinary man asleep upon my couch; when the breezes of the Most Glorious passed over me, giving understanding of that which has been. This thing is not from me, but from the One, mighty and all-knowing! He it was who ordered me to sound the proclamation between earth and heaven, and for this has there befallen that whereat the eyes of those who know, overflow with tears. I have not studied science, nor have I entered college. Inquire of the city wherein I lived, that you may be assured that I am not of those who speak falsely. This is a leaf which the breezes of the will of your God, the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? No, by my Lord of the Names and Attributes, for it is moved according to His will. In the presence of the Eternal nonentity has no existence. His imperial command it was, which caused me to speak for His celebration among the nations. In truth I was as dead when I became reanimated by the hand of the Lord.”*

Now is the moment in which to cleanse yourself with the waters of detachment which flow from the Supreme Pen, and to reflect in the love of God, upon that which has been manifested in the past, and again now; after which you must make every effort in your



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power to suffocate, with the aid of knowledge and of explanation, the fire of antagonism which is hiding in the hearts of the people. By sending the Prophets and in revealing the Books, it was intended that men should attain unto the knowledge of God and become united and agreed; but now behold, they have made of the Law of God a cause and pretext for hatred and division. What a tragedy it is that the majority cling to that which comes from themselves, and are negligent and indifferent to that which comes from God! Say:

*“Oh God! Oh God! Deck my head with the crown of Thy justice, and my body with the raiment of Thine equity. Verily Thou art the King of gifts and of benefits!”*

Justice and equity are two guardians for the protection of man: they have appeared arrayed in their mighty and sacred names, to maintain the world in rectitude, and to protect the nations.

In a certain Tablet these words were traced by the pen of the Oppressed One:

*“God, (may His glory be glorified!) has appeared from the mine of humanity so as to manifest the jewels of significances. That is to say, He has appeared in the dawnings of His commandment and in the treasures of His wisdom, for He is the Invisible, the Hidden, the Intangible!”*

Consider that which God has revealed in the Koran. *“Eyes do not see Him, but He sees the eyes; He is the benevolent, the informed!”*

Today the religion and the law of God is this: the people of the world must not make of the various

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inations, that is: the Ulema of Persia. I have spoken sometimes in the language of religion, and at other times in the language of truth and mysticism: my first wish and innate end being to make manifest this great and high condition. God is sufficient witness unto me!

*"Oh people of Baha! Consort with all men with joy and fragrance. If you possess a word or principle, of which another is deprived, reveal and communicate it in the language of love and affection; if it is accepted and produces its effect, the end is obtained; if not, rather than torment your friend, leave him to himself and pray for him. The language of love is the touchstone of hearts and sustenance for the spirit; it is like unto the significances behind the words, and a horizon for the dawn of the Sun of wisdom and knowledge."*

By "Ulema," in the passages cited above, I made allusion to the people who deck their exteriors with the garment of knowledge, but who lack it inwardly. Referring to this condition, some verses chosen from the "Hidden Words" which were revealed by the Pen of Abhá, under the name of the "Book of Fatima" (may the benediction of God be upon her!) were cited to H. M. the Shah:

*"O ye that are foolish, yet have a name to be wise! Wherefor wear ye the guise of the shepherd, yet inwardly are but wolves, intent upon My fold? Ye are even as the star that precedeth the dawn, which appeareth radiant and luminous, and yet leadeth the wayfarers of My city astray into the paths of perdition."*

And also it is said:

*"O fair in semblance yet inwardly foul! Ye are*



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*even as clear yet bitter water, which to outward seeming is but crystal pure, but when proved by the Divine Assayer, not a drop thereof shall be accepted. Yea, the sunbeam is cast alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!"*

And likewise it is said:

*"O essence of desire! At many a dawn have I turned from the realms of the placeless unto thine abode, and found thee upon the bed of ease occupied with others than Myself. Thereupon, even as the flash of the spirit, I repaired to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness."*

Again it is said:

*"O bond slave of the world! Many a dawn hath the breeze of My loving kindness wafted over thee and found thee upon the bed of negligence fast asleep; and bewailing then thy plight, it returned whence it came."*

But as for the Ulema who truly are equipped with knowledge and intelligence, these stand as heads to the world's body, and as eyes to the nations. The guidance of men has been, and always will be entrusted to such sanctified beings. We ask God to confirm them in the accomplishing of those things which are pleasing unto Him. Verily, He is the Master of humanity and the Lord of the end, and of the beginning!

O Sheikh! We have learned that you have turned from us, that you have opposed us, and decreed that the blood of the servants be spilt. It is for God to reward him who said: "I accept the word of the Qadi who

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brought the strange command: He has decreed that blood be shed at Hal and at Haram!"<sup>1</sup>

Verily I say: That which occurs in the path of God is the beloved of the soul, and the heart's desire; deadly poison is as excellent honey, and its torture a water delicious to drink.

In the Tablet to H. M. the Shah it is written:

*"By Himself, the True One, I fear neither the calamities in His path, nor the afflictions for His love; for God has made of these a morning dew upon this green pasturage, and a wick for the lamp which lights heaven and earth!"*

Advance with your heart toward the Ka'aba<sup>2</sup> of God the mighty, the protector; raise your hands with an enthusiasm which will cause all the creatures to raise theirs also toward the heaven of the mercy of God the master of the two worlds; then advance toward Him with such an advancement, that all the created beings may be inspired to gaze toward His horizon, the radiant, the luminous, and say: "Oh Lord! Thou beholdest me directing myself toward the heaven of Thy generosity and toward the sea of Thy gifts, and withdrawing myself from aught else beside Thee. I ask Thee, by the transfiguration of the star of Thy manifestation at Sinai, and by the sun-bursts of Thy mercy appearing upon the horizon of Thy name, the forgiver, to forgive and to bless me. Then, write for me, by Thy Supreme Pen, that which will uplift me by Thy Name in this created world. O Lord! Render me capable of turning unto Thee, and of hearing the proc-

<sup>1</sup> Two sacred spots in Mecca where it is considered sacrilege to shed blood.

<sup>2</sup> The black stone of the temple of Mecca.



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lamation of Thy saints, who are not weakened by the strength of the world, nor controlled by the power of nations, and who have continued to advance, saying, "God is our Lord, and the Lord of that which is in the heavens, and upon the earth!"

O Sheikh! Verily, I say that the bright Seal which was affixed to the name of the Eternal has been broken. Profit by it. This Oppressed One speaks only for the love of God. Reflect yourself, in the love of God, upon that which has been revealed and manifested, and perhaps, owing to the generosity of the most Generous, you will take your part in these sacred days, and not continue deprived of them. This is not difficult for God. The man of dust, owing to the divine word, has become the throne of God, and the fisher of fishes, the possessor of heavenly wisdom. Abouez Zar was a shepherd among his flocks, but became the prince of nations! <sup>1</sup>

O Sheikh! This day is not one of visible sciences and arts (meaning those which commence with words and end with words), since a Being <sup>2</sup> totally unacquainted with them, has been seen sitting firmly upon the golden throne in the middle of the assembly, while the most erudite scholars were helpless before him. Upon the other hand, the sciences which bear fruit, and which conduce repose and well-being in man, have been approved of by God. If you understood my proclamation, you would abandon your possessions, and turn toward the spot where the sea of wisdom and of explanation rolls its waves, and the perfume of the favor of your Lord, the Clement One, is wafted.

<sup>1</sup> The first who became converted after Ali.

<sup>2</sup> The Báb.

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In this connection I think it well to recall some past events, which will perhaps reveal the side upon which justice and equity stand. At the time when H. M. the Shah was planning a journey to Isfahan, this Oppressed One, having obtained permission, visited the holy and luminous dwelling of the Imams <sup>1</sup> (may the benediction of God be upon them!) Following my return, I repaired to Louassan <sup>2</sup> on account of the excessive heat which was reigning in Tihrán. At the moment of my arrival the affair of H. M. the Shah occurred. These were troublous times, and the fires of persecution burned high. Everybody was suspected, and among them myself. Before God, I was in no way connected with that criminal affair, and my innocence was indisputably proved before the tribunals. Nevertheless they arrested me; and from Niaveran, which was then the seat of government, a troupe of executioners hurried me along, and brought me back in chains, bareheaded and barefooted, to the prison at Tihrán. They confined me during four months in a place which has no parallel: a prison narrow, dark, and worse than a tomb. At our arrival they had conducted me through a dismal corridor, from which we had descended three flights to the dungeon chosen for me. The place was dark and contained nearly a hundred and fifty souls: thieves, assassins, and highwaymen. It had no outlet but the passage through which I had entered. The pen is unable to describe the condition of this room, and the loathsome odors emanating from it. Most of these men had neither clothes, nor carpet to lie upon. God

<sup>1</sup> Karbala.

<sup>2</sup> Hillside village situated to the north of the capital.



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knows what we endured in this most foul and barbarous place!

Day and night I reflected upon the situation of the Bábis. Considering the grandeur, the nobility, and the intelligence of this order, how could such an act have been perpetrated; how could such an attempt have been made against the power of the Shah! I then decided, that after my deliverance from prison, I would concentrate all my forces toward the regeneration of these souls.

One night of nights, in a dream, these supreme words saluted me from all sides: "Verily, we shall make thee victorious by thyself, and by thy pen. Sorrow not for that which has befallen thee, and have no fear. Truly thou art of those who are secure. Ere long the Lord shall send forth and reveal the treasures of the earth; men who will render thee victorious through thyself and through thy Name, by which God will call to life the hearts of those who know."

When I was released from prison, I journeyed, in accordance with the order of H. M. the Shah toward Iraq Arabi<sup>1</sup>, escorted by a Persian and by a Russian officer. Here, through divine favor, the mercy and loving kindness of the Lord were revealed in verses, as a continuous rain, and were sent into all the countries of the world; and I set myself, by means of exhortations and instructions, to address counsels to all beings, and especially to the Bábis. I forbade seditions and quarrels, disputes and wars; so that, by divine goodness, negligence and ignorance might be changed

<sup>1</sup> The province of Baghdád.

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into piety and knowledge, and arms into instruments of peace.

During the days when I was imprisoned in the land of Ta, although the torment of the chains and the stifling atmosphere allowed me little sleep, still occasionally it befell that upon raising my head, something flowed over my breast, even as a mighty torrent, which descending from the summit of a lofty mountain, distributes itself over the earth. Then all my limbs were aflame. At such moments my tongue repeated what mortal ears could not hear.

I shall herewith cite a few of the explanations revealed in the Tablets destined for this order, so that everyone may know that this servant has acted in a manner approved and loved by men of intelligence, and by the manifestations of justice and equity.

*“Oh saints of God in His cities and friends in His villages! This Oppressed One exhorts you unto honesty and virtue. Happy the town which shines by their light! Through these qualities the condition of man is exalted, and the door of security opened for that which is in the universe. Happy are they who possess them and know their value, and woe unto those who renounce them!”*

And, in another passage, these words are revealed.

*“Verily, we enjoin the men servants and the maid servants of the Lord to be pure, and to fear God; that they may arise from the slumber of their passions, and turn toward God, who separated the heavens and the earth.”*

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In this manner we gave orders to the believers, while the Star was rising from the horizon near Iraq. <sup>1</sup>

Prisons do not torment me, nor does the persecution of my enemies afflict me; but often the acts of those who wear my Name cause my heart and my pen to lament! From those who create divisions upon earth, who invest themselves with the goods of the people, and penetrate into the house without the master's authority, I definitely separate myself, until they repent and turn toward God, the Forgiver, the Clement!

And elsewhere:

*"Oh peoples of the earth! Hasten to obey God, and make all efforts necessary to consolidate His commandments. We have decided that the holy war in the path of God shall be waged by the armies of wisdom and of explanation, and by good habits and kind actions. So has it been decreed by the Powerful, the Almighty. There is no glory for him who spreads disorder over the earth after it has been organized; fear God, oh ye peoples, and be not among the oppressors!"*

And elsewhere:

*"Injure no one; verily we have come to reconcile and to unite men, for most of them misunderstand each other. That which has appeared from the sea of explanation testifies thereunto before the servants. If you receive an injury, or if misfortune overtakes you in the path of God, be patient and confide in Him who hears, and sees! Indeed He is witness and He acts according to His will through innate sovereignty. Verily, He is the strong, the all-powerful! In the Book of God the mighty, the glorious, you are forbidden to dispute*

<sup>1</sup> Baghdád.



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*and to contend with one another. Cultivate that which will benefit you and the peoples of the earth likewise. Even so are you commanded by the eternal King, who manifests Himself in His Greatest Name. Verily He is the commander, the wise!"*

And elsewhere:

*"Beware lest you shed blood! Unsheathe the sword of your tongue from the scabbard of utterance, for therewith shall you conquer the citadels of mens' hearts. Thus we have taken from you the command of murder.<sup>1</sup> Verily, Mercy has enveloped all creatures, if you are of those who know!"*

And elsewhere:

*"Oh peoples! Kindle not discord upon the earth; shed not the blood of any soul; consume not the substance of your neighbor, and follow not each prattler, though he has suffered stoning."*

And elsewhere:

*"Sunset does not impede the rays of divine explanation, nor annul its blessings. In this day, these sublime words were heard from the Sadratu'l Montahá<sup>2</sup>: Verily, my favor is for him who loves me and who follows my commandments, forsaking those things which are forbidden him in my Book."*

And elsewhere:

*"Today is a day of mention, of praise and of service: do not exclude yourselves therefrom. You are the letters of the words; the words of the Book. You*

<sup>1</sup> That is to say religious war.

<sup>2</sup> Word for word the tree of the limit; term used in Arabic to designate the Manifestation of God, as being the last point which man can attain in the knowledge of God.

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*are the young trees planted by the hand of favor in the soil of mercy, who have sprung up, watered by the rains of generosity. God has protected you from the violent wind of polytheism, and from the hurricane of impiety, and you have been cultivated by the hand of clemency. Now is the time for the leaves and the fruits; and the fruits of the tree of humanity have been, and are, high standards and good actions. Offer also of these fruits to the heedless; if they are accepted the end is obtained, and the goal of life becomes visible; if not, let these by their passions be amused. Oh divine order! Make an effort so that perchance, by the pure water of your forbearance and affection, the hearts of the various creeds of the world may be purified and cleansed from hatred and animosity, to the end that they may become ready and capable for the reception of the effulgences of the Sun of Reality."*

We have said in the fourth Ishrák of the Ishráqát:

*"In every cause, a valiant army and a confident leader are necessary. In this Manifestation, good actions and good habits are the armies, and the chief and commander of these is the love of God: this contains and governs all."*

In the third Tajalli from the Book of Tajalliyát we have said:

*"Science, art and industry are foundations for the growth and illumination of man. Knowledge is a wing, a ladder for ascension; its acquisition is necessary to all. Here we are referring to those sciences which are profitable to the peoples of the earth, and not to those which begin with words and end with words. The scientists and artists have true claims over the people*



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*of the earth. The Mother Book is witness to this evident fact!"*

In truth, knowledge is a veritable treasure for man. It is the cause of honor, of wealth, of joy, of triumph, of contentment, of happiness. Happy are they who acquire it, and woe unto the indolent!

You should incessantly desire for men that which will produce pure actions and spiritual attainments; so that all may learn how life can be beautified, and consequently advance with a definite purpose, toward the supreme Station and the sublime Apex. The most important quality, in the education of man, is the love of God; blessed are they who possess it!

The following has been written by the Pen of Abhá, in the first page of the Words of Paradise:

*"Verily I declare that love of God is in itself a manifest protection, and a solid fortress for all the peoples of the earth. It is their supreme safeguard. Indeed, there exists in man a certain sentiment which warns and withholds him from acting unworthily; it has been called conscience; but this precious attribute is not possessed by the majority. The rulers of the times, and the wise men among mortals should firmly hold to religion; for by it the love of God is implanted in all which is not Himself."*

Also in the second page of the Words of Paradise we have said:

*"At this moment the Pen of Explanation gives counsel to the manifestations of power, and to the centers of authority; namely to the kings and rulers (may God help them!) and enjoins them to uphold religion, for it will organize the world, and diffuse harmony among*

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*the creatures. While religion is weakly supported, ignorance, presumption and temerity thrive; verily, I assert that whatsoever is withheld from it, becomes profit to the irresponsible, and the final result is anarchy. Listen and take example, oh possessors of intelligence and insight!"*

I hope that by sustained attention, you will retain that which has been pronounced, and perhaps make accepted of men that which comes from God, instead of that which comes from themselves! I pray that He may release the light of equity, and the sun of justice, from the obscure cloud of negligence, so that it may shine forth. No radiance can compare to that of justice; the organization of the world, and the tranquillity of mankind depends upon it.

These sublime words have been written:

*"Oh friends! Make every effort so that the calamities which you and I have endured in the path of God be not without profit to man. Attach yourselves to the garment of virtue, as well as to the rope of faith and of religion; value that which benefits mankind, and consider not human desire. Oh followers of the Oppressed One, you are the shepherds of the world. Set free your flocks from the wolves of luxurious passions, and adorn them with the vesture of the love of God. Such is the definite order which at this moment has been issued by the Eternal Pen. I declare by God that the sword of virtue and of civility, is keener than blades of steel! In truth Nature at this moment cries out and says: 'Oh peoples! Verily the day has come, and my Lord has made me apparent by a light which*



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*eclipses the suns of explanation! Fear God and be not of the negligent!"'*

Thus have we written in the third page of the Words of Paradise:

*"Oh son of man! If you have virtue in sight, renounce that which benefits you, and choose that which is of profit to others. If you have justice in sight, choose for others that which you desire for yourself. For sometimes man, because of his humility, is exalted to the heaven of honor and of power, and sometimes because of his pride, he is abased to the condition of shame and of humiliation."*

The Day is glorious, and the Announcement is great. In one of the Tablets we have written these sublime words:

*"If the spiritual world became completely receptive, it would be fitted to grasp this proclamation which rises from the Supreme Horizon; but the understanding which has been contaminated by mis-statements is at a disadvantage. Happy are they who listen, woe unto the heedless!"'*

We beg and supplicate the True One, the most glorious, that the dawning places of affluence and power, and the horizons of might and authority, namely the sovereigns of the world (may the Lord assist them with His grace!) will with one accord, hold fast unto the Most Great Peace, which is the primal means for the protection of mankind. Our hope is that they may arise to promote that which is conducive to the tranquillity of all peoples. It is incumbent upon them to convene a universal assembly in the presence of the rulers and ministers; to enforce such measures

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as will secure the establishment of unity and concord, and to turn from destructive armaments toward that which will benefit man. And if a ruler should rise against a ruler, the others must interpose between them: then armies, and instruments of war, beyond those necessary for the maintenance of order in each country, will become useless. If this supreme blessing should be achieved all the nations would turn to their affairs, with tranquillity and joy, and the sorrowing and lamentation of the greater part of mankind would cease. We beseech God to give assistance to this cause which is dear to Him. Indeed He is the Lord of the throne above, and of the dust beneath, the King of the beginning and of the end! It is most desirable and important that the great rulers themselves be present and debate in this parliament; and each one acting in the enforcement of this command, shall be the prince of sovereigns in the sight of God. Happy and blessed is he!

Whenever a troop of soldiers arrives in these parts <sup>1</sup>, wild terror is shown upon all sides; yet every state augments its armies yearly, for the ministers of war are insatiable in this respect. It appears that Persia also plans an increase. In my opinion one hundred thousand soldiers, well disciplined and equipped, are sufficient; for there exists a new system, by which the same result may be obtained with a certain number of men, as with twice that number.

Also, there is today a science which can eradicate fear. It must be taught from the earliest period of childhood, and if it becomes popular, the very nature

<sup>1</sup> Turkey.



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of man will be changed; for that which decreases fear increases courage. If the Divine Will assists me, a lengthy commentary on this point will flow from the Pen of Explanation, and developments may take place in the field of art and science, which will renew the world and its nations.

Likewise a saying has been written and inserted in the Red Book by the Supreme Pen, which makes apparent a hidden faculty in man; indeed this faculty seems to be developing. We ask God (may He be blessed and exalted!) to assist His servants toward that which He loves and which gives Him pleasure!

In this day enemies appear on all sides, and the fire of hate is kindled. Oh people of the earth! Verily I declare that I have not sought leadership, nor do I seek it. My only aim has been, to suppress disputes among the religions of the world, and enmity among the nations, so that all, happy and free, may occupy themselves with their own interests. I sincerely hope that my friends will not be contaminated by the dust of lies, and that the exaggerated things which they hear, will not affect their state, their condition, their saintliness, nor their purity.

Praise be to God! This Day is one, when enlightened people should take counsel from the Oppressed One, and pray for that which will bring about peace and harmony: nevertheless, many apply themselves to extinguish this clear and brilliant light, and strive but to find error and to raise objections. This servant has in many ways, suffered treatment which does not bear repetition. One of the friends has reported,

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that in an assembly in the great city <sup>1</sup>, someone stated with the utmost regret, that 50,000 toumans were taken from Persia into 'Akká every year; but no mention was made of where this account had been found, nor of who was the treasurer!

Briefly, concerning all which has been said and done, I have ever been silent and patient; for aided by the favor of God, and by the mercy which precedes Him, my only desire has been to suppress disputes, quarrels, and bloodshed, with the force of my explanations. In all circumstances, I have tried to wear a superb patience, and have trusted in God. However, in answer to the foregoing allegation, I have declared, that if there is foundation to this which they affirm, the King of existence and the Sultan of the visible and the invisible must be thanked for having produced in Persia a being who, from prison, without help or succor, has been able to transform the country to the point of drawing from it a yearly revenue. This wronged one must be praised and not blamed, if you are among the equitable; and if anyone should wish to inquire into my affairs, I would answer, that these captives of the world, and oppressed ones of nations, have suffered in misery and starvation during numberless nights and numberless days, from the night to the day, and from the day to the night. I love not to mention such things, and besides I have not complained, nor do I now, of the author of these calumnies. In this prison, a prominent man broke stones in order to earn something to eat, and often many of us received but divine nourishment; that is to say hunger!

<sup>1</sup> Tíhrán.



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We beseech God (may He be blessed and glorified!) to help all men to acquire justice and equity, and to render them capable of invoking Him, and of turning to Him. He it is who hears, and who responds! "Oh my God! Thou seest that which has been wrought by those estranged ones who have arisen to destroy and to humiliate me, in a manner whereof pens are impotent to write, tongues to explain, or tablets to report. Thou hearest the cry from my heart, and beholdest my solitary tears, and art acquainted with that which has been done to my faithful ones in Thy regions, and to Thy saints in Thy countries, by those who have broken Thy covenant and testament. Oh Lord! I ask Thee, by the tears of the lovers of the universe, by their sighs, caused by their separation from the court of Thine approach, by the blood spilled for love of Thee, and by the vitals rent in Thy path, to protect Thy saints from those who have neglected the secrets of Thy Name, the independent. Oh Lord! Help them by Thy might, which has dominated all things, and endow them with patience and fortitude. Verily, Thou art the strong, the glorious, the giver! There is no God but Thee, the generous, the abundant!"

In these days, there are some who have transgressed against justice, and with the sword of antagonism and the dart of hate, have hurled themselves to the assault; forgetting that equity consists in helping the exiles of the world and the proscribed of nations through the love of God. Hitherto these people have not discerned my goal nor known why I have supported trials without number. Meanwhile the voice of the heart says: "If but my people knew!" and the Oppressed One,

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detached from all things, proffers these supreme words: "Thy waves have surrounded the Bark of God, the protector; He who subsists by Himself. In truth, oh sailor, concern not thyself with the winds, for the Cleaver of Dawns is with thee, in this obscurity, which strikes terror to the hearts of slaves, but not to those chosen by God, the mighty, the unconstrained." Oh Sheikh! I declare by the Sun of Truth, which rises and shines from the horizon of the sky of this prison, that I have no goal but progress! All those who reflect, and discern, are witness unto this; all those who feel, have received the tidings. In the midst of trials I have attached myself to the cord of patience and of fortitude, and have not regretted that which I have endured from my enemies; I cried out: "Oh my God, I have renounced my desire for Thy desire, and my will for the manifestation of Thine. By Thy glory, I wish to live and to endure, only to serve in Thy Cause, and I love my existence only that I may sacrifice it in Thy Path. Thou knowest, oh Lord, that I have looked for justice and equity, and have been met by prejudice and tyranny. In appearance many were with me, while secretly they assisted my enemies, and those who wished to destroy my honor. Oh my God, my God! I attest that Thou hast created Thy servants to further Thy Cause, and to proclaim Thy Word; and yet they have joined with Thine enemies.

"Oh Lord; I, Thy servant, and the son of Thy servant, affirm Thy unity, Thy precedence, the sanctity of Thine essence, the purity of Thy being. Oh Lord! Thou findest Thy faithful ones in the hands of traitors and slanderers, and seest the veil of those who



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are close to Thee torn away, and knowest that which has been done to us, by those whom Thou understandest better than we do.

“I ask Thee, by Thy commandment, which has enveloped existence, and by Thy Name, which has dominated the visible and the invisible, to touch the people of the earth with the light of Thy justice, and to illumine their hearts by the splendor of Thine acquaintance, in the remaining days of the Dawning of Thine Inspiration.

“In truth, Thou art the Fortress for whatsoever Thou wishest, and holdest in Thy hands the reins of heaven and earth. Verily, the tears and lamentations of the worlds of conscience have arisen, crying with a supreme cry, and saying: ‘Oh people, verily I have beheld Him who has made me. Today is a day in which Sinai has smiled to its Interlocutor, Carmel to its Revealer, and the Sadrat to its Instructor. Fear God, and be not among the opposers. Deprive not yourselves of that which favor has made apparent, receive the eternal Kawther in the name of your Lord, the King of Names, and drink it in His praise, the mighty, the marvelous!’ ”

We have in all circumstances required of man that which is becoming. The Lord of existence is witness that I have begged for His creatures that which leads to affection, to union, to association, and to accord.

I declare by God, that this servant is not capable of dissimulation. Truly he has made apparent that which God the Powerful, the Independent has desired! We repeat some of the sublime words which were revealed in the Tablet to H. M. the Shah, that

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you may indubitably know, that all which has been mentioned came from God.

*“Oh Shah, in truth I was an ordinary man asleep upon my couch, when the breezes of the Most Glorious passed over me, giving understanding of that which has been. This thing is not from me, but from One mighty and all-knowing. He it was who ordered me to sound the proclamation between earth and heaven, and for this has there befallen that whereat the eyes of those who know, overflow with tears. I have not studied science, nor have I entered college. Inquire of the city wherein I lived, that you may be assured that I am not of those who speak falsely. This is a leaf which the breezes of the will of your God, the mighty, the extolled, have stirred. Can it be still when the rushing winds blow? No, by my Lord of Names and Attributes; for it is moved according to His will. In the presence of the Eternal, nonentity has no existence. His imperial command it was, which obliged me to speak for His celebration among the nations. In truth, I was as dead, when I became reanimated by the hand of your Lord, the merciful, the clement. Can one who stands alone, provoke so much hostility from men small and great? No, by Him who has taught the Pen eternal mysteries; He must be strengthened by the mighty, the all-powerful.*

*“Oh Shah! Consider this Oppressed One with equity, and judge fairly concerning that which has befallen him. Verily, God has appointed you His shadow among His servants, and the symbol of His power before the dwellers in the land. Judge between ourselves, and those who have persecuted us without*



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*proof, and without the support of the Luminous Book. Truly, they who surround you, love you for themselves, whereas I love you for yourself, and desire but that which will assist you unto the station of grace, and turn you toward the right hand of justice. Your Lord is witness unto this. Oh Shah! If you could hear the movement of the Supreme Pen, and the cooing of the Dove of Eternity, upon the branches of the Sad-ratu'l Montahá, in the praise of God, the Maker of Names, and the Creator of earth and heaven, verily it would cause you to attain unto a station from which you would behold upon the earth, naught but the splendor of the Adored One. Then you would regard dominion as a thing of small account, and designing it to the first comer, turn toward the Horizon aglow with the lights of His Countenance; enduring no more the burden of Empire except as a means to assist in the Cause of your Lord, the sublime, the omnipotent. Then would the Supreme Assembly bless you, and how superb might be this glorious condition, if you could attain it by an authority conferred by the name of God."*

Someone has said: "May they translate the Sura of the Tawhid, so that all may indubitably know, that God never begat, nor was begotten; and the Bábis believe in the deity and in divinity." <sup>1</sup>

O Sheikh! Mine is a station where one dies in self, and enters life in God; and I testify to my absolute non-existence, which means that I possess neither advantage, nor disadvantage, life, nor resurrection.

O Sheikh! Did the Ulema of the past acknowledge the transfiguration of the Tree of Explanation upon

<sup>1</sup> That is to say the divinity of Bahá'u'lláh.

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Sinai for the benefit of the Son of Imran? They admitted only that Moses listened to the word of the Bush, and obeyed. Most men cannot understand the Manifestation, for they are occupied with that which comes from themselves, and neglect that which comes from God. Referring to this, the Seyyed of Fenderesk has justly said: "Mortal intelligence will not comprehend this discourse, even that of Abou Nasr or Abou Ali Sina."

And referring to the words of the Seal of the Prophets what do they answer? He says: "Soon you will see your Lord, as you see the full moon on the night of the 14th."

And the Commander <sup>1</sup> says in the Khotbe Totonjiye: "Pray to the Manifestation of Moses, the Interlocutor of the Bush of Sinai."

Also Houssain, son of Ali, says: "Is there, for that which is not Thee, nor belongs to Thee, an appearance which might be Thy manifestation? Blind is the eye which sees Thee not."

Similar words have often been cited, and drawn from the explanations of the saints (may the benediction of God be upon them!) and they are to be found in books worthy of trust. Happy is he who sees, and speaks the pure truth; and may the blessings of God be upon him who, with the aid of the Kawther of explanation has purified himself from fantasies and imaginings, and having dispersed the clouds of doubt, in the name of the Independent, has renounced the world and its inhabitants, to direct himself toward the Most Great Prison.

<sup>1</sup> Ali, the Commander of the faithful.



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Oh Sheikh! The breezes of revelation are different from anything else, and the Divine Word like the sun, shines and sparkles in the Books. Happy is he who has discovered and recognized it, and said: "May homage be rendered unto Thee, oh Desire of men; and gratitude offered, oh God, beloved of the sincere ones!" Men have not understood the celebration of the deity, and the divinity: or they would have arisen and said: "We do penitence before God."

The Seal of the Prophets says: "For us, there are states in which we are God, and He is ourselves; while He is Himself, and we are ourselves." There are even superior conditions, for Muhammad has not mentioned those which were revealed by the Pen of Abhá. The tongue of this Oppressed One, almost continually, day and night, pronounces these sublime words:

"My God, my God! I testify to Thy Unity, to Thy Oneness. I testify that Thou art God, and that there is no God but Thee. At all times hast Thou been celebrated and praised by those who are not Thee; and always Thou art as Thou wast before, and shalt be after. I ask Thee, King of eternity, by the Greatest Name, by the splendor of the Orb of Thy Manifestation upon the Sinai of Explanation, and by the waves of the sea of Thy Knowledge in the world of being, to assist me in that which will draw me unto Thee, and to separate me from that which is not Thyself and Thy glory. Oh God of creatures, and desire of creation! I would lay my face upon every part of Thine earth, in the hope of touching a spot which has been honored by the feet of Thy Saints." Alas! Superstitions have deprived men of the horizon of

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certainty, and imaginations have separated them from the pure Sealed Wine!

In truth I say, and in love of God I say: that this Oppressed One hardly dares attribute unto himself existence, much less superior condition! The intelligent man has his eyes fixed always upon the ground, and considers himself with modesty, for he knows well that the source of his prosperity, of his fortune, of his honor, of his grandeur, of his glory, and of his might, is, by the law of God, a terrestrial thing, subject to all the forces of the world. He who realizes this condition is purified from pride and arrogance. What has been said comes from God. He is, and will be witness unto it. He is the wise, the informed! Ask God for attentive hearing, piercing sight, a rejoicing breast, a generous heart: perhaps men will turn toward the Friend, and find the Desired One.

Of the misfortunes which have assailed this Oppressed One, man has not seen the like; yet in no fashion have they prevented the manifestation of the Cause.

It is in this way that I have communicated to their Majesties, the kings, and rulers, (may the exalted God help them!) about the cause of well being, of union, of accord, of the progress of the world, and of the tranquillity of nations. From among them I received a word from Napoleon III, and therefore I sent him a Tablet from Adrianople. He did not answer. After our arrival at the Great Prison, two letters, one of which was autographed, arrived from his minister: the first was in Persian, the second in his own handwriting. He wrote: "Following your desire, I have



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caused your letter to be received, but so far the Emperor has not responded. However, we have advised our ambassador at Constantinople and our consuls in Turkey, to execute his decision be it what it may."

These lines from the minister prove that he knew that we had no end in view but the advancement of humanity.

In such conditions, verses were revealed in his name in the Suratu'l Haykal. Let us cite some of them, so that you may understand that the Cause of this Oppressed One, is for God, and comes from Him.

*"Oh king of Paris! Tell the priests to ring the bells no longer. By God! The most glorious Bell has appeared in the Temple of the Greatest Name, and the fingers of the will of your Lord, the Great, the Supreme, are ringing it in the kingdom of eternity, to His name El Abhá! Thus again have the verses of the Lord, the powerful, been revealed unto you, in order that you may arise and praise God, the creator of heaven and earth; in these days when the nations of the whole world weep, the columns of the countries tremble, and the dust of atheism has settled upon the servants, sparing only those chosen by your Lord, the knowing, the wise!*

*"The Unconstrained has come in the shadow of lights to reanimate the beings by the breezes of His Name, and to unify the people, so that they may assemble at this Table which has descended from heaven. Beware of denying the favor of God after its descent! His gifts are preferable to your possessions; for that which is yours will soon disappear, while that which is His shall be eternal. Verily, He is the Governor of*

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*His own desires! The breezes of mercy have blown from the region of your Lord, the Merciful. He who has felt them has become purified from all sin, all pain, all sickness. Blessed are the discerning and woe unto the heedless!*

*“If you turn toward creation with a spiritual ear, you will hear: ‘The Eternal has arrived in supreme glory!’ All things praise God in gratitude. Among the creatures there are some who know God and mention Him, and there are others who mention Him but know Him not.*

*“Thus have we established the command in a revealed Tablet.*

*“Oh king! Listen to the proclamation of the Fire, once ignited in the green bush of Sinai, and now rekindled in this white and holy dwelling behind the Eternal Sea: ‘Verily there is no God but Us, The Pardoner, the Generous! We have sent One fortified by the Holy Spirit, to show you the light which was shining from the horizon of the will of your Lord, the Supreme, the Glorious: and his signs have appeared in the West.<sup>1</sup> Turn toward them in this Day which God has honored above all days, and in which He has illumined all that is in the heavens and upon the earth.’ Arise for the service of God and for the triumph of His Cause; and verily by the armies of the visible and the invisible, He will stand by you, and your empire shall extend over all the lands lighted by the sun. Indeed your Lord is the independent, the all-powerful! Verily His breezes have been wafted over creation. Happy is he who has recognized their*

<sup>1</sup> That is to say: We have sent Jesus to announce the present Manifestation.



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*perfume, and turned toward them with a tranquil heart. Hold me in your heart, keep my words upon your lips, deck your body with the garment of my Name! We have desired for you only that which is better than anything which you possess, combined with all the treasures of the earth. Verily your Lord is the wise, the informed!*

*“Arise among the servants in my Name, and say: O people of the earth! Advance toward Him who has advanced towards you, for verily He is the face of God among you; His proof and His evidence! He has come unto you with signs which none can reproduce. In truth, the Tree of Sinai speaks from the center of the world, and the Holy Spirit proclaims among the nations: ‘Verily the Desired One has come in kingly splendor!’*

*“Oh King! The stars in the heavens of theology have fallen. These asserted my Cause with arguments arising from that which they themselves possessed, and invoked God in my name; yet when I came in my glory they turned away. Are not they indeed among the unsuccessful? This is that which was announced unto you by Christ, when he came in his truth; and then also, the Jewish Doctors resisted him to a point where the tears of the cherubims began to flow.*

*“Oh concourse of monks! Withdraw not into churches and sanctuaries. Come forth with my permission and occupy yourselves with that which will benefit you, and the souls of others likewise. Thus does the Lord of the Day of judgment command you. Confine yourselves in the fortress of my love; for this is the true retreat, if you are of those who understand.*

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*He who secludes himself in a house is as one dead. It becomes man to manifest that which will benefit others; for he who produces no fruit is fit for the fire. Thus does your Lord admonish you. Verily, He is the powerful, the generous! Marry, that after you, another may fill your place. In truth we have forbidden frivolity, but not that which proves faithfulness.<sup>1</sup> Will you follow the principles of your own desires and reject those of God? Fear God and be not of the ignorant. If it be not man, who then will praise me upon my earth, and how will my qualities and names be celebrated? Reflect, and be not among those who are veiled and asleep. Verily, he who married not,<sup>2</sup> found no place in which to abide, nor where to rest his head, on account of that which was wrought by the hands of the faithless. His holiness is not dependent upon your beliefs or prejudices; but upon that which was in him. Strive to comprehend that condition which is sanctified above the conjectures of all who are upon the surface of the earth. Happy are those who understand!*

*“In truth, oh king, we have heard your reply to the Czar of Russia, when he asked what had been decided about the war.<sup>3</sup> Verily, your Lord is the wise, the informed! You replied: “While I was sleeping upon my bed, I was awakened by the cries of those who were oppressed to the point of drowning themselves in the Black Sea.” Thus have we heard, and your Lord is witness unto this which I say. You must*

<sup>1</sup> That is to say marriage. All this passage is addressed to the priests.

<sup>2</sup> Christ.

<sup>3</sup> The Crimean War.



## Epistle to the Son of the Wolf

*admit that it was not their cries which awoke you, but rather your own passions; for we have tested and found you wanting. Grasp the hidden meaning of my words, and be among the discerning. It pleases us not to answer you harshly, lest we diminish the rank which we have given you in the life of this world. Indeed, we have chosen courtesy, and have made it the order of the elect. It is a garment which becomes all, both great and small. Happy the one who adorns his body with it, and woe unto him who deprives himself of this supreme grace! If you had spoken these words sincerely, you would not have rejected the writings of God, when they were sent to you by a potent one, a seer. Verily, we tested you in this manner, and found you other than you pretended to be. Arise and make reparation for that which you have lost. Soon the world will perish as likewise that which you possess; while the Kingdom of God, your Lord, and the Lord of your ancestors is eternal! It becomes you not to dispose of things solely for your ambition. Fear the sighs of the oppressed, and protect him from the lances of the oppressor.*

*“In punishment for that which you have done<sup>1</sup> matters shall be changed in your kingdom; the spirit of revolt will possess your people, and unless you arise to assist this Cause, following the spirit along the straight path, your power will fall from your grasp. Your glory has made you proud: by my life! it shall not endure, unless you take hold of this firm rope. We have seen humiliation hastening after you while you remained asleep! It behooves you now,*

<sup>1</sup> Refers to Napoleon's rejection of a previous Tablet.

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when you hear the proclamation issuing from the region of glory, to forsake that which you possess, and to say: 'I am ready, O Lord of that which is in heaven and upon the earth!'

"Oh king, we were in Iraq<sup>1</sup> until the moment of separation, when, by royal command, I was taken to the king of Islám. Upon arriving that event occurred, which forced tears from the inhabitants of Paradise, and from the people of the holy precincts. But the world is enveloped in a dense veil. Following this, matters waxed more grievous daily, even hourly, until this imprisonment terminated,<sup>2</sup> and we were forced with cruel injustice, to enter the Most Great Prison.<sup>3</sup> And to him who should inquire the crime for which we suffered, it shall be answered: 'Indeed these people strove to rekindle religion.' Now if antiquity be your supreme virtue, why have you abandoned that which is established in the Pentateuch and the Evangel? Defend yourselves, oh people! By my life! There is no escape for you in this Day: for if that were indeed my crime, then had I as predecessor Muhammad, the Envoy of God and before him Christ, and before him Moses: so if my sin be the proclamation of the Word of God, and the manifestation of His Cause, then am I the last of sinners, nor would I exchange such a crime for the kingdoms of the universe of heaven and earth!

"As we have said, the while calamities increased, so increased also the love of Bahá for God and for His

<sup>1</sup> Baghdád.

<sup>2</sup> Refers to the period when Bahá'u'lláh was confined in his dwelling at Adrianople.

<sup>3</sup> 'Akká.



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*Cause; so that I was not impeded by the armies of the negligent. Even were I buried beneath layers of earth, I should be found rising upon a cloud, and exhorting men toward God, the strong, the all-powerful! Verily, I have sacrificed my life in the path of God, and crave trials for His love and pleasure. I call to witness my calamities, the like of which no one in the world has borne. Every hair upon my head speaks according to that which was revealed by the Tree of Sinai; and each one of my veins worships God and says: "Oh, that I might be cut in two in Thy path, for the life of the world and for the unity of men!"*

*"Know verily that your subjects are God's trust unto you; treat them as you treat yourself. Beware of making wolves shepherds to your flocks, and of being hindered by pride and vanity from turning toward the poor and miserable. Shine in my Name from the horizon of severance, and advance toward the Kingdom, at the command of your Lord, the strong, the omnipotent. As we have said: deck the body of your kingdom with the vesture of my Name, and arise to spread my Cause. This is of more value to you than your possessions, and God shall thus exalt your name among the kings; verily He is powerful in all things! Walk among men in the name of God and by His might, so that you may manifest His signs in the world. Say: 'Oh people! Is it seemly to deny God, and to imitate the actions of Satan! No, if you are of those who understand! Purify your hearts from worldly things, your tongues from calumny, and your limbs from all which prevents you from drawing nearer to God, the potent, the exalted.' Say: 'The*

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*world is that which keeps you from the Dawn of Inspiration, leads you toward that which is useless, and deprives you today of the nearness of God.’ Truly this is the effect of the world; leave it behind, and turn to the Supreme Outlook, which is disclosing Itself in the resplendent East. Oh people! Shed no blood, and make no false judgments among yourselves. Thus you are commanded by One who knows. Indeed they who sow discord over the earth after it has been organized, have transgressed the limits designated in the Book and woe unto the transgressors!’*

And further we have said:

*“Take not the goods of others; be among the trustworthy, and share with the poor that which God in His mercy has given to you. Verily, He will double your possessions, for He is the giver, the generous! Oh people of Bahá! Take possession of the cities of hearts by the swords of wisdom and of explanation. Truly, those who dispute among themselves for their own passions are immersed in dense fog. Say: ‘The sword of wisdom is warmer than summer, and sharper than steel, if you are of those who understand! Draw it by my authority, and in my Name, and so conquer the citadels of hearts, which have remained behind the fortifications of their passions.’ Thus are you commanded by the Pen of Abhá, as he sits beneath the swords of the negligent. If you have knowledge of another’s fault, conceal it so that God may conceal yours; indeed, it is He who protects, and who possesses supreme kindness. Oh multitude of the rich! Be not arrogant toward the poor; reflect upon that*



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*from which you have come, for all creation has been drawn from worthless matter."*

And further we have said:

*"Consider the world as a sick man whose cure depends upon the co-operation of the elements of his body. Keep to the road I have designated, and enter not other paths.*

*"Observe the world, and the condition of its inhabitants. Verily, the hands of the heedless have imprisoned Him for whom the world was created, in the most ruined of countries; and from the horizon of his prison, he calls all men to the Dawn of God, the great, the supreme! Will you exult over your portion of worldly possessions, knowing that they will not endure? Will you rejoice in that you rule over a fragment of earth, when for the people of Bahá all that has no more value than the black in the eye of a dead ant? Resign these things to the worldly, and advance toward the Desire of the universe. Where are the proud and their palaces? Look into their tombs and take example, by that which we have made an example for those who look! If the breezes of divine inspiration take possession of you, you will forsake the world, guiding yourself toward the Kingdom, and distributing your possessions in order to obtain access to this most liberal Manifestation."*<sup>1</sup>

We gave orders that one of the Christians should deliver this Tablet, and he reported that he had done so, together with his translation. All knowledge rests with God, the powerful, the kind.

One of the parts of the Suratu'l Haykal contains

<sup>1</sup> The citation from the Tablet to Napoleon III ends here.

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the Tablet to H. M. the Czar of Russia (may God the blessed, the exalted, assist him!):

*“Oh, Czar of Russia! Listen to the proclamation of God, the King of holiness and approach the secure Paradise, where He resides, who is celebrated in the center of the Supreme Assembly, by the most comely titles, and in the kingdom of creation by the name of Abhá, the most glorious. Beware lest anything prevents you from turning toward your Lord, the clement, the merciful. Indeed we are aware of your secret prayer to God, and for this the sea of my indulgence is stirred, and the perfume of my Favor is unloosed, and you have been heard. Verily, your Lord is the informed, the wise! When I was in chains and fetters in the prison of Ta, one of your ambassadors befriended me. Therefore God has assigned unto you a station which none but Himself can comprehend. Take care to preserve it!”*

And further we have said:

*“Verily, the Father has come, and in the Holy Land the Son cries out: ‘I am ready, oh God, I am ready.’ And Sinai advances and encircles the Temple,<sup>1</sup> and the Bush declares with a loud voice: ‘The Lord has appeared mounted upon the clouds! Blessed are they who have drawn unto Him, and woe unto the negligent!’*

*“Arise among men for this great Cause, and summon the nations unto God the mighty, the supreme. Be not of those who invoke God by one of His names, then deny, and withdraw, and pronounce sentence, when He whom they have called appears unto them. Remember the days when Christ was condemned by*

<sup>1</sup> The Temple of Mecca.



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*Herod. God rescued him with invisible armies, and directed him to another land, according to His promise. He governs as He wills. Verily, your Lord protects whosoever He chooses, be he in the sea, between the jaws of the serpent, or under the swords of tyrants!"*

And further we have said:

*"Hearken again unto the voice speaking from this prison, and announcing that which has befallen my Beauty, from the appearances of my Glory; <sup>1</sup> then ponder on my patience, notwithstanding my power, and on my forbearance, notwithstanding my might. By my life! Were you acquainted with that which is revealed by my Pen, and did you ascertain the treasures of my Cause and the pearls of my mysteries hidden in the seas of my Names and contained in the goblets of my Words, you would sacrifice yourself in the path of God in the expectation of His imminent and glorious Kingdom! Know, that though my body is under the swords of enemies, and my being in inconceivable distress, yet my spirit rises in an exaltation which the joys of the world cannot equal."* <sup>2</sup>

Likewise let us cite some of the verses from the Tablet to H. M. the Queen <sup>3</sup> (may God the blessed, the exalted, help her!) in the hope that the breezes of inspiration may possess you, and that you may arise in the love of God for the service of the Cause, and make possible that, which the Tablets to the kings (may God assist them!) failed to bring about. This Cause is great! This service is sublime! Distinguished

<sup>1</sup> The leaders of Religion.

<sup>2</sup> The end of the citation from the Tablet to the Czar of Russia.

<sup>3</sup> Queen Victoria.

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scholars are numerous in Persia, and include all the Seyyeds renowned for their nobility and virtue. Consult with them and display that which is revealed by the Supreme Pen. Perhaps they will pacify the world, improve mankind, and with the aid of the Kawther of divine exhortation calm the hatred and envy hidden and conserved in the depths of hearts. We ask God's help in this. It is not difficult for Him.

*“Oh, queen in London, hearken unto the announcement of the King of the World, from the divine Tree: ‘Verily there is no God but Me, the mighty, and the wise!’ Abandon that which is of the earth, and adorn the head of dominion with the diadem of the celebration of your glorious Lord. Indeed, He has come upon the earth with supreme glory, and that which was mentioned in the gospel is accomplished. The land of Syria has been sanctified by the footsteps of the King of mortals, and the intoxication of the wine of recognition has possessed the regions of north and south. Happy is he who has discovered the scent of the Merciful, and approached the Orient of Beauty on this clear morning! The Mosque of Al Aqsa<sup>1</sup> quivers to the breezes of El Abhá; as also Batha<sup>2</sup> to the proclamation of God, the eminent, the supreme; and in these places the very stones praise the Lord, by His Greatest Name.”*

And further we have said:

*“Verily, we address ourselves unto you for the love of God, and in the wish that your name may be exalted by the celebration of your Lord, the creator of earth and heaven. Indeed He is witness unto this which*

<sup>1</sup> In Jerusalem.

<sup>2</sup> Mecca.



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*I say. We have learned that you have forbidden the sale of slaves, male and female: this is as God has commanded in this marvelous Manifestation, and a reward has therefore been assigned unto you. Verily your works shall be blest, if you accept the guidance of this illumined one, while the enterprise of anyone who has turned away from God after the beholding of His signs shall be destroyed; for He is the omnipotent! Verily, deeds are acceptable after the acknowledging of the Manifestation, while whosoever opposes the truth is veiled in darkness. Thus has it been decreed by the mighty, the all-powerful. We have also heard that you have entrusted the reins of government to an Assembly. You have done well; for thereby the foundation of the edifice of the Commonwealth is strengthened, and the hearts of those great and small, who live in your shadow are tranquillized. But these representatives must act as trustees among men, and consider themselves the advocates of all upon the earth. This is urged upon them in this Tablet, by One who is prudent and wise. And when a member enters the Assembly, may he turn toward the Supreme Horizon and say: 'Oh my God! I ask Thee by Thy most glorious Name to assist me in that which will prosper the affairs of Thy servants, and cause Thy countries to flourish. Verily Thou art the Omnipotent!' He who takes his place in the love of God, and judges among men with pure justice, is indeed of those who have attained the goal!*

*"Oh, members of the Assembly yonder and in other countries! If you desire advancement, reflect and deliberate upon that which will calm the world and its*

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condition. Consider it as the body of a man, once sound and whole, which has succumbed to malady in various forms. This body cannot be cured in a day, but rather the sickness will be aggravated, because it has fallen into the hands of unskillful physicians. However, if a wise doctor, a seeker after God the Lord of worlds takes charge, one of the members will become whole, and consequently the others. Thus you are notified by him who knows. Today I see this body in the hands of those whom the wine of pride has intoxicated to a point where they cannot prescribe a remedy. How then will they recognize this great and glorious Cause?"

And further we have said:

"Now the remedy, and the means for the complete restoration of this body, is a single religion, and a single law for all upon the earth. It can only be obtained through an enlightened physician, perfect, and strengthened by God. By my life! This is the truth, and all else is manifest error. Each time that this Supreme Remedy has arrived and this light dawned from the ancient horizon, pretended physicians have striven to neutralize its effect, and have thereby become the clouds forming between the light and the world. For this reason the malady has endured, and continues even until today. Indeed such doctors cannot effect a cure, and their efforts impede the Manifestation of Power upon the earth. Consider these days in which the Eternal Beauty has appeared with the Greatest Name to unify the world. They have risen against Him with sharpened swords, committing that for which the Holy Spirit laments: for they have imprisoned Him in the most desolate of countries, and have wrenched his robes



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*from the hands of the believers. If it is said: 'The Redeemer of the world has come' they will reply: 'Indeed it is proven that he is a fomenter of discord'; and this, in spite of the fact that although they have not associated with him, they had had every opportunity of observing that he has not even for one second protected himself; though at all moments in the hands of enemies, sometimes in prison, sometimes in exile, or dragged the countries over. This is what has been decreed for us; God is my witness.'*" <sup>1</sup>

This accusation of fomenting discord, is the same as that, which in other times, the Egyptians formulated against the Interlocutor of God. Read what God has revealed in the Qur'án. He says (may He be blessed and exalted!): "Indeed we sent Moses with proofs and evident power to Pharaoh, Haman <sup>2</sup> and Quaron, and when in our truth he appeared before them, they treated him as a sorcerer, and an impostor, and said: "Kill the sons of those who have believed in him, and imprison their wives." The plots of unbelievers result in error. Pharaoh said: "Let me kill Moses, so that he will be separated from his God, for I fear lest he change your religion, and create discord upon the earth." And Moses answered: "Verily I seek refuge in my Lord and in yours, from the arrogant who believe not in the Day of Judgment!"" <sup>3</sup>

The Peacemaker of the world has always been considered an agitator, and men know how he has been received. Each time that the Star of the Manifesta-

<sup>1</sup> The citation from the Tablet to Queen Victoria ends here.

<sup>2</sup> Minister of Pharaoh.

<sup>3</sup> Qur'án XL., 24 and following.

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tion has, by divine will, mounted the horizon of the heavens, the mass of the people have surrounded Him, to deny, to torment, to instigate opposition, and to spread a thousand calumnies; with the result that mankind has been deprived of the most generous law of the King of Creation. In the same way today, people who have neither seen nor known me, have said, and say, that which you have heard, and will hear again. Say: "Oh peoples, today the sun of explanation has appeared upon the horizon of the heaven of favor, and the light of the Manifestation of the Interlocutor of Sinai, the master of religions, shines and sparkles. Purify your hearing and your sight, and sanctify your hearts and souls with the Kawther of the explanation of the Merciful, then turn toward God." Verily, the voice of nature can be heard proclaiming: "Yes, the True One has come!" All happiness to the just, and joy unto those who are drawing near.

Among other things they have attributed to the Sacred Tree, that which all scholars and men of vision deny. Without doubt, you have seen and read the verses which were revealed in reference to Moses. "He says: 'Have we not brought you up from childhood, and have you not remained with us during many years? Nevertheless you have committed this deed<sup>1</sup> and you are of the unfaithful.'—He replied: 'I did this while I was straying, and I fled because I feared you. Then my Lord conferred an order upon me, and made me one of His Messengers.'"

And elsewhere, "And he entered into the city without the knowledge of the inhabitants, and there he en-

<sup>1</sup> Murder.



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countered two men who were engaged in an altercation; the one was of his friends, the other of his enemies; and he who was his friend begged for assistance; and Moses struck the other in judging against him. Then he said: 'This is the act of Satan, indeed he is a misleading foe. Lord, in truth I have sinned, forgive me.' And God forgave him. Verily He is the pardoner, the merciful! Moses said: 'Lord, because of Thy favor, I shall never be the support of criminals.' Then in the morning, he arose in the city, fearing, and hoping at the same time; and when he whom he had helped the evening before, again called him to his assistance, Moses answered: 'You are in error,' and as he tried to seize him who was their common enemy, this one said: 'On Moses, do you wish to kill me, as you killed another last night? Do you desire to be an oppressor upon the earth, instead of among the peacemakers?'" <sup>1</sup>

Now, it is needful to have intelligence, and a pure and holy vision, in order to acquire justice and equity. Moses himself recognized his crime, his estrangement, his sin, and begged pardon of God. Oh Sheikh! God has at all times made Himself apparent to His own Manifestations with the banner of "He acts according to His wishes, and commands that which pleases Him." No man has the right to inquire the why nor the wherefore, and he who does, estranges himself indeed from God, the Lord of Lords. In the days of the Manifestations these conditions exist for all. Now, calumnies have been spread, in reference to me, the falsity of which the sincere ones, and the people of nearness

<sup>1</sup> Qur'án XXVIII, 14 and following.

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have certified, and do certify. The same scorn has always risen about a sacred thing; and although at this time they have assembled in an effort to degrade me by fabrications, God knows, and they know not. He who by the ordinance of God has risen against the separate religions of the world, and called all to the same Horizon, has been denied; while they who are ever hidden behind veils and curtains, and think but of finding shelter, are endorsed. Today many men are occupied with lies and calumnies, and strive but to create distrust. If a man leaves the capital <sup>1</sup> to visit this country, at once they proclaim with great commotion that he has stolen money and fled to 'Akká. One esteemed and virtuous scholar in his declining years visited the Holy Land planning to spend the rest of his life in peace, and the things they wrote about him brought tears to the eyes of the faithful.

His Excellency, the late Mouchirou'd Daoulah, Mirza Houssain Khan <sup>2</sup> (may God pardon him!) had relations with me. He had without doubt reported to the government the details of my arrival at the Sublime Port, as well as of my actions and words. The Mahimandar of the government met me, and conducted me to the place which was designated to me. In truth the government showed the greatest kindness and sympathy toward these oppressed ones. The following day Prince Chodja'ou'd Daoulah, accompanied by Mirza Sefa who replaced the ambassador the late Mouchirou'd Daoulah, with several ministers of the

<sup>1</sup> Tihván.

<sup>2</sup> Then Ambassador at Constantinople. Later minister of war and of foreign affairs at Tihván. Founder of the Mosque Sipah Salar at Tihván.



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imperial government including Kemal Pasha and others, came to visit me. Commending myself to God, and without considering my want and destitution, I passed four months in this country, while all could distinctly see my smallest action. None will assert differently but those who hate and traduce me. He who has recognized God knows no other. I have never liked to speak of these things.

Several great personages of Persia continually came to this city. They took the greatest pains before the doors, in the search of appointments and presents; while this Oppressed One, if he has not been an object for honors, has at least not been a subject for disgrace.<sup>1</sup> As for the attitude of his late Excellence<sup>2</sup> (may God raise his condition!) it was due, less to friendliness toward me, than to a desire to serve his country wisely.<sup>3</sup> I testify that he was faithful in his duty to the government, and fraudulency had so little access in his domain, that it was on his account that these oppressed ones were sent to the Great Prison. As he was sincere in his actions, he is not to blame.

The uplifting and development of the State and of the nation, have always been my goal and desire, and never personal aggrandizement. In spite of this, many have united to defame me. For my part, I ask God to help them to repent, and to render them capable of

<sup>1</sup> The great personages of Persia were night and day at the doors of the rich, and of the Turkish officials, begging favors and dishonoring Persia by their continual solicitations. Bahá'u'lláh, on the contrary, asked for nothing.

<sup>2</sup> The late Mouchirou'd Daoulah who always displayed kindness to Bahá'u'lláh.

<sup>3</sup> In charging himself with the care of Bahá'u'lláh instead of leaving it to the Turks, he rendered service to Persia, and protected the dignity of the Shah.

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soliciting at the door of His donations, and of regaining that which they have forfeited. He is the pardoner, the clement!

Oh Sheikh! Verily my pen weeps and my tablet laments, for that which I have endured from him <sup>1</sup> whom I protected during continuous years; for he was in my presence day and night, up to the time when one of my servants named Seyyed Muhammad <sup>2</sup> led him into error. Unto this, the faithful who have followed us into exile from Zaora <sup>3</sup> to the Great Prison, are witness; and the scholars bewail, and the tears of the equitable flow, for that which these two men have wrought.

I beseech God to help the heedless to become fair, and equitable, and to make them understand that which they have neglected. Indeed He is the gracious, the generous! "Oh Lord! Deprive not Thy servants of the door of Thy clemency, and drive them not from the carpet of Thine approach. Assist them to dispel the clouds of glory <sup>4</sup> and to rend the veils of superstition and imagination. Verily, Thou art the independent, the exalted, there is no God but Thee, the powerful, the excellent!"

I declare by the sun of proof, which has mounted to the horizon of the heaven of certainty, that day and night I have striven to improve men, so that the light of knowledge might pierce the obscurity of ignorance. Oh Sheikh! It has been repeated countless times, how for forty years, by grace of divine favor, and by the powerful and compelling celestial will, we have ren-

<sup>1</sup> Sub-i-Ezel, his half brother.

<sup>3</sup> Baghdad.

<sup>2</sup> Hadji Seyyed Muhammad Isfahani.

<sup>4</sup> Leaders of Religion.



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dered H. M. the Shah an assistance which the manifestations of justice and equity consider firm and absolute. Only liars and traducers can deny this. The astonishing thing is, that the ministers of the government and the officials of the nation, have not yet grasped the value of this definite and evident service; or else, that having done so, they consider it best for reasons of state to ignore it. Forty years ago, there was incessant strife and battle,<sup>1</sup> now owing to the forces of sagacity, of explanation, of recommendation, of wisdom and of acquaintance, each one has caught and clung to the solid cord of patience, and to the luminous train of serenity.

In this way the believers have endured all things, and committed themselves to God. Many have suffered cruel torments in Mazanderan, and at Racht. Among others was Hazrate Hadji Nacir<sup>2</sup> who veritably was a light shining from the horizon of resignation. After he had confessed his faith, they tore out his eyes, cut off his nose, and tortured him so terrifically, that strangers wept and collected funds for his wife and little ones.

O Sheikh! My pen falters in the narration of these things. In the land of Sad<sup>3</sup> the fires of tyranny burned to a deplorable point. By your life! The sounds of lamentation which filled the cities of knowledge and of acquaintance, scorched the hearts of the

<sup>1</sup> Allusion to the insurrections which marked the commencement of the Bábi movement in Persia.

<sup>2</sup> Who was martyred, after having surrendered with the survivors of the siege of Cheykh Tabarsi. See E. B. Browne 'Traveller's Narrative,' p. 129. (University Press, Cambridge, 1891.)

<sup>3</sup> Isfahan.

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pious and God-fearing. Two stars<sup>1</sup> of luminous beauty voluntarily sacrificed their lives in this country. Power, fortune, glory, nothing impeded them! God knows what was done to them, but most people know it not.

Before them were Djenabe Kazim<sup>2</sup> and his family, and after them Hazrate Achraf<sup>3</sup>; all drank the cup of martyrdom with the greatest joy and ardor, and hurled themselves toward God. In like fashion, at the time of Sardar Aziz Khan,<sup>4</sup> the holy Mirza Moustafa, and his family, were arrested, and dispatched to the Supreme Friend at the horizon of Abhá. Briefly, in every province, marks of tyranny, tyranny beyond like or equal, were visible and manifest; yet no one made the slightest opposition.

Remember Hazrate Badi,<sup>5</sup> the bearer of the Tablet to H. M. the Shah, and the fashion in which he renounced life. This lion of the plains of detachment, scattered the precious jewels of his existence for the Beloved. Oh Sheikh! What actions should be appreciated if not these! Speak clearly for the love of God, and be not of those who hold their peace. They arrested Hazrate Nadjar Ali,<sup>6</sup> and he displaying the

<sup>1</sup> The two martyrs of Isfahan.

<sup>2</sup> Martyred at the time of the two martyrs of Isfahan. See 'A Traveller's Narrative.'

<sup>3</sup> Martyred in October, 1888, at Isfahan.

<sup>4</sup> Sardar Aziz Khan, Adjoudan Bachi, who distinguished himself by his cruelty during the troubles of Zendjan.

<sup>5</sup> The young Badi who offered his services to Bahá'u'lláh to deliver the letter to the Shah. He travelled on foot from 'Akká to Tihrán where he suffered atrocious martyrdom with the greatest fortitude.

<sup>6</sup> Nadjar of Khamsa who was killed during the massacres of Tihrán in 1852.



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greatest ecstasy and joy, advanced toward the goal of martyrdom, crying: "We have found Bahá and we are his ransom!" So he said, and rendered up his soul.

Consider the brilliancy and splendor of the light of detachment which radiated from the heart of Molla Alidjah.<sup>1</sup> The breezes of the Sublime Words, and the commandments of the Supreme Pen had so possessed him, that the field of martyrdom and the palace of pleasure were to him the same. Nay, rather he preferred the former. Think also of Djenabe Aba Bacir and of Seyyed Achraf of Zendjan. They had brought the mother of Achraf, so that he might hear the counsel of prudence, but she encouraged him to the point where he obtained supreme martyrdom!

Oh Sheikh! This cause has crossed the gulf of words, and pitched its tent upon the shores of the sea of detachment. Its adepts do not value the approval of their enemies, and would willingly sacrifice their lives a hundred thousand times. They have clung to that which pleases God, and rest free and liberated from all worldly things. They will speak no word which is unworthy of them, and have yielded the uttermost. Think, have they drunk of the sea of detachment, these whom the ways of the world have not deprived of martyrdom in the path of God!

In Mazanderan, the governor has under false pretexts, robbed a great number of the servants of God, and exterminated a multitude. It was pretended that the believers had collected arms, but a search proved that they possessed only one rifle, and no ammunition. Great God! This order needs no arms, for all

<sup>1</sup> Mazanderani.

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its efforts incline toward peace. Its armies are noble actions, its weapons good habits, its generals the love of God! Blessed are the just! These men have, by their patience, their tranquillity, their resignation, and their contentment, become the manifestations of justice. Their submission has reached the point where they are killed without killing, and this in spite of the fact that these oppressed ones have borne, what the eyes of nations have not witnessed, nor the histories of the world duplicated. How have they endured such terrible misfortune without extending a hand in self-defense? What was the cause of their calm and resignation? Simply the reiterated command<sup>1</sup> of the Supreme Pen; for the reins of government have been seized by the Master of the world!

Remember the father of Badi!<sup>2</sup> They arrested this unfortunate one and ordered him to deny and to curse his faith; but by the divine favor, and mercy of the Lord, he preferred martyrdom, and obtained it. If you should count these martyrs in the path of God, you would find them innumerable. Remember Hazrate Seyyed Ismail (may the favor and salvation of God be his!) He was accustomed before the rising of the sun to dust the doorstep with his turban.<sup>3</sup> One day, he sacrificed his life,<sup>4</sup> on the banks of the river flowing before his house.

<sup>1</sup> The command to show violence under no pretext whatsoever.

<sup>2</sup> The messenger to the Shah, already referred to. His father, later martyred in the Khorassan, was called Hadji Abdou'l Madjid.

<sup>3</sup> Symbol of humility and devotion.

<sup>4</sup> Seyyed Ismail Zabih who acted as servant to Bahá'u'lláh in the first days at Baghdad. He allowed himself to be thrown into the river, rather than deny his faith.



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Observe the influence of the word of God: all these individuals from the beginning received the order to deny and curse the Báb, but none of them preferred his own well being above the love of God! Oh Sheikh! In other times His Grace the Sacrificed<sup>1</sup> was but one being, and now this Oppressed One shows you the reason for the amazement of equitable people.<sup>2</sup> Be fair with God, and arise to serve your Lord, for verily He can give you a reward which the treasures of the earth, and the riches of kings cannot equal. Confide in God in all things, and have recourse unto Him, and indeed He will give you a recompense which is great in the Book. Occupy yourself during these few days of life with works which are decorated with the order of acceptability, and which will diffuse the perfume of contentment; even as were the acts of Hazrate Balal of Abyssinia,<sup>3</sup> whose 'sine' became preferable to the 'chine' of others.

Today, it is urgent for all people to shine by the light of union, and of concord; for the ravages of arrogance and vanity have been far-reaching among the scholars, and consequently the home of justice and equity has been laid waste.

Oh Sheikh! Things beyond like, or equal, have overtaken this Oppressed One, and have been endured with the greatest resignation and satisfaction, for the purpose of spiritualizing souls, and of spreading the word of God. When we were imprisoned in the Land

<sup>1</sup> Hazrate Zabih, one of the names of Ismael who for the Mussulmans takes the role of Isaac.

<sup>2</sup> There are now thousands of Zabihs.

<sup>3</sup> The famous Mouazzin of Muhammad, who had an impediment of speech which forced him to pronounce 'chine' like 'sine'.

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of Mim,<sup>1</sup> they one day delivered me into the hands of the Ulema. That which ensued is well known, and if sometime you should happen to visit the prison of His Majesty, ask the director and chief of this place to show you two chains, one of which is known as Quarakakar<sup>2</sup> and the other as Salasal.<sup>3</sup> I swear by the stars of justice, that during four months, I was weighted and tormented by one or the other of these chains. *“Jacob could not have been acquainted with even a portion of my misfortunes, and all the afflictions of Job were but a part of my calamities.”*<sup>4</sup>

Remember also the martyrdom of Hadji Muhammad Riza in the city of Ishqabád. That which the criminals of the earth inflicted upon this unfortunate, evoked tears and lamentations from many foreigners. Following authentic reports, his sacred body received thirty-two wounds, yet none of the believers forgot the command, or stretched out even a hand; each and everyone without weakening, held the order of the Book above his own inclination, although in this city their numbers were, and still are considerable.

I entreat H. M. the Shah (may God the blessed, the exalted, help him!) to turn these things over in his mind, and to act according to justice and equity. During these last years, in most of the districts of Persia, although the members of this order allowed themselves to be killed without killing, one could compute that the hatred in the hearts of certain people, seemed greater than before; and this, while the victims

<sup>1</sup> Mazanderan. Natal Province of Bahá'u'lláh.

<sup>2</sup> A Turkish word signifying black horses.

<sup>3</sup> An Arabic word signifying chains.

<sup>4</sup> These verses make part of the Qaside Ezzi Warqaiye of Bahá'u'lláh.



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showed limitless kindness, and always interceded with the chiefs in favor of their enemies. Many have certainly heard that at Ishqabád, the followers of the Oppressed One pleaded with the government for the amelioration of the condition of their murderers. Take example, oh possessors of sight!

Oh Sheikh! These powerful verses were revealed in one of the Tablets, by the Supreme Pen:

*“Oh Servant! Hearken unto the proclamation of the Oppressed One, who has suffered in the path of God, the King of Heaven. Until my imprisonment in the land of Ta,<sup>1</sup> the while they took possession of me, and paraded me through cities and countries, I continued to call men unto the Sublime Paradise. During how many nights, were my friends deprived of sleep, because of their love for me! During how many days did the different sects arise against me! In all circumstances, whether up on the summit of high mountains, or under chains and fetters in the prison of Ta, I was grateful, speaking of God, praising Him, advancing toward Him, satisfied, humble, submissive. So passed my days, until they culminated in this prison,<sup>2</sup> which causes the earth to tremble and the skies to weep. Happy the one who is freed from superstitions, when he who has been concealed, appears with the banner of Symbols!”*

Thus have we announced this Supreme Manifestation unto mankind, but the people have remained in a state of strange torpor.

Then the Proclamation was raised from the regions of Hidjez, announcing and saying: “Be happy oh

<sup>1</sup> Tíhrán.

<sup>2</sup> ‘Akká.

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'Akká, for God has made thee the dawning-place of His most refreshing proclamation, and the Orient of His supreme signs! Be happy, for the throne of justice has been erected in thy domain, and the planet of favor and of kindness has risen upon thy horizon! Most fortunate is the just man, at this time of glorious celebration, and woe unto the sceptic!'

Following these martyrdoms the "Tablet of Proof" was revealed by the King of religions:

*"He is the Mighty, the Knowing, the Wise!*

*"The winds of hatred rising from the deeds of tyrants, have enveloped the ship of Batha.<sup>1</sup> Oh mistaken one, you have condemned those for whom the books of the world weep, and for whom all the volumes of religion testify! Oh lost one, you have sentenced those who illumine the horizon of faith, and the dawning-places of inspiration; and the manifestations of the Lord, who have sacrificed their lives and possessions in the straight path of God testify thereunto. Everywhere the Religion of God suffers from your cruelty, while you distract yourself among the frivolous. There is no hatred in my heart for you, nor for anyone, but as an intelligent being, I make note of you and of others like you in your dense ignorance. Verily, if you realized what you have done, you would hurl yourself into the fire, or fly from your house, advancing toward the mountains and lamenting, until you had reached the station destined to you by God, the powerful, the mighty. Oh superstitious one, tear aside the curtains of prejudice, and of imagination, and behold the Sun of Knowledge arising from this radiant*

<sup>1</sup> The ship of Mecca, that is to say, Islám.



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horizon. You have rent the vitals of the Prophet, believing that you were safeguarding the faith of God, and so have betrayed yourself, for you remain among the negligent for these actions, which have burned the hearts of the members of the Supreme Concourse and those of the holy ones who make the circuit of the Cause of God, Lord of worlds. Verily, the vitals of Fatmah<sup>1</sup> are quivering because of your cruelty, and the inhabitants of Paradise are weeping in that sublime station!

“Render justice to God! By what proofs did the doctors of the Jews oppose and condemn Christ when he came in the name of the True One; and for what reasons did the Pharisees and idolatrous scholars refuse to believe in Muhammad, when as the Envoy of God, he appeared with a Book which judged between truth and error; the light of which truth illumined the whole world after its darkness, and drew the hearts of those who knew? Indeed you produce today the same arguments, which the Ulema of ignorance presented then, and the King of the land of favor, in this Sublime Prison testifies thereunto. Truly you have followed them, one can say even that you have surpassed them in iniquity, and do you imagine that you have assisted the faith, and defended the law of God, the knowing, the wise? I declare by the self of the True One that the most great law laments because of your tyranny, and the religion of God, by which the breezes of justice are wafted through heaven and earth, cries out in anguish! Do you imagine that your deeds will profit you? No, by the King of Names! He who has the

<sup>1</sup> Daughter of Muhammad.

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comprehension of everything in this enduring Tablet, is witness to your loss.

“Oh, negligent one, you have neither seen, nor known, much less for one instant been on intimate terms with me. How then could you command the people to curse me? Have you in this followed your passion, or your Lord? Show your reasons if you are sincere! We are witness that you have cast aside the religion of God, and followed the religion of your passion. Indeed, nothing escapes His knowledge, for He is the single, the informed. Oh heedless one, hearken unto this which God has revealed in the Qur’án: ‘Say not unto him who salutes thee: “Thou art not faithful.”’ So has decreed the One in whose hands rest the kingdom of command and creation, if you are of those who hear. Indeed you have rejected the law of God, and followed that of your own inclination. Woe unto you, oh negligent sceptic! In truth, if you deny me, by which proof will you make affirmation of your possessions? Show it, oh man who gives unto God an associate, and who turns from the King who has encircled the worlds.

“Know that a wise man is he who has acknowledged my Manifestation, who has drunk from the sea of my knowledge, flown in the ether of my love, and rejected that which is not me, to take possession of that which has descended from the Kingdom of my marvelous explanation. Indeed, this man is as an eye for humanity, and as the spirit of life for the body of the world. Praise unto the Lord who has made him conscious, and uplifted him for the service of His mighty and sublime Cause! The members of the Su-



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*preme Assembly and of the Glorious Tents, who have drunk of the Sealed Wine, in my name, salute him! Verily if you are among those who inhabit that sublime region, reveal a sign from God, the cleaver of the sky; but if you recognize your impotence, master your passions and turn toward your Lord. Perhaps He will pardon your crimes, which have burned the leaves of the Tree, drawn lamentations from the stones, and tears from the eyes of those who know. Verily, the veil of divinity is torn, the bark has foundered, the tendons of the she-camel are severed <sup>1</sup> and Jesus grieves in his lofty station. Will you argue against him who has come toward you with your own arguments and those of the entire world, together with the proofs and signs of God? Open your eyes, and behold the Oppressed One arising from the horizon of the will of God, King of the evident truth. Open the ear of your heart, and hear the words of the Tree which has sprung in truth from God, the mighty, the beautiful. Indeed the Tree, enduring the injustice of yourself and of others like you, cries out with a loud voice, and summons each one unto the Sadratu'l Muntahá, and unto the Supreme Horizon. Happy is he who perceives the supreme sign, and joy unto the ears which catch the sweet melody.*

*“Oh man who avoids God! If you observe the Tree with the eye of equity, you will behold the traces of your sword in its boughs, in its branches, and among its leaves; and this although God has created you to know and to serve Him. Reflect, so that you may realize your violence and repent. Think you that we*

<sup>1</sup> The camel of the Salih whose tendons were cut by the infidels.

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*fear your cruelty? Know, then rest assured that from the day in which the Supreme Pen first vibrated between earth and heaven, we have offered our soul, our body, our sons, and our possessions in the path of God, the great, the supreme, and that we have been glorified thereby among the creatures, and in the Supreme Assembly. That which has befallen us in this straight path testifies thereunto. By God! Our vitals were rent, our bodies crucified, and our blood spilt, while our eyes contemplated the horizon of the favor of their Lord, who saw and who bore witness. The greater the calamity, the greater became the love of the people of Bahá, and that which God has revealed in the Qur'án testifies to their sincerity. He says: 'Seek death, if ye are of the sincere.' Is he who has sought shelter behind curtains, preferable to him who has sacrificed his life in the path of God? Be just, and remain no longer in the desert of the transgressions which were committed by those who have gone to sleep. The Kawther of the love of God had possessed these people to a point where the arms of the world, and the swords of nations, failed to distract them from the sea of the donations of their Lord, the giver, the generous!*

*"Great God! Misfortune has not made us impotent, nor has the opposition of the Ulema enfeebled us. I have spoken, and speak before all the world: 'The door of mercy is open, and the dawn of justice has appeared with evident signs and lucid proofs, by the will of God, the strong, the all-powerful!' Present yourself before me, so that you may hear the mysteries which the son of Imran<sup>1</sup> heard upon the Sinai of*

<sup>1</sup> Moses.



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*wisdom. Thus are you commanded by the Orient of the Manifestation of your Lord, the Merciful, from the Supreme Prison!"*

Once more the voice and cry of conscience has been raised, saying:

*"Verily, Sinai proclaims and says: 'Oh Assembly of the Bayán, fear God! Indeed I have approached the Lord, and the attraction of my joy has possessed the stones of the earth, and its dust.' And the Bush exclaims, 'Oh Assembly of the Bayán!' The fire which God revealed unto the Interlocutor is again apparent.' Unto this all possessors of sight and knowledge bear witness."*<sup>1</sup>

Oh Sheikh! Several of the martyrs of this Manifestation have been alluded to, and verses concerning them quoted. Try to forget worldly matters, and consider them.

Now is it timely to meditate upon the case of Mirza Hadi Daoulatabadi<sup>2</sup> and of Sad Isfahani<sup>3</sup> who resides in the land of Ta.<sup>4</sup> The former, upon hearing that he had been termed a Bábi, was seized with such panic, that he mounted the pulpits, and stopped at no humiliation in his effort to defend himself. From time immemorial, the vain ones of the earth have perpetrated deeds for their own aggrandizement, which have resulted in the ruin of others. You know that

<sup>1</sup> End of the citation of the Tablets of Proof.

<sup>2</sup> Chief of the Azalis at Teheran. From this point on the book appears to be addressed to Mirza Hadi Daoulatabadi and to other notorious adversaries.

<sup>3</sup> That is to say, the Sadrou'l Oulema, one of the great Moujtahids of Tihrán.

<sup>4</sup> Tihrán.

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all the believers are not as these two! <sup>1</sup> The firmness, the constancy, the solidity, the confidence, the dignity, and the serenity, of the martyrs of this Manifestation, have been mentioned for your information; and the explanations concerning the Tablets to the sovereigns, and to others, were given in the hope of making you understand that this Oppressed One has not made a mystery of the cause of God, and that all which has been entrusted to him, has been revealed before the face of the world in lucid explanation. Meantime some cowardly beings such as Hadi and his associates have tampered with the cause of God, acting in consideration only of this short span of life. They have caused the eye of justice to weep, and the Supreme Pen to lament, for they understood nothing of the essentials of the Cause. I, for love of God, insisted: "Oh Hadi! You have gone to the side of my brother and you have seen. Now turn toward me. Perhaps the breezes of inspiration, and the fragrance of revelation will reach you, and help you toward the goal!" Today, each one may contemplate the signs, distinguish the true from the false, as the light from the shadow, and attain unto the end. God is witness and affirms that at all times I have spoken for love of Him; in the hope that you may become a guide to men, and free them from superstitions. The doubters and dissenters are still unaware of the end destined to the career of the Forerunner. Knowledge rests with God, Lord of the worlds! Oh Sheikh! Make an effort and arise in service of the Cause! In this Day the Sealed

<sup>1</sup> Who, in spite of originally being Bábis, became the worst enemies of the Bahá'is.



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Wine has been bestowed upon the world; take it in the name of your Lord, and drink of it praising the strong, the wonderful.

Night and day this Oppressed One has labored for the fellowship of hearts and for the illumination of souls. What happened in Persia during the early years, was heartrending to the believers. Scenes of raid and murder were constantly being enacted. At one time the greatest horror was at Zendjan, later at Neiriz, again at Tabarsi, and finally occurred the events in the land of Ta. Through it all, I have exacted a modest demeanor from this order. All have become purified from that which came from themselves or from others, and attentive and devoted to that which came from God. Now H. M. the Shah must act with favor and kindness toward them, and this Oppressed One swears before the divine Ka'aba, that, with the exception of their sincerity and faithfulness to the Cause, they will manifest nothing contrary to the expressed desire of the word of His Majesty. Each nation must respect the position of its ruler, be humble toward him, obey him, and hold to his command. The sovereigns have been, and are the manifestations of divine might, nobility and grandeur. I have never been a sycophant, everyone can assert this, but respect for the rank of sovereigns comes from God, as is clearly shown in the words of the Prophets and Chosen. Someone asked Jesus: "Oh, Spirit of God, is it lawful to give tribute unto Caesar or not?"—He replied: "Yes, render unto Caesar the things which are Caesar's, and unto God the things which are God's." He did not forbid it. And these two sayings, for those

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who know how to see, amount to the same thing, for if that which belonged to Caesar was not accorded by God, he would have forbidden it. And likewise in the sacred verse: "Obey God, and the Prophets, and the possessors of command among you." The possessors of command are primarily the Imams (may God bless them). These are the manifestations of power, the sources of order, the depositaries of knowledge, and the dawning places of the divine Cause. They are secondarily, the kings and rulers, or at least those who illumine the horizons of the world with the light of justice. I hope that H. M. the Shah will disclose this light which will envelop all the sects of the nations. Everyone should pray for his guidance in this Day.

My God, my God! My Lord, my support, my desire, my well-beloved! I ask Thee, by the mysteries which are hidden in Thy knowledge, by the verses which release the perfume of Thy favor, by the waves of the sea of Thy gifts, by the heaven of Thy grace and of Thy kindness, by the blood spilt in Thy path, by the vitals rent in Thy love, to assist H. M. the Shah by Thy power and sovereignty, so that he may bring forth that which will remain eternally inscribed in Thy Books, Thy Tablets and Thy Pages. Oh Lord! Grasp his hand in that of Thine omnipotence, enlighten him with the light of Thy knowledge, and deck him with the vesture of Thy virtues. Verily, Thou art He who accomplishes that which He wills, and in Thy hand are the reins of all things. There is no God but Thee, the forgiver, the generous!



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In the Epistle to the Romans, Saint Paul has written <sup>1</sup>: "Let every soul be subject unto the higher powers, for there is no power, but of God. The powers that be, are ordained of God." And further: "For he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus he says that the manifestations of sovereigns with their majesty, and power, come from God.

Likewise the Hadiths of old refer to that which the wise have seen and heard. I beseech God, the blessed, the exalted, to assist you, oh Sheikh, in attaching yourself unto that which has descended from the heaven of His gifts. It is necessary that the Ulema unite with that which is the foundation for the protection and fortune of men. A just sovereign is closer to God than any other, and that which He has pronounced in the Supreme Prison is witness thereunto. There is no God but Him, the single, the one, the strong, the knowing, the wise!

If you should reflect during one hour upon that which has occurred before and after, you would abandon all which springs from yourself, to follow that which springs from God, and so become a means for the raising aloft of the Divine Word. From the beginning of the world until now, has there been one Light or Manifestation appearing from the Orient of the Divine Will, which the nations of the world have accepted, and of whose command they have approved? If so, how do you name it? Since the Seal of the Prophets (may the spirit of all which is not himself be his sacrifice!), and before him, from Jesus back to

<sup>1</sup> Romans XIII, 1 and following.

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the first Manifestation, all have been in dire straits in the days of their appearance. Some were treated as madmen, others as impostors; verily the trials which they endured drew tears from all things, and cause my pen to cry out in anguish. Yet most men remained untouched. I beseech God to assist them to turn toward Him, and to advance to the door of His clemency. Verily He is the mighty over all that is!

Now the vibration of the Supreme Pen arises. It says to me: "Tell the Sheikh of the counsels which you have given to one of your Aghsans.<sup>1</sup> Perhaps the breezes of explanation will draw and attract him unto God the Lord of worlds.<sup>2</sup>

*"Be generous in prosperity, grateful in poverty, considerate of the rights of others. Wear a smiling face. Be a treasure to the poor, a councilor to the rich. Give that which is asked of you. Be faithful in your promise, equitable in your affairs, quiet in reunions, just in your judgments, humble toward men. Be a torch in the darkness, a joy for grief, a sea for the thirsty, a refuge for the unfortunate, an assistance, an arm, a support for the oppressed. Be honest in your actions. Be a home for the stranger, a remedy for the sick, a fortress for him who seeks protection. Be sight for the blind, a path for the strayed, a beauty for the face of truth, an ornament for the body of fidelity, a throne for the residence of good habits, a soul for the temple of the world, a banner for the army of justice, a light for the horizon of virtue, a dew for*

<sup>1</sup> One of your sons: word for word, one of your branches.

<sup>2</sup> This is an extract from a Tablet addressed to Mirza Badi'u'lláh, the youngest son of Bahá'u'lláh.



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*the earth of kindness, a bark for the sea of knowledge, a sun for the heaven of generosity, a diadem for the head of wisdom, a white point upon the brow of the world, a fruit upon the tree of humility. I beseech God to preserve you from the heat of jealousy, and from the cold of hatred; verily, He is near to us and listens."*

I gave this counsel to my son, and have since repeated it for a few who have rejected superstition, and hold to that which is commanded in this Day. In this Day when the Sun of Assurance has arisen upon the horizon of the will of God; when the bird of explanation is singing upon the branches<sup>1</sup> in the name of its Lord. Happy is he who has flown upon the wings of ecstasy toward God, King of the Day of Judgment!

God knows, and the company of the faithful can assert, that I have always lived among the greatest dangers. If it had not been for the trials in the path of God, my existence would have had no charm, and my life, no interest. For those endowed with sight, who turn toward this supreme Outlook, it is no secret, that I have been nearly all my life, as a slave seated beneath a sword which is suspended by a single thread, and knowing not the moment of its falling. Nevertheless, I give thanks unto God the Lord of worlds, and night and day the Tongue of Mystery pronounces this prayer: "Be glorified, Oh my God! Were it not for the trials in Thy path, how could the state of those who love Thee be revealed unto Thee? Were it not for the calamities in Thy love, how could the station

<sup>1</sup> Aghsans.

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of those who desire Thee be confirmed? By Thy Glory! The pleasures of those who love Thee are the tears from their eyes; the companions of Thy disciples are the sighs from their hearts; the feasts of those who approach Thee are the fragments of their vitals! How sweet is bitter poison in Thy path, how precious the dart of the enemy in the spreading of Thy Word! Oh, my God and my Lord! Make me drink in Thy Cause whatever cup Thou choolest, and release unto me in Thy love whatever Thou hast ordained. By Thy glory! I desire only that which Thou desirest, love only that which Thou lovest, and confide myself unto Thee in all circumstances. Verily, Thou art the independent, the supreme! I beg Thee, oh my God, for the assistance of this Manifestation, to reveal one worthy of Thy name and of Thy power, that he may speak of Thee before Thy creatures, unfurl the banner of Thy victory in Thy Kingdom, and adorn himself with Thy good habits and commandments. There is no God but Thee, the protector, the self-subsistent!”

In this Day the proclamation of conscience arises hourly, announcing and saying: “Oh, Assemblies of the earth! I am God’s conscience among you: beware of denying Me! God has revealed Me by a light which envelops all which is in heaven and upon the earth. Be just, oh people, regarding my Manifestation, my revelation, my illumination; and be not among the oppressors!”

O Sheikh! The Oppressed One implores God (may He be blessed and exalted!) to make you the one who will open the door of justice, and to reveal through you the Cause unto mankind. Verily, He is the strong,

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the mighty, the liberal! Oh Sheikh, pray God to sanctify the hearing, the sight and the heart of the world, and to protect it from selfish passions; for egotism is a terrible malady; it deprives man of the acquaintance of God and bereaves him of the Sun of Assurance! I hope, and pray that by the kindness of divine mercy, this stumbling block will be removed. Verily, He is the capable, the victorious, the all-powerful!

Now the proclamation arises from the right of the luminous Palace: "There is no God but God, the commander, the wise! Tell the Sheikh the rest of the Tablet of Proof, that it may attract him unto the Manifestation of the Lord; perhaps he will arise with action and argument, to assist the Cause, pronouncing among men even as the Tongue of Proof pronounces: 'The Kingdom is God's, the Lord of the worlds!'" "

Read the Book of Iqán and that which the Merciful has revealed to the Emperor of France and to others, so that you may be informed concerning that which has been decreed, and become convinced that we have not desired disorder upon the earth after it has been organized. Verily we exhort all men for the love of God. They may listen or turn away. Let them make their choice. Oh assemblies of religion! No name shall sustain you in this Day, save that which God has revealed unto you, and adorned with the most fair titles. Blessed is he who has recognized the perfume of the Lord, and stands firm. In this Day, neither knowledge, nor art, neither wealth, nor honor, will enrich you; cast them aside, and turn toward the Greatest Name, by which the psalms, the holy pages and



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this Book are sponsored. Oh people, abandon that which you have compiled with the pen of imagination and of superstition, for God has made the sun of knowledge apparent upon the horizon of certainty.

Oh heedless one, do you doubt our authority? Verily we testify as God has testified, even before the creation of heaven and earth, that He is one in His essence and in His attributes, that He has no equal in the universe, nor associate in creation, and that He has sent His Messengers, and revealed unto them His Books, that men may be led into the straight path.

Has the Shah been informed of your actions, and being alarmed by the howlings of the wolves who follow your path without guidance or Book, closed his eyes to them? We have been told that the provinces of Persia are governed with equity; but upon examination have discovered them to be dawning places of cruelty and horizons of injustice. May God deliver them by His might and authority, for He is the protector of that which is in heaven and upon the earth. Yet let none murmur because of that which arises in His Cause; turn only toward the Supreme Horizon, cling to the cord of steadfastness, and rely upon the protector. Oh friends, drink at the source of wisdom, soar in the heaven of knowledge, and speak the language of sagacity and eloquence, even as is commanded by your Lord the all-knowing.

Oh negligent one, count not upon your glory and your might. You are as the last trace of sunlight upon the mountaintop, which by the command of God will suddenly disappear. Repeatedly will He disperse your honors, and the honors of those like unto you, for He

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is the source of the Tablets. And where are they who have opposed Him, who have denied His signs, ignored His might, massacred His faithful ones, and spilled the blood of His saints? Pause, so that you may realize what you have done, for it is because of you that Muhammad has wept, that Fatima has lamented, that the country has been devastated, and that darkness has enveloped the earth.

Oh assembly of Ulema, who have lowered the banner of Islám, how have you clamored against those who have sought to redeem it!

Here the King of heaven from His exalted station, compels my Supreme Pen to write of the Serpent, whose tyranny has caused Nature to languish, and the nerves of the saints to contract.

Oh Serpent <sup>1</sup> who, imagining yourself to be of the family of Muhammad, turns away from God, the Lord of what is, and of what will be: be reasonable. Answer, for what crime did you strike the two Seyyeds at Isfahan, and pillage their goods, the while denying Him who has created you by His command "be, and it was"? Indeed you have acted toward these sons of the Prophet, as acted neither Aad a Salih, nor Thamond a Houd, nor even the Jews toward Jesus the King of existence. And do you deny the verses of your Lord, which being revealed from the heaven of command, receive the obeisance of all the books of the world? Consider well, for soon the wind of chastisement will seize you, as it has seized others before you.

<sup>1</sup> Cor-riycha. Black and white snake. Name given to the Imam Djomerha of Isfahan guilty with Zeb (the wolf) of the blood of the two martyrs of Isfahan.

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In this way, God has despatched tidings by His Messenger. Reflect, that you may understand that which has been revealed in the Qur'án, and in this Tablet; for in this Day lucid verses have sprung from the orient of inspiration, which the scribes are unable to expound, while those endowed with perception distinguish about them the perfume of the breeze of clemency, and hasten toward the Euphrates of the mercy of the King of kings. Oh enemy, the tradition of the immolation of the victim has been revived. Look at the place of sacrifice, and at that which again has come into existence because of you. Do you imagine that the blood of the martyr weakens the Cause? No, by Him whom God has made the temple of inspiration, if you are of those who understand. Woe unto you, and unto those who without argument or evident proof, have chosen you for guide. Other tyrants before you have arisen to extinguish the light of God, and profligates have murdered and pillaged, while hearts and souls have wept; and injustice has reared upon the throne of hatred, obscuring the Sun of Justice; but men do not understand. Oh ignorant one, you have killed the sons of the Prophet, and seized their property. Now be fair, was it their property which was unfaithful to God or themselves, from your point of view? And do you plan to consume that which your injustice has accumulated? No, by myself. That which you possess through iniquity, shall not enrich you; since having arisen to extinguish the light of the Cause, you yourself shall be extinguished by a command of God. Verily He is the mighty, the all-powerful.

The condition of the world, and the power of rulers



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do not affect the Cause. God commands whatsoever He desires, and accomplishes whatsoever He wishes. Consider the she-camel.<sup>1</sup> Though but a beast she was raised to a station where the tongues of the earth mention and praise her. Verily God is the protector of that which is in heaven and upon the earth.

Now we have decked the heavens of the Tablet with the Suns of Words. Blessed are they who can distinguish them and who become enkindled by their light.

The nightingale of the gardens has sung unto you, and the signs which God has revealed in the Supreme Prison have been displayed before you, so that your eyes may be opened, and your soul acquire confidence. Now if the loss of your religion <sup>2</sup> concerns you, take this Tablet, hold it firmly in the vesture of your faith, and when you pass into the place of resurrection, and God inquires by what proof you have believed in this Manifestation, show it and say "by this Book, holy, mighty, marvelous." Then all will stretch their arms toward you, taking the Tablet, pressing it to their foreheads, and inhaling the perfume of the explanation of their Lord. And if God chastises you because you have believed in His verses in this Manifestation, He will for the same reason chastise those who have believed in Muhammad His Messenger, and before him, in Jesus the Son of Mary, and before him, in Moses, and before him in Abraham, and so back even unto the first Manifestation who was created by His will. These verses were revealed for another, but we have repeated them to you in this Day, so that you may

<sup>1</sup> The she-camel of Salih, whom God made one of His signs.

<sup>2</sup> Islám.

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acquire confidence. Oh lover of science!<sup>1</sup> Verily the Cause is as the sun at midday, too bright to be concealed.

Now it behooves us to turn toward the Desired One, attaching ourselves to these sublime words: "My God, my God, Thou hast lit the lamp of Thy Cause by the oil of Thy wisdom: preserve it from contrary winds. The lamp is Thine, as is the glass which protects it, and the instruments of heaven and earth are in Thy grasp. Imbue all rulers with justice, and all priests with wisdom, for Thou art the all-powerful, who by a movement of Thy Pen, hast given victory to Thy mighty Cause, and disclosed the path to Thy saints. Thou art the king of power, there is no God but Thee"; then say "My God, my God, I give thanks unto Thee because I have drunk of Thy Sealed Wine! I ask Thee by the generous light of Thy Manifestation, by the influence of Thy sublime Word, by the might of Thy Supreme Pen, whose movement suffices to attract the reality in all things, to direct His Majesty the Shah toward the horizon of Thy Manifestation, and toward the light of Thy Face. Let him uphold Thy Cause among Thy creatures, oh God of Names, oh Cleaver of the heavens, and assist him with Thine armies. And I ask Thee by the flame of the Fire of Thy favor, to open upon Thy Cause the doors of Thy generosity, of Thy mercy, and of Thy gifts, for verily Thou art He who accomplishes whatsoever He wishes by His word 'be, and it is.' "

Oh Sheikh, the reins of government have been seized by God. It is a mighty investiture; and men who have

<sup>1</sup> Ironical.

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not appreciated consideration and generosity, suffer the consequences of their actions. The officials, because of the secret progress of the Cause, have from all sides assembled my adversaries, and in Tihrán have excited the mob to such a point, that deeds have been committed which are the shame of the state and of the nation. One of the great Seyyeds, a merchant noble and distinguished, whose commercial standing was well established, and whose integrity was beyond question, once visited the region of Beyrouth. Now, I was informed that those friendly to you had telegraphed the dragoman of Persia at Constantinople that "the so-called Seyyed assisted by his servant, had stolen a sum of money and other things, and that together they had repaired to 'Akká.'" All this was but to dishonor me! Alas, that the people of this country have forsaken the path of simplicity and truth, and joined with my adversaries, the while I only ask of God to confer upon each one of them something worthy of this epoch; and night and day I watch and pronounce these mighty words: "My God, my God, I ask Thee by the Sun of Thy grace, by the Sea of Thy wisdom, and by the Heaven of Thy justice, to bring these slanderers and dissenters to a state of equity and of acceptance, and to draw toward Thee those who have turned away. Verily Thou art the doer of whatsoever Thou wishest, for in Thy grasp are the reins of all which is in heaven and upon the earth. Glory to God the Lord of the universe."

The time is at hand when that which is hidden in the depths of hearts must be disclosed. This is the



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Day, which Loqman <sup>1</sup> spoke of to his son, after being warned of it by God. "Oh my son, if there exists an infinitesimal part of a mustard seed under a rock, either in heaven or upon the earth, God will reveal it." In this Day the hypocrisy of the eyes, and the secrets of the hearts of everyone, will become apparent before the throne of the Manifestation. He sees and hears; nothing escapes Him. How strange it is that the faithful and the traitor must submit to the same tests.

I wish H. M. the Shah would interrogate the Persian consuls who have been in this country, and become informed concerning the actions, and comportment of this oppressed one; for countless mischief makers have been engaged in spreading calumnies concerning me. This is well known. Injustice has reached a point, where all the pens of the world become impotent in the task of recording it. Here is a being, banished by his country, and rejected by his fellowmen, standing a target for the swords of enmity, and the arrows of hate. Yet it is not the first time that such iniquity has been seen, nor the first chalice broken, nor the first curtain rent in the path of God, and this Oppressed One, silent and calm, passes the days alone in the Supreme Prison, and is detached from all but God.

Here it is appropriate to mention the following incident.

Hadji Sheikh Muhammad Ali (may the glory of the Eternal be his) was a well-known merchant. Not long ago, when the Persian embassy in Turkey was secretly opposing me, this just and hitherto happy man became melancholy to such a point, that one night he threw

<sup>1</sup> Mythical personage reputed for his wisdom among the Arabs.

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himself into the sea; from which he was rescued by some passers-by. Another time he repaired to the mosque, where, as the guardian afterwards reported to us, he spent the night in tears, reciting prayers and supplications until the morning. Upon hearing this, I hastened to him, only to find an empty bottle by his side, and I realized that his spirit had found rest. Then I broke the news to the people. He had left two testaments. In the first, he recognized and confessed the unity of God, the holiness of His Essence above all things and resemblances, the purity of His condition beyond praise or mention; then confessions, essays relative to the manifestations of the Prophets, some concerning the saints, and testimony upon the holy Books. In the second, he had written an article which ended in an astonishing way. "Upon the one hand the Supreme Pen forbids violence and disputes; likewise upon the other it has revealed these sublime words. *"If in the presence of the Manifestation, the evil in some one is apparent, you must not make opposition, only turn to God."* Now, this indisputable command has been manifestly established, while calumnies beyond human strength to endure, have been spread about the True One. Therefore, in my misfortune, I have chosen this grave sin. I turn to the Sea of divine clemency, and to the Sky of the mercy of God, and I hope that my faults will be erased by the Pen of indulgence and of generosity. Though my sins are many, and my mistakes numerous, yet have I clung always to the train of divine mercy. God knows, and those who are close to His throne are witness, that I have never been able to endure scandal, so I have acted as I have acted; and

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if I am punished, may God be praised for it, and if I am forgiven, verily His orders will be carried out."

Oh Sheikh, reflect upon the influence of the Word and perhaps you may turn from the left hand of imagination, to the right hand of certainty. I have never been hypocritical in this Cause, but have proclaimed God's own word before the face of creation, and men may come to me or turn away according to their desires. But what is worthy of the acceptation of intelligent people, if that which is so clear and manifest is misunderstood? We beg God to pardon Hadji Sheikh Muhammad Ali, and to transform his sins into virtues, for verily He is the all-mighty, the understanding.

Such extraordinary things have happened in this Cause that there is no recourse for the wise and virtuous, and for the centers of equity and of justice other than to recognize it. In this day it is obligatory to arise with divine inspiration, and to eliminate by the power of knowledge, the doubts of all the religions of the world, who, through attaching themselves to the letter, have lost God; so that these having become pure, may hasten toward the Supreme Sea, accepting the will of God.

Every antagonist chooses certain dogmas for his own, and rejects the truth. Wonder of wonders! The claim of divinity and of deity has at times been made by a number of the mystics and seers, and this claim has occasioned objection and opposition from the ignorant. The Imam Sadig said, "Servitude is an essence whose base is divinity," and the Emir of the believers answered an Arab who had questioned him upon the soul, as follows: "The soul's essence is divine



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and celestial; it is a cosmic energy whose origin is in heaven; it is a simple substance, self-subsistent." Then he said: "Therefore it is the supreme entity of God the tree of Toubá, the Sadratu'l Muntahá, the Paradise to which the faithful return."

The Imam Sadig has said: "When the Promised One appears, the earth will shine by the light of its Lord." Likewise Abu 'Abdu'lláh (may salvation be his) is the author of a long dissertation, in which these sublime words appear: "And then the All-Powerful will descend from the clouds with His angels." And in the supreme Qur' án, "Are you waiting for God to appear unto them from the shadows of the clouds?" In the Hadith of Mofazzal it is said, "The Promised One will lean His back against the Holy Spot,<sup>1</sup> and stretch out His sacred hand! Then you will see light without shadow. He will say: Here is the hand of God, the right hand of God, which comes from God, by the command of God." In whatever manner these Hadiths are explained, so likewise must the tracings of the Supreme Pen be commented upon. The Emir of the Believers has said, "I am He to whom no name or quality applies," and also he has said, "my exoteric life is visible, but my esoteric entity is invisible and incomprehensible." Abou Dja'farou't Tousi has said, "I have said to Abu 'Abdu'lláh, you are the straight path of the book of God, you are the pilgrimage, you are the goal." He answered, "We are the straight path of the Book of God, we are the goal, the fast, the pilgrimage, the holy month, the sacred country, the Kaaba of God,

<sup>1</sup> The Kaaba.

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the Gibla <sup>1</sup> of God, the face of God.” Djaber has said that Abou Dja’far spoke to him as follows: “Oh Djaber, you must study the explanation, and the significancies.” He added, “The explanation consists in recognizing God (may He be sanctified) as being without equal; in praying to Him, and in associating Him with nothing. As for the significancies, we are His significancies, we are His side, His hand, His word, His command, His tree, His knowledge, His right. If we wish for something, it is He who wishes it, and He desires that which we desire.” Likewise the Emir of the Believers has said, “How can I worship a Lord whom I have not seen.” And elsewhere, “I have seen nothing except in the degree wherein I have seen God, before, after, or at the same time.”

Oh Sheikh! Reflect upon these words which have been recalled; perhaps by the grace of Him who subsists by Himself, you will drink a little of the Sealed Wine and discover that which no one is capable of understanding. Gird firmly about you the belt of effort, and advance toward the Supreme Kingdom, in the hope of recognizing the breezes of revelation and of inspiration, and of profiting by them. In truth I say it: there has never been, nor is there, anything equal to, nor resembling the Cause of God! Rend the veil of superstition; verily God will help you, and save you by a grace of His own; for He is the capable, the conqueror, the omnipotent! While there is time, and the Sacred Tree <sup>2</sup> is yet upon the earth announcing the supreme proclamation, deprive not yourself there-

<sup>1</sup> The Gibla. The point which is turned to in prayer.

<sup>2</sup> The Manifestation of God.

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from. Put your trust in God, and your affairs into His keeping; then present yourself before the Supreme Prison, and hear that which ears have never heard, and see that which eyes have never seen.

After these explanations, is there room for doubt? No, by God who dominates the Cause! Verily, I announce: Today the Sacred Word "He <sup>1</sup> is the Messenger of God, and the Seal of the Prophets, until the Day when men will arise for the Lord of the world" is accomplished. Give thanks unto God for this supreme grace! Oh Sheikh! The breezes of inspiration will not mingle with other breezes. Now that the Sadratu'l Muntahá with its innumerable fruits stands before the Gibla, do not soil yourself with superstitions, as did the religions of the past. Through these very explanations the might of God shines clearly. He it is who testifies, and no one has been, nor is needed to affirm His manifestation. Today nearly a hundred volumes of powerful utterances have been revealed from the Heaven of the will of Him who releases the verses; and they are within the reach of all. You must set out toward that most distant goal, the supreme end, the Sublime Apex, the prison of 'Akká, so as to hear and see that which has appeared from God, the Lord of the worlds.

Reflect a little upon the verses concerning the Meeting, which have been revealed in the Qur'án, by the King of the Kingdom of Names. Perhaps you will find the straight path, and become a guide to men. People of your kind must arise in this Day to serve the Cause; for the distress of the Oppressed One and your

<sup>1</sup> Muhammad.



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glory will both come to an end. Stretch out and grasp the wisdom whose perfume will never fade from the earth. There have been revelations concerning the Meeting<sup>1</sup> which even sceptics are unable to ignore. He says (may He be blessed and exalted), "It is God who erects the heavens without columns, even as you see them; establishes Himself upon the Throne, and produces the sun and moon: and all things continue until a fixed time. He forms conditions, and then discloses signs, so that you may rest confident of the Meeting with your Lord." Then He says: "For those who yearn for the Meeting with God, verily the time is at hand. He is the attentive, the wise." And again: "Those who deny the signs of God and of His Meeting have doubted my clemency; and for them is reserved a terrible punishment." And also He says: "(the infidels) say: 'If we are lost now, will we belong to a new creation?' for they do not believe in the Meeting with their Lord." And again he says: "Even they who doubt the Meeting with their Lord, must realize that He dominates all things!" And likewise he says: "They who have not faith in our Meeting, who are contented with the life of this world, confining themselves therein, and neglecting our signs, shall have a place in the fire, for that which they have committed!" And also he said: "And when, as argument they read our verses, and those who believe not in our Meeting say: 'Bring us another Koran, rather than this one, or else change it.' Answer: 'It is not for me to change it, I but obey Him who inspires me. Verily if I sin against my Lord, I fear the chastisement

<sup>1</sup> With God.

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of the supreme Day.' ” And also He said: “Then Moses brought the entire Book from Him who had embellished it in detailing all things, as a guide and dispensation, so that they might believe in the Meeting with their Lord.” Likewise he said: “And the works of those who have rejected the verses, and the Meeting with their Lord shall be annulled, and will not weigh for them in the Day of resurrection; hell shall be their retribution, because they have denied our verses, and tried to turn our messenger into ridicule.” And also He said: “Hast thou heard the tradition concerning Moses, when he saw the fire, and said unto his family, “Stop, for indeed I see a fire; perhaps I will give you a brand thereof, or find a direction in the fire.” But when he reached it he heard, “Oh Moses I am thy Lord; remove thy shoes, for thou dost tread upon a holy ground. Now I have chosen thee; therefore hearken unto this which is revealed unto thee. Verily I am God, and there is no God but Me! Adore Me.” Likewise He said: “Have they doubted among themselves, that God has created the heavens, the earth, and all which is between them, by means other than the truth, and in a designated time? Yet many deny the Meeting with their Lord!” And also He said: “Do they not believe that they will be resurrected for the Supreme Day, the Day when all men shall stand before the Lord of the world?” And also He said: “Moses has brought us the Book. Therefore doubt not concerning his Meeting.” And He said, “To the contrary! when the earth is rent, and your Lord appears, and the angels form in ranks.” And He said, “They wish to blow out the light of God with their mouths; but God

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continues His light, yea, though the infidels hold it in contempt.” And also He said, “Then when the time <sup>1</sup> of Moses was finished, he walked forth with his wife, and saw a fire in the direction of Sinai; he said to his wife: “Remain here, until I bring back unto you some news concerning this fire, or a brand of it. Perhaps you will be warmed thereby!” But when Moses reached the fire, a cry was raised from the plane of security in the holy sanctuary coming from the Tree: “Oh Moses, verily, I am God, the Lord of the world!”

The promise of the Meeting has already been definite in all the divine Books, and the meaning of this Meeting is:—the meeting with the Orient of the verses, with the Dawning-place of the explanations, with the Manifestation of comely names, and with the Source of the supreme qualities of God. God in His essence and in His being has always been an incomprehensible mystery. Consequently, it is a question of the meeting with a Being who is His lieutenant among men, and who also has neither like nor equal; for if one could behold like or equal, then how could one affirm the holiness of one’s essence, and the purity of one’s being above like and equal?”

There has been revealed in the Book of Iqán, upon the subject of the Meeting, and of the Transfiguration, that which suffices for equitable people. I beseech God to assist each one to become perfectly pure, and to advance toward Him. Verily He is the strong, the all-powerful. There is no God but Him; who hears, who sees, the mighty, the celebrated.

You who are renowned for your knowledge should

<sup>1</sup> The time when he labored for his father-in-law.



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guide men toward that which is exacted of them and not linger behind. Look and behold with conviction for the Sun of Truth, at the command of the King of the Kingdom of explanation, and of the Sultan of the realm of wisdom is at this moment shining brightly from the horizon of the prison of 'Akká; opposition has not dimmed it, and battalions and regiments have not impeded it; no excuse remains for you; either you must recognize it, or else (I seek refuge in God) arise and deny all the Prophets.

Oh Sheikh! Consider the Shiite sect! How many edifices have been constructed by the hand of superstition and of imagination; how many cities erected; and finally this superstition was turned into lead when the Prince <sup>1</sup> of the world arrived. None of the leaders of this sect gave him allegiance in the days of his manifestation. When the sacred name <sup>2</sup> was mentioned, all pronounced these words: "Oh God, bring soon the joy which he will give unto us!" But in the day when this Sun of Truth appeared, all said and proclaimed: "Oh God, bring his punishment soon." And so the Essence of existence and the King of the visible and of the invisible was suspended by cords, and that was accomplished for which the Tablet and the Pen lament—and the cries of the devoted are raised, and the tears of the saints flow. . . !

Oh Sheikh! Consider well and speak with equity. Owing to divine favor the sect of Sheikh Ahsai had understood that which all the other sects did not grasp. In each cycle, and in each century, in the days of the manifestation of the Orient of Inspiration and the

<sup>1</sup> The Báb.

<sup>2</sup> Qa'im (The Promised One).

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Dawnings of revelation, and the regions of the descent of the knowledge of God, divisions have appeared, caused and provoked by lying and atheistical beings. It is unnecessary to develop this point; you yourself are acquainted with the superstitions of the superstitious, and with the imaginings of deceivers.

Today this Oppressed One asks you, and the other Ulema who have drunk of the cup of divine knowledge, and who are therefore illumined by the radiant words of the Star of Justice, to choose and to despatch someone to him, without notifying anyone. This person may stop for a while at the island of Cyprus, and meet Mirza Yahya <sup>1</sup>; after which he may come to recognize the Head of the Cause, and the Center of the commands, and of the divine orders, and then testify, after a little reflection, to the wisdom, the might and the power of God.

A small number of people who knew nothing of the Cause, and had never met me, have spread such calumnies, that all things, and all souls, tranquil, happy and accepted of God, must make denial. If you could rouse yourself, the truth of this Cause would be revealed unto men, and they would be saved from the dark depths of misfortune. Had it not been Bahá, who could have spoken before the face of the world? Had it not been He, who could have announced that which is commanded by God the Lord of Hosts?

In these days, an unthinking person still clinging to the orthodox creed of the Muhammadan faith, would indeed find himself far behind the active thought of the times; for this sect has believed that the Qa'im of

<sup>1</sup> Sub-i-Ezel, his half brother.

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the Imams (may the salvation of God be theirs) arose from the tomb. We beseech God to give to the superstitious a portion of the Kawther of certainty which flows in torrents from the Supreme Pen, so that each may gain something which is appropriate in these days.

Oh Sheikh! In the plain of misfortune, this Oppressed One is engaged in writing; while the fire of tyranny and of oppression rises upon all sides.

Now come the tidings that some of the believers have been arrested in the land of Ta; although the sun, the moon, the desert and the sea proclaim that this order is entirely faithful, and occupies itself only with the aggrandisement of the government, the order of the country, and the tranquillity of the people. Oh Sheikh! how often have we repeated that we are supporting H. M. the Shah? The reins of this order are in the grasp of Power, and no act of pillage has been seen in Persia for years, and no one has offended. This is not a sect of agitators; the hearts of its members are brilliant with the light of piety, and clothed with the love of God. The reformation of mankind has been their ambition, and the suppression of strife, and the extinction of hatred and uncharitableness, their desire, so that the whole world may become a single country. Still the members of the Persian embassy at Constantinople, are concentrating all their forces in an effort to exterminate these oppressed ones. "Truly they desire one thing, and God desires another!"

Finally, reflect upon that which has overtaken the faithful of God in each country; one day they have been accused of theft and larceny; another time they



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have been slandered in a fashion without parallel in the world. For what reason, answer fairly? What were the fruits and consequences of that accusation of larceny, brought in foreign parts, by the Persian embassy against one of its own subjects? If I was ashamed, it was not because it humbled me in any way whatsoever, but because it revealed to the ambassadors of other nations the degree of development and intelligence in certain officials of the Persian embassy. "Thou dost suspect Him whom God has made the depository of the treasures of the seventh heaven!" Briefly, in a station where they should seek to attain the highest level, and grasp the will of God, they but strive to extinguish His light. However, according to what has been said by His Excellency Ambassador Moayyanou'l Molk, Mirza Mohsin Khan (may God help him) was not in Turkey at the moment in question; and all this took place because it was thought that H. M. the Shah of Persia (may God come to his assistance) was angry at those who were the confidants of the Courts of Wisdom. God knows that this Oppressed One has always attached himself to everything which pertains to the glory of the government, and of the nation; and God is sufficient witness.

Among other qualifications of the people of Bahá, are these, recorded by the Supreme Pen:

*"Verily they are men who passing before cities of gold, consider them not; who passing before kingdoms of beauty, turn not aside."*

Even so did the Supreme Pen refer to the people of Bahá.

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And at the end of the Tablet to H. M. the Emperor of Paris, these supreme words were revealed:

*“Will you exult over your portion of worldly ornaments, when you know that they will not endure? Are you content because you rule over a fragment of earth, when for the people of Bahá the entire world has no more value than the black in the eye of a dead ant? Divest yourself of these things and turn toward the Desire of the world. . . .”*

God only knows what this oppressed one has been subjected to. At the Embassy in Turkey a story against me was current every day. God be praised, their machinations tended but to dishonor me, and they forgot that humiliation is true glory in the path of God. In the newspapers one could read: “The lies of some of the prisoners at ‘Akká; and the excesses which they have committed against . . . etc.” The tendency of such articles was known, and their goal evident to the fair minded, but the government continued to yield itself to every kind of cruelty, exaction and injustice.<sup>1</sup> Nevertheless I would not exchange this place of exile for the Supreme Country; and unto those who have sight, all that which has overtaken me in the path of God is an evident glory and a station of honor.

Already we have said:

*“Glory to God! Were it not for the trials in Thy path, how could the station of those who love thee be manifested? Were it not for the afflictions in Thy love, how could the condition of those who languish for Thee be fortified?”*

<sup>1</sup> It was after these events that Bahá'u'lláh was exiled to ‘Akká.

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The baseness of these people reached a point where each day they spread a new calumny; but I did not relinquish a superb patience. If only H. M. the Shah would demand a report upon that which happened at Constantinople, so as to know the truth! Oh Sultan, I adjure you by your Lord, to examine these occurrences fairly! May a just man condemn today that which God has revealed in the Book? May an equitable man make himself responsible for that which has been wrought against us without proof or argument?

Oh Sheikh! Reflect upon the actions of men! The inhabitants of the cities of knowledge and wisdom question why the Shiites, who think themselves the most instructed, the most religious, and the most pious of all the sects of the world, should in the day of the Manifestation, turn away from it, and display a cruelty beyond all parallel. Consider, from the inception of this order until now, how many Ulema have passed by, and not one of them has understood the reality of the Manifestation. What is the cause of this heedlessness? If we told it their foundations would collapse. They should reflect, nay rather they will have to reflect during thousands and thousands of years, and perhaps then, they may obtain one drop of the Sea of Knowledge, and discover that which they have neglected today!

During the period when I walked the land of Ta, dawning place of the signs of your Lord, I heard the lamentations of the mimbars, and their prayers to the holy and exalted God. They cried out and said: "Oh God of the world, Prince of nations! Thou seest our condition, and that which has befallen us through the



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injustice of Thy slaves. Thou hast made us manifest for Thy mention and praise; yet hear that which they proclaim upon us in Thy Days! By Thy glory, our vitals are torn, and our limbs are trembling; oh, oh, would that we had never been created!”

The hearts of the near ones are enflamed by these words, and the cries of the devoted rise to heaven! How many times have we exhorted the wisest Ulema in the love of God, and beckoned them unto the Supreme Ocean, so that perchance they might have, in the days of the Manifestation, a portion of the waves of the sea of explanation coming from the Desired of the Universe, and not continue entirely deprived of them!

In most of the Tablets this supreme counsel has been revealed from the heaven of eternal Mercy:

*“Oh assembly of Emirs and Ulema, hearken unto the proclamation which comes from the horizon of ‘Akká. Verily it directs, guides and conducts you toward the Station which God has made the dawning place of illumination. Oh peoples of the world! The Ancient King has sent the Greatest Name, and has given to men the glad tidings of this Manifestation, which, once hidden in the world, and conserved among protected treasures, is now revealed by the Supreme Pen upon the pages of God, Lord of Lords. Oh people of Chyraz! have you forgotten the generosity and mercy with which God has encompassed His creatures!”*

And in the Kitab-i-Aqdas there has been revealed:

*“Oh community of Ulema! Measure not the Book of God by that which you possess of rules and knowl-*

<sup>1</sup> The land of Báb.

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edge. Verily, He is the Balance of the truth in creation. That which is in the people is tested by means of this sublime Balance; and truly this Balance will be weighed only by Itself, if you are of those who know. The eye of my favor weeps over you, because you have not recognized Him for whom you called in the evening and at dawn, in the night and in the morning. Oh people, turn with shining faces and luminous hearts toward the blessed red tabernacle where the Sadratu'l Muntahá proclaims: 'There is no God but Me, the Protector who subsists by Himself!' Oh community of Ulema in Persia! Is there one among you who is able to tilt with me in the field of knowledge and of discovery, or who is able to race against me upon the course of wisdom and of interpretation? No, by my Lord the merciful! All that which you possess is mortal, while here is the face of your Lord, the mighty, the well-beloved! Oh people! Verily we have made science the means of learning that which is known, and because of it, you have deprived yourselves of its Orient where all hidden things appear. Say: 'It is a heaven which enfolds the treasures of the Mother of the Book <sup>1</sup>, if you are of those who know. It is He who causes the rock to speak, and the Bush of Sinai rising in the Holy Land, to cry out: "The Kingdom is God's the mighty, the well-beloved king!"' Indeed we have not entered schools, nor studied many subjects. Attend to that whereby this illiterate one calls you unto God the eternal! Verily it is of more worth to you, than all which they consider valuable upon the

<sup>1</sup> The original Book preserved in heaven, wherefrom are drawn all the holy Books.



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*earth; if you can understand. Whosoever interprets that which has descended from the heaven of revelation, and alters the literal sense, is verily of those who have changed the Supreme Word of God, and stands disinherited in the evident Book."*

Meanwhile we have heard the lamentations of creation, and have said: "What is the matter, oh creation? For I hear thee weeping in the night, and sighing in the day, and at the dawn lamenting." She replies: "Oh Prince of the world manifested by the Greatest Name! The heedless have cut the tendons of thy white she-camel, they have sunk thy crimson boat, and have striven to extinguish thy light and veil the face of thy Cause! For this the wails and lamentations of all things have arisen, while the majority continue oblivious." Today creation has attached itself to the train of generosity, and made the circuit of the power of God. Oh Sheikh! Draw near and see that which the eyes of invention have never seen, and hear that which the ears of discovery have never heard, so that you may free your soul from the mud of superstition, and turn toward the Supreme Station, from which this Oppressed One proclaims: "The Kingdom is God's, the mighty, the celebrated!" I hope that by your efforts the wings of the servants will be freed from the dust of passion, and become fit to fly in the ether of the love of God. Soiled wings have never been able to fly; the manifestations of justice and of equity are witness unto this; but men do not understand.

Oh Sheikh! Objections have been brought from all sides, which the pen is unwilling to report; nevertheless, following the supreme mercy, an answer accord-



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ing to the intelligence of the people, has always been given, in the hope that it might draw them from the fire of denial and of negation, and illumine them with the light of steadfastness and of acceptation. Equity is difficult to find, and justice has disappeared!

Among others, these powerful verses, answering certain individuals, have been revealed from the Kingdom of divine knowledge.

*“Oh ye who seek the lights of my Face! Superstitions have enveloped the inhabitants of the earth, and prevented them from turning toward the horizon of certainty; toward its disclosure, its manifestation, its light; so that they are deprived of Him who subsists by Himself, and understand not each other. Among men, some say: ‘Have the verses descended?’ Answer: ‘Yes, by the Lord of the Heavens!’ ‘Has the hour come?’ ‘Much more it has passed, by the manifestation of the arguments! Verily the True Thing has arrived and the True One has appeared with His proofs and His demonstrations. Yea, the plain and the desert of judgment have been revealed by broad daylight in the midst of horrors and anxiety; while earthquakes have broken loose, and the cries of nations have arisen in the fear of God, the strong, the all-powerful.’ ‘Has the trump of the judgment Day been heard?’ ‘Yes, the Day of God has come.’ ‘Is the catastrophe finished?’ Answer: ‘Yes, by the Lord of Lords!’ ‘Has the resurrection come?’ ‘Much more, He who subsists by Himself has come, with the Kingdom of signs!’ ”*

*“ ‘Seest thou men who hasten?’ ‘Yes, by my Lord the supreme, the most supreme!’ ‘Are the trees uprooted?’ ‘Yea, more, the mountains are cut in twain*

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by the King of Attributes!' They say: 'Where are paradise and hell?' Answer: 'The one is my meeting place, the other is thyself!' They say: 'We do not see the Balance!' Answer: 'Verily, by my Lord the Merciful the possessors of sight alone behold it!' 'Have the stars fallen?' Answer: 'Yes, when He who subsists by Himself was in the land of Mystery.'<sup>1</sup> Be warned, oh possessors of sight!"

"Indeed all the signs appeared when we made the hand of power emerge from the garment of grandeur and of might. Verily, the Crier has made His proclamation at the Day of Meeting, even as once He made it in the desert of hesitation, when those who had repaired to Sinai fainted before the thunder of thy Lord the King of Existence. The trumpet asks: 'Have they sounded the bugle?' Answer: 'Yes, by the Sultan of the Manifestation, when He established Himself upon the throne of His Name!' Indeed the obscurity lessens, at the dawn of the mercy of thy Lord, who makes the light appear, the breezes of the Merciful arise, and souls become agitated within the tombs of bodies. Thus has it been decreed by God, the mighty, the benevolent. The heedless ones say: 'When were the heavens rent?' Answer: 'While you were in the tombs of negligence and error!' Certain ones among them rub their eyes and look to right and left. Say: 'How blind you are, there is no longer a refuge for you today!' Some of them ask: 'Have men risen from the dead?' Answer: 'Yes, by my Lord, during the time when you were lying in the cradle of superstitions!' And others say: 'Has the Book descended

<sup>1</sup> Adrianople.



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*by the power of the creator?’ Answer: ‘Yes, and the power of the creator Himself is astonished; fear God, oh sages!’ Others ask: ‘Have the blind been given sight?’ Answer: ‘Yes, by Him who mounts the clouds!’ Say: ‘Paradise is decked with the roses of significance, and hell is scorched by the fire of infidelity.’ Say: ‘The light has risen from the dawn of the Manifestation, and all the horizons glitter at the coming of the King of the Day of judgment.’ Those who have advanced by the light of certainty, unto the Orient of Assurance, are saved!*

*“Blessed is he who appreciates that which this Tablet (at which souls take wing) has revealed. Learn it by heart, and recite it. By my life! It is the door of the clemency of your Lord. Happy is he who reads it at dawn and at twilight! Indeed we know him in this Cause which has opened up the mountain of knowledge, upon which feet have stumbled. May glory be with him and with all those who advance toward the mighty, the liberal! It is over but not finished; be patient, for your Lord is patient!”*

These verses were revealed shortly after our arrival at the prison of ‘Akká, and we are sending them so that you may realize what the lying tongues of men repeated, while the command was coming with force and power. The foundations of imagination are shaken, and the sky of superstition is rent, but people continue in doubt and uncertainty. They have denied the arguments, and the proofs of God, after His coming from the heaven of might with the kingdom of verses, and have ignored that which was commanded, and committed that which was forbidden in the Book!



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They have abandoned their God, to follow their own superstitions! What negligence, what error! They read the verses and deny them; they see the proofs, and turn away; truly it is a strange blindness!

We have exhorted our friends unto the love of God; which is the father of pure aims and deeds and the general of the armies of justice in the city of Bahá. Blessed is he who has stepped into the shadow of this shining banner, and held firm; for truly he is of the company of the red Ark <sup>1</sup>, which was mentioned in the Qayyousmou'l Asma. <sup>2</sup>

Oh followers of God! Deck your bodies with the raiment of piety and fidelity, then reinforce your Lord with the armies of good habits and good actions. In our Books, our Pages, and our Tablets, we have forbidden strife and disorder, desiring but your development and progress. Unto this, the heaven and its stars, the sun and its light, the trees and their leaves, the sea and its waves, the earth and its treasures, bear witness. We ask God to help and to support His saints in that which befits them in this station; holy, mighty, marvelous.

Then in another Tablet we have said:

*“To those who behold the Countenance! Teach men the love of God. This quality is the general of the army of your Lord, while the privates are high standards and good deeds. It has conquered the citadels of hearts and souls through centuries and cycles, and in victory and triumph has erected its banner above all*

<sup>1</sup> Those who tend toward martyrdom in the cause of God.

<sup>2</sup> One of the first books of the Báb, known likewise by the name of “Commentary upon the Surá of Joseph.”

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*other banners. Now in accordance with the will of God, we will tell you about Fidelity and her station.*

*“One day of days we turned toward our verdant island, and found its rivers flowing high to its banks, and saw its luxuriant trees among which the sun was playing. We looked to the right, and beheld that which the pen cannot describe; even that which the eye of the Lord of the universe beheld in this spot, the most exquisite, the most glorious, the most blest. Then we looked to the left, and discerned a beauty from among the beauties of supreme Paradise standing upon a column of light, and heard her exclaiming with a vibrant voice: ‘Oh people of the earth and sky! Behold my beauty, my light, my splendor, my radiance! I declare by God, that I am Fidelity, her manifestation, her grace. Those who have clung to the hem of my robe, and have understood the grandeur of my rank, are recompensed by me! I am the greatest ornament of the people of Bahá, and a vesture of glory for those in the created world! I am the greatest cause for the advancement of humanity and a horizon of assurance for the children of men!’ So have we revealed unto you, that which will assist men to approach the Master of the Universe.”*

This Oppressed One has always urged the people of the earth toward that which would develop and bring them nearer to God, and from the supreme horizon has made apparent that which leaves no excuse for hesitation, objection or opposition; yet the heedless instead of profiting thereby, have but augmented their loss.

Oh Sheikh! The Ulema should unite with H. M.

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the Shah, and night and day apply themselves unto that which will elevate the condition of the government and nation. This Cause <sup>1</sup> has concentrated every effort in the task of purifying souls, and of putting affairs in order. That which has descended from the Supreme Pen in this evident Tablet is testimony thereunto. How simple and easy these things seem, yet most men persist in throwing their time away!

One day, when Kemal Pacha <sup>2</sup> was visiting me at Constantinople, the conversation turned upon profitable subjects. He mentioned that he had learned several languages. I answered: "You have wasted your time. Your Excellency and the other officials of the government, should organize an assembly and there choose one of the several languages and also one of the existing scripts; or else invent an entirely new tongue and script to be taught in the schools to children throughout the world; who would in this way possess two tongues, one, that of their own nation, and the other, one in which all the peoples of the world could converse. If this method should be decided upon, the entire earth would become a single country, and men would be relieved and released from the study of the different languages." He seemed to approve of this idea, and even showed much pleasure and satisfaction. I then said: "Lay this matter before the officials and viziers of the government, so that they may give instructions concerning it throughout the provinces." However although he often returned to see me after this, he never referred to the subject again. Yet it would have produced sympathy and union among the peoples

<sup>1</sup> The Bahá'is.

<sup>2</sup> The Grand Vizier at that time.



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of the world. I hope that the Persian government will occupy itself with this question, and bring it to a successful issue. Already today, a new tongue and script have been invented. Those who desire to learn them, can do so easily. I wish that everyone would apply himself to the elimination of difficulties and annoyances, so that time may be devoted to that which is worth while. Verily God is the helper, the wise, the governor, the informed!

If it be God's will Persia will perfect herself, and obtain that of which she has until now been deprived. Say: "Oh Shah, arise and illumine all the peoples of the world with the splendor of the star of your justice!" I have considered but fidelity, sincerity, purity and other profitable subjects, therefore look not upon me as a rebel. "Glory to Thee, oh my God, my Lord, my support! Permit H. M. the Shah vigorously to install Thy commandments and Thine orders, and to manifest Thy justice among Thy servants! Verily Thou are the kind, the generous, the strong, the all-powerful!" The Cause of God has appeared in beauty; happy are those who act, those who understand and who cling to truth, in detaching themselves from all that which is in the heavens and upon the earth.

Oh Sheikh! Turn toward the banks of the Supreme Ocean, and take passage in the Red Ark which God has reserved for the people of Bahá who are celebrating the Origin of Names. This Ark passes over the land and over the sea, and he who enters it has succeeded, and he who misses it has failed. If you take advantage of this privilege and embark, turn toward the Ka'aba

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of God, the protector, He who subsists by Himself, and say: "Oh my God! I implore Thee by Thy brightest Light,<sup>1</sup> and all Thy light is bright." Then the gates of the Kingdom shall open before you, and you will see that which eyes have never seen and hear that which ears have never heard. Verily I exhort you as always, only desiring your entrance into the sea of the Unity of God, the Lord of the world. Today all things proclaim the glad tidings of this Manifestation, through which has appeared that which was hidden and preserved in the knowledge of God, the mighty, the celebrated.

Oh Sheikh! You have heard the cooings of the doves of explanation upon the branches of the tree of consciousness; listen again to the songs of the birds of wisdom which are sounding in the supreme paradise, for they will explain many things which you have hitherto neglected. Observe also the words of the tongue of power and might in the Books of God, the desired of those who know. At this moment the proclamation is rising from the Sadratu'l Muntahá, at the very center of the supreme paradise, commanding me to mention for you those things which were revealed in the Leaves, and in the Tablets, and also to quote the words of my Forerunner who sacrificed himself for these glad tidings and this straight path.

He has said, and his saying is true: "I have celebrated him <sup>2</sup> in verses, but verily he is One who cannot be described by words, nor by the lines of the Bayán." And later, in reference to this great Manifestation and to this supreme Announcement, he says: "Indeed he

<sup>1</sup> Bahá'u'lláh.

<sup>2</sup> Bahá'u'lláh.

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is so high and glorious that he cannot be known by that which is not himself, nor described by the signs of his creation. In truth I am his first servant; I believe in him and in his signs, and I have discovered his true words among the virgins of the heavenly gardens of consciousness. Yes, by his glory! He is the True One. There is no other God. We all exist by his command."

The dove of truth has cooed these words upon the branches of the divine tree; happy is he who has been able to hear them, and who has drunk of the seas of divine explanation which every word contains!

Again has the proclamation of explanation arisen from the highest branch. He says <sup>1</sup> (may he be blessed and exalted): "In the year 9 <sup>2</sup> you will know all good!" and elsewhere: "In the year 9 you will meet God."

These songs which soar from the birds of the citadels of consciousness conform with that which God has revealed in the Qur'án. Blessed are they who discern and draw near.

Oh Sheikh! The sea of explanation is agitated, and the Euphrates of mercy is flowing, for the Sun of the Manifestation sparkles in the east. Read these supreme words of the Forerunner with a joyous heart, a thrilling breast and with accents lucid and sincere.

In addressing Hazrate Azim <sup>3</sup> he says: "This is

<sup>1</sup> The Báb.

<sup>2</sup> In the ninth year of the Bayán, that is to say in the year 1296 of the hegira, Bahá'u'lláh upon arriving at Baghdad, declared himself before some intimate friends, as "He whom God shall make manifest."

<sup>3</sup> Molla Sheikh Ali, surnamed Djanabe Azim, one of the first and most ardent disciples of the Báb, who was executed by the Ulema in 1852 at Tíhrán.



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that which we promised, once upon a time when we answered you: be patient until nine years of the Bayán have passed, then say: Blessed is God the best of creators." Say: "This is a proclamation which none but God can measure. Today you cannot understand."

And in the ninth year this supreme Manifestation appeared glittering upon the orient of Divine Will. Only the heedless can deny it. We beg God to help His servants to turn toward Him, and to regret the vanities of their shallow lives. Indeed He wishes you to ask for pardon, for He is the pardoner, the merciful.

And elsewhere he says: "Verily I am the first believer in him and in his signs." And also in the Persian Bayán he says: "In truth he is the same who declares in each manifestation: Verily I am God!" The significance of deity and of divinity has been given earlier. We have rent the veils and revealed that which God has bestowed upon mankind. Happy is he who has acquired justice and equity, through this gift which envelops the heavens and the earth, by the command of God the Lord of worlds.

Oh Sheikh! Listen to the words of the Evangel, and mark them: "Later you will have news of me.<sup>1</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Joel says: "For the Day of the Lord is great and very terrible; and who can abide it?"<sup>2</sup> Also in the Evangel, it is said, that no one will know the moment of the Manifestation, and none will understand it, save God. Then the glory of the Day is described. And in the Qur'án it is said: "All questionings about

<sup>1</sup> Matthew XXIV, 36.

<sup>2</sup> Joel II, 11.

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the supreme tidings are answered in these tidings, whose grandeur has been announced unto you, in the Books before and after; and at which the inhabitants of the world tremble, save only those chosen by God the protector, the savior, the defender." Hence it is plain that all men, and all things, become agitated and confounded, save only those chosen by God.

Oh Sheikh! The Cause is great and the tidings are glorious. Consider with patience and balance the lucid verses, the sublime words, and all that which has been manifested in these days, and you may fathom the mysteries hidden in the Books, and become a guide to men.

If you observe with discrimination, you will understand the glory of this Day. Listen to the proclamation of Jeremiah: "Oh how glorious is the Day and without equal!" Pause, and take advantage of the mercy which preceded the existence of the visible and the invisible.

Hear the chant of David: "Who will bring me into the strong City?"<sup>1</sup> The strong city is 'Akkâ, the Supreme Prison, the fortress of mighty ramparts.

Oh Sheikh! Read the words of Isaiah.<sup>2</sup> He says: "Oh Zion, that bringest good tidings, get thee up into the high mountain; oh Jerusalem that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him."

Today all the signs which were to characterize the Holy City have descended from heaven, and Zion has

<sup>1</sup> Psalms LX, 9.

<sup>2</sup> Isaiah XL, 9-10.

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heard the divine proclamation and is delirious with joy because of the manifestation of God. Now Jerusalem has received the new Evangel which stands like a towering cypress—Jerusalem, the place of pilgrimage which all the sects of the world call holy. Therefore, is it said: "Blessed is he who has journeyed to 'Akká.'" <sup>1</sup>

Amos said: "The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." <sup>2</sup>

In the divine Books Carmel has been called the Kaum (the sojourn) of God, and the Karm (the meadow) of God, and it is here in this Day, thanks to the favor of the Lord of the Manifestation, that the tent of glory has been erected. Happy are they who have drawn near; happy are they who have arrived. And also it is said: "Our God will come, and He will not be silent."

Oh Sheikh! Consider the words of the Desired of the universe to Amos. He said: "Prepare to meet thy God, oh Israel. For lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is His name." <sup>3</sup> That he has darkened the morning signifies that if, at the moment of the Manifestation of the Interlocutor of Sinai, <sup>4</sup> another considers himself the true Dawn, he will, by the might and power of God, become of the darkness. He shall be the false dawn, although he believes him-

<sup>1</sup> Hadith.

<sup>2</sup> Amos, I-II.

<sup>3</sup> Amos, IV, 12-13.

<sup>4</sup> At the moment of all the Manifestations.



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self to be the true one. Woe unto him, and woe unto those who obey him without proof from God the Lord of the universe.

Isaiah said: "Alone, arises the Lord in this Day," and referring to the grandeur of the Manifestation: "Seek the Holy Rock and hide in the dust before the majesty of the Lord, and for the glory of His grandeur."

And elsewhere he said: <sup>1</sup> "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

It is unnecessary to dwell upon these questions; like the sun they appear and are evident; like the light they shine and sparkle. An equitable being, having once grasped their import, will find the path to the Gardens of Consciousness, and obtain that of which most men are deprived. Say: "Fear God, oh peoples, and take not example from the unfaithful who have broken His pact and testament, and denied His mercy which has preceded all things." And also: "Say to those whose hearts are troubled, be strong, and fear not: He is your God." <sup>2</sup> This sacred verse is relative to the grandeur of the Manifestation and of the Cause, for the sound of the Trumpet must spread confusion throughout the world, and fear and trembling among men. Happy is he who is illumined by the light of detachment, and of confidence in God. The tribulations of this Day

<sup>1</sup> Isaiah XXXV, 1, 2.

<sup>2</sup> Qur'án.

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will not hinder him, nor make him afraid. So spoke the tongue of explanation, repeating the Word of God. Verily He is the mighty, the capable, the independent, the all powerful!

Those who can see and hear should reflect upon these sublime words, each one of which contains seas of meaning and of significance. Perhaps the explanation of the Possessor of Religions will succeed in bringing His servants, with grace and great joy, unto the Supreme Goal, whose sublime Summit is the dawning place of this Proclamation.

Oh Sheikh! could you feel the breezes of these explanations, if but through the eye of a needle, you would renounce the world and its inhabitants, and turn toward the light of the Beloved. Meanings beyond number were hidden in the words of Jesus Christ. Sometimes He spoke clearly; but seeing that He was neither observed nor obeyed, He concealed many things. For this He said: "Ye cannot bear them now."<sup>1</sup>

The dawning place of inspiration announced: "In that Day, The Promised One will disclose the future." Consequently most of the things which have come to pass upon the earth were revealed by the Supreme Pen in the Kitab-i-Aqdas, in the Tablets to the Kings, in the Tablet of Ra'is, and in that of Fou'ad Pacha. In the Kitab-i-Aqdas it is said: "Oh land of Ta, sorrow not, for God has made thee the Orient of joy in the universe. Perhaps He will bless thy throne with

<sup>1</sup> I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. John XVI, 12-13-14.

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one who will govern wisely; one who will call in the flocks of God, dispersed by ravening wolves. He may welcome the people of Bahá with joy and gladness. Verily, in the sight of God, he is the quintessence of merit among the creatures. ("May the splendor of God and of all in the Kingdom of Command be his eternally.") These verses were disclosed long ago, but now others have been revealed: "My God, my God! Bahá supplicates and implores Thee, by the lights of Thy face, by the waves of the sea of Thy Cause, by the splendors of the sun of Thine explanation, to help the Shah to become just and equitable; and if Thou dost so desire, to bless through him the throne of Thy Cause and of Thy Command. Verily thou art He who doeth His own will; there is no God but Thee, who hears and who responds." Rejoice oh land of Ta in that God has made thee the horizon of light; for the dawning of the Manifestation was born in thee, and thou hast been named by this name which illumines the star of grace, and by which the heavens and the earth are themselves illumined. Soon thy condition shall be changed, for thou wilt be governed by an assembly. Truly thy Lord is the Wise, the Omnipotent. Confide in the mercy of thy Master, for verily the blessings of favor shall encompass thee, and thou wilt rejoice in peace after the storm. Even so has the order been decreed in the new Book.

Again there has been revealed in the Tablets of Fou'ad Pacha and of Paris,<sup>1</sup> as well as in others, that which obliges each equitable being to testify unto the power of the grandeur and knowledge of God. He

<sup>1</sup> Letter to Napoleon III.



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who reflects with candor, will grasp the mystery of this sacred verse: "All that which is wet or dry is contained in the evident Book." Yet today men are prevented by their own antagonism, from understanding that which has been disclosed in truth by the eternal Revealer. Great God, distinct signs have appeared upon all sides, yet most men cannot see them. We entreat God to lend His aid so that all the world may discover the pearls hidden in the shells of the Supreme Sea, and learn to pronounce these words: "Glory to Thee, oh God of the universe!"

Oh assembly of just men! Behold the waves of the Sea of Explanation and of divine knowledge, then reflect until you testify both silently and aloud, that "Verily, in him is the knowledge of all which is contained in the Book. Nothing escapes him. Indeed he has manifested that which was hidden, when at his return <sup>1</sup> he mounted the throne of the Bayán."

All that which has been revealed, has been, or will be accomplished upon the earth, word for word. There are no possible grounds upon which to refute, or to object; although, when justice is veiled or abandoned, most men speak according to their own superstitions. "My God, my God! Hinder not Thine own servants from turning toward the light of certainty which has appeared from the horizon of the heaven of Thy will, and make not of them beings deprived of the seas of Thy signs. Lord, they are Thy slaves in Thy countries and Thy servants in Thy regions. Who will be merciful unto them if not Thyself. Take, oh God, the hands of those who have been drowned in the seas

<sup>1</sup> Allusion to the awaited return of the Qa'im.

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of superstitions, reanimate them by Thy might and power, and save them by the arm of Thy force. Verily thou art He who accomplishes whatsoever He willeth, and in Thine hand are the reins of all which is in heaven, and upon the earth."

Now the Primal Point said: "Behold him with his own eyes, for if you look upon him with other eyes, you will neither know nor understand him." This refers especially to this supreme Manifestation. Happy are the just! And also he says: "The Manifestation in his first year is more powerful than all of the Bayán." The Bayán, and previous writings, through many books, and under different names, have given these glad tidings. Perhaps men will make fair measurement of that which has appeared resplendent from the horizon of the will of God, Lord of the sublime throne!

Oh Sheikh, say to the people of the Bayán: "Reflect upon these sacred words, where he says that all of the Bayán is but one leaf, among the leaves of his Paradise. Be just, oh peoples, and not of those who are lost in the Book of God! Today the sacred Tree, bearing the fruits of Paradise, new and marvelous, is standing before all; turn toward Him, in detachment from that which is not Himself." So speaks the tongue of power and might, in this station which God has decked with the coming of the Most Great Name, and with His supreme announcement.

And also he said: "Not until nine years have passed, after the inception of this Cause, will the reality of things appear. All which I have until now seen, is but the fluid of life, before the investure of flesh. Be

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patient therefore, until you behold another creation, and say: 'Blessed be the best of creators!' " Also he referred to the power of the Manifestation and said: "It is permissible for *Him whom God shall make manifest* to assert that he has no superior upon the earth, for creation is in his hand, and all beings adore him. Verily there is reserved for you that which you will understand later."

And he said: "Know with definite certainty, and by the firm command of the most evident, that he (may his sanctity be sanctified, may his grandeur be exalted, and his might magnified) will make himself known unto all things, through himself. Therefore who can recognize him by something other than himself? Then he said: "Beware, beware, in the days of his Manifestation, of being blinded by the Unity of the Bayán,<sup>1</sup> for the Unity of the Bayán is a creation of his own; and beware, beware of being blinded by the words of the Bayán! . . ." Until he say: "Look upon him with his eye, for verily he who looks upon him with his own eye, shall behold him, and he who uses other eyes will never see him. If you desire God and His meeting, desire him,<sup>2</sup> and behold him.

And also he says: "If you read but a single verse of *Him whom God shall make manifest*, it will be worth more than if you read the Bayán from cover to cover; because in those days, this single Verse can save you, when the entire Bayán cannot." Oh people

<sup>1</sup> The eighteen Letters of the Living, in the Bayán, composing the Unity, or council of eighteen members presiding over the destiny of Bábism, until the coming of Him whom God shall make manifest.

<sup>2</sup> All these passages refute those who, leaning upon the Bayán, or upon the attitude of Sub-i-Ezel, deny Bahá'u'lláh.



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of the Bayán! Be just, be sure, and again, be just, be just; and number not yourselves among those, who day and night have anticipated the appearance of the Cause of God, yet when he came in grace, and appeared upon the Horizon of the Manifestation, treated him with such contumely, that the inhabitants of the Kingdom of Heaven shed tears.

Consider these sublime words where he says: “Verily I believe in him, in his religion, in his Book, in his proofs, in his prayers, and in all that which these manifest from him. I am honored because of my connection with him. I am glorified because of my faith in him.” And also he said: “Oh things of the Bayán, know your limits, for even the Point of the Bayán is faithful unto *Him whom God shall make manifest*, and verily this is more honor to me, than anything in the kingdom of heaven and earth.” Great God! the cruelty of the enemies of the Bayán causes all the atoms of existence to wail and to lament. What has become of those who can see and hear? We beg God to call them, and to give them such guidance, that they may be drawn away from that which is destroying them. Verily He is the capable, the conquering, the almighty.

And also he said: “Be not deprived of God after His Manifestation, for all that which the Bayán has exalted is as a ring upon my hand; and I am as a ring upon the hand of *Him whom God shall make manifest* (exalted be his name!). He modifies whatsoever He wills, by that which He wills, for that which He wills. Verily He is the protector, the exalted!” And also he said: “Verily if He makes prophets of every one, they will be prophets from God.” He said also:

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“And in that Day, all upon the earth will be equal in His eyes, but if He makes a Prophet of some one, this one will have so been since the beginning, which has not begun, and until the end, which shall not end; for God has made him, and he whom He has made His Ambassador, shall be His Ambassador through all worlds. God has made him, and God’s will manifests itself but through the will of him *whom He shall make manifest*, and God’s desire reveals itself but through the desire of Him *whom He shall make manifest*. Verily He is the powerful, the strong, the inaccessible!”

Always and everywhere he has dwelt upon means to develop, to lift up, to spiritualize, and to guide creation; yet the unjust, holding themselves aloof, have formed an unsurmountable obstacle between men and the lights of His countenance. We ask God to scatter these by His might, and then to gather them into His embrace. Verily He is the mighty, the strong, the wise.

And also he said: “He is as a sun. If you place an infinity of mirrors before the sun, each one will reflect the light according to its capacity; and if you place no mirrors, the sun will rise and set just the same, and the loss will be for the mirrors. Verily, I have not failed to counsel this creation, so that it may decide to turn toward God its lord, and to believe in God its creator. Then if, at the Day of his Manifestation, all upon the earth believe in him, I shall be happy, for each will have reached the summit of his existence, obtained the beauty of his Well Beloved, and received his part from the manifestation of his Desired One, in the contingent

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world. If it is not so my heart shall be wrung. Verily I have prepared all things unto this. How can one remain aloof? I have prayed, and will still pray. God is close at hand, and will hear."

And also he said: "He will not even be numbered among the faithful, this Tree<sup>1</sup> which comes neither from the east, nor from the west, or they would not treat him so cruelly."

Oh ear of the world, have you remarked the humility attending these words, which were revealed by the will of the dawning place of Names?<sup>2</sup> He said: "I have striven to instruct all men, so that they might recognize this Manifestation; yet the people of the Bayán have not counted even as a believer, this sacred Tree, which comes neither from the east, nor from the west."

Alas, alas, for that which I have endured, for such things have been wrought by him,<sup>3</sup> whom day and night I have attended, that the Holy Spirit laments, as do the people of the tents of the grandeur of God, King of this marvelous Day.

And also, in refuting some who were opposing him, he said: "No one, save God, knows the Manifestation; but when it appears, all must support the Point of Truth, and offer praise to Him." Yet the unjust, such as those of the sect of Yahya made the identical objections, which were made to Christ: "The religion of John<sup>4</sup> is not finished, then why have you come?" Today therefore, although they have not known me, and have not known the Cause, nor

<sup>1</sup> Him whom God shall make manifest.

<sup>2</sup> The Báb.

<sup>3</sup> Mirza Yahya, Sub-i-Ezel.

<sup>4</sup> The Baptist.



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\* whence it comes, nor what it signifies, these enemies have made such accusations, that all creation weeps and laments. By my life, how can even a deaf mute remain unconvinced by the Kingdom of Explanation. Fear God, oh peoples. Read, in Chapter 8, of the 16th Unity of the Bayán, that which has been revealed in truth, and shake off this antagonism; for he has commanded that this chapter be read every nineteen days, in the hope that men would not remain aloof from *Him whom God shall make manifest*, by considerations foreign to the verses, which are in themselves weighty arguments and proofs.

John, the son of Zaccharias, said that the Forerunner proclaimed: "Repent ye, for the Kingdom of Heaven is at hand: Verily I baptise you with the water of repentance, but He it is, who coming after me, is preferred before me, whose shoe's latchet I am unworthy to unloose." Even so did the Forerunner<sup>1</sup> say with humility and submission, that all the Bayán was but a single leaf in his Paradise.<sup>2</sup>

Likewise he has said: "I am the first of his worshippers, and I glorify myself by my connection with him." Nevertheless, the people of the Bayán have acted in a way which makes tender hearts turn sorrowfully to God. Night and day, with the knowledge, and in the sight of all religions, I have striven to uphold the divine Command, while these others have clung to that which brings pain and humiliation.

He said also: "He is to be recognized by his own signs; and hesitate not in this, for you shall be in the

<sup>1</sup> The Báb.

<sup>2</sup> The Paradise of "Him whom God shall make manifest."

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fires of deprivation, according to your hesitation.” May the party of the opposition in the Bayán reflect upon these words, which flowed from the Point of consciousness, and again listen to this: “In this Day the Sun of Truth will admonish the people of the Bayán, and will quote the following Sura from the Qur’án: <sup>1</sup> “Oh ye infidels, I worship not what you worship, and you worship not what I worship, and I am no longer a worshipper of that which you worship, and you are no longer a worshipper of that which I worship. You have your religion, and I have mine.” Great God, in spite of these lucid explanations, and of the brilliant signs which have appeared, each one clings to his superstition, neglects the Desired One, and deprives himself of him. Oh hostile ones, awake from the slumber of negligence, and listen to these words of the Forerunner. He said: “In opposing the Manifestation, the tree of affirmation would become negative, and in accepting it, the tree of negation would become positive.” Also he said: “If someone <sup>2</sup> makes an affirmation which he cannot prove, ignore it, and be not saddened.”

Night and day, I have mourned: “Oh most unfaithful ones!” in order to stir you unto justice. Now reflect upon these words taken from his prayers of grief which leave behind them the perfume of the jasmine: “Glory unto Thee, oh our God! Be witness that by this Book, I have taken the pact and the cause of Him whom thou shall manifest before all things, even before taking my own pact and cause. It suffices unto

<sup>1</sup> Qur’án LIX.

<sup>2</sup> Allusion to the pretensions of Sub-i-Ezel.

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Thee, and unto those who believe in Thy signs, that Thou art my witness, and verily Thou art sufficient unto Thyself. I confide in Thee, and verily Thou art sufficient unto all things." And elsewhere he said: "Oh Suns of the Mirrors, you look upon the Sun of Truth. Verily your very existence depends upon Him, if you are of those who understand. You are as fishes who moving in the waters of the sea without realizing it, ask where are the means by which they exist!" And also he said: "I make plaint unto thee, oh Mirror of my generosity, because all the mirrors look upon me through their own colors."

These exhortations were revealed from the source of the command of liberality, for A. Seyyed Djawad, known by the name of Karbalai. God is my witness, and the world is acquainted with the fact, that this Seyyed stood by me, and even wrote a long treatise against my adversaries. Two tablets, containing testimony relative to the Manifestation of God, and peremptorily affirming that all outside of it is heresy, were sent by us to Djenabe Haidar, once Ali, and the writings of the Seyyed are known, and perfectly clear to all. The object of this was to draw the party of the opposition unto the Euphrates of affirmation, where these beings would be illumined with the light of acceptance. God is witness that my only aim was the spreading of the Divine Word. Blessed are the just, and woe unto the unjust. Now this opposing party consolidated itself, and then formed its tactics. They took the portrait of this Seyyed, together with several other portraits, and affixed them to a page, under one of Mirza Yaha. In short, they tried everything which



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could serve to hide the Truth. Say: "God has come, evident as the shining sun. Alas, He has come into the city of the blind!" Now this Seyyed preached to the unbelievers, inviting them unto the supreme Horizon; but he made no impression upon these stones which could take no imprint. The opposition have said things about him which make one take refuge in God. At the same time his petitions to his Holy Spot are extant. Blessed are the just.

Now think of how the Primal Point complained of the mirrors. This might help to stir men, and turn them from the left hand of superstition and imagination, unto the right hand of faith and certainty; and in so doing they may recognize him from whom they now hold aloof, in spite of the fact that they have journeyed from the world of non-existence into existence, especially for the recognizing of this great Cause. And likewise he said: "Oh my God, grant that this Tree<sup>1</sup> be utterly for him, so that fruits which Thou hast created may appear thereon, for the service of him whom Thou hast chosen to make the Manifestation of Thy will. Verily I declare by Thy glory, that I desire that this Tree bear no branch, leaf, or fruit, which in the Day of his Manifestation, fails to adore, and glorify him as is befitting: for his Manifestation is sublime, and his power is sublime, sublime. And oh my God, if, at the Day of the Manifestation, you see upon this Tree, one leaf, one flower or one fruit which worships him not, cut it from the Tree oh God, for it has no love for me, and shall not return unto me!"

Oh people of the Bayán, indeed, I have had no

<sup>1</sup> The cause of Bábism.

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thought, other than to manifest that wherewith I was charged. If you would listen with the ear of wisdom, you could hear, from my limbs, from my body, from my veins, and even from my hair, that which is the cause of the piety and attraction of the Assembly, and of the created world.

Oh Hadi,<sup>1</sup> the efforts of the unenlightened have held unfortunate humanity from the straight path. Reflect upon the Shiite sect! During twelve hundred years they murmured: "Oh Qa'im!"; and when the time came, they sentenced him to death; they martyred him, while they were celebrating, affirming, and confessing God, the Seal of the Prophets, and his executors.<sup>2</sup> To-day one must consider well in order to understand the reason for that which has intervened between God and His creatures, and the motive which has brought forth this opposition and denial.

Oh Hadi, we have heard the complaints of the mimbars, when at the time of the Manifestation, the ulema preached from their heights, according to the consciousness of the crowds; cursing truth, and bringing upon this jewel of existence and his companions, that which the eye of the world had not seen, nor the ear of the world heard. Now you, in the role of successor to the Mirror,<sup>3</sup> have exhorted<sup>4</sup> men, and still do so, although you knew nothing of the Cause, and still know nothing, for you do not know me.

All the believers are acquainted with the fact that

<sup>1</sup> Hadji Mirza Hadi Daoulatabadi.

<sup>2</sup> Ali, and the Imans.

<sup>3</sup> Mirror to the Báb. Title which Hadji Mirza Hadi Daoulatabadi gave himself.

<sup>4</sup> To opposition.

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Seyyed Muhammad <sup>1</sup> was among my servants during the days, when, conforming with the wish of the imperial Ottoman government, we were journeying toward that land. He was our traveling companion then, but at a later period his deportment drew tears from the supreme Pen, and lamentations from the Tablet. So we dismissed him, saying: "Depart, oh heedless one!" and he joined Mirza Yahya, and committed that which no tyrant has ever committed. Subsequently he entered the convent of the Dervishes, where he remained until he received orders to depart.

Oh Hadi! Do not support new superstitions, nor for the second time content yourself with a sectarian organization such as that of the Shiites. You who think yourself wise, consider well the blood which has been shed.

And you Ulema of the Shiites in general, how have you cursed God in the first, and in the last years; and how have you given the decree to shed his blood the most pure!

Fear God, oh Hadi, and do not relegate men once more to the superstitions of other days. Fear God and be not antagonistic. I have lately heard that you were trying to rearrange the Bayán, for the purpose of destroying it. I implore you, for the love of God, to abandon this idea. Your intelligence and judgment are not greater and more valuable than those of the Prince of the world. God is witness, and knows that I have not read the Bayán, nor seen its propositions, but it is indubitably clear that the Báb has made of it

<sup>1</sup> Hadji Seyyed Muhammad Isfahani was he who at Adrianople, excited Mirza Yahya (Sub-i-Ezel) to revolt against Bahá'u'lláh.



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his primordial Book. Fear God, and do not enter into affairs which do not concern you. For twelve hundred years the fortunate Shiites have followed beings like yourself into the desert of superstitions and imaginings, until, at the Day of judgment,<sup>1</sup> that was made apparent, which forced the antagonists of other times to seek refuge in God. Now try to understand the appeal of the Point, in the Bayán. He said: "My God, if this Tree, that is to say, if this sacred Existence, produces one fruit, leaf or branch which has not faith in Thee,<sup>2</sup> pluck it out instantly!" And also he said: "If someone pronounces a word beyond proof, contradict him not." And you have contradicted the Bayán in a hundred volumes, and are proud of it. Again I say, and supplicate; consider that which has been revealed with a keen eye; for in this Manifestation the breezes of explanation differ from the explanations of other times. I have always lived in turmoil, and have not had the tranquillity necessary to study the Book of His supreme Highness, or other books.

After I had been sent to 'Irâq, according to the order of H. M. the Shah of Persia (may God protect him) two months passed by, and then Mirza Yahya arrived. We said to him: "We are here by special command, but it would be advisable for you to remain in Persia, for since your name was not mentioned in the judgment, you can be useful there; our brother Mirza Moussa, we will send into another region."

Following this, I left Baghdád, withdrawing from

<sup>1</sup> The last judgment takes place each time that a Manifestation of God appears upon the earth.

<sup>2</sup> Man yozherohu'lláh. He whom God shall make manifest.

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the world for a period of two years; but upon my return, I found him still there, his journey having been repeatedly postponed. I was very saddened by this. God is witness and proclaims that we have at all times striven to spread the Cause; chains and fetters have not impeded me, dungeons and prisons have not prevented me from manifesting myself; and at Baghdád especially I was repeatedly forced to put an end to evil habits and disorderly conduct; night and day I sent Tablets into all parts, with the intention only of benefiting men, and of proclaiming the sacred Word.

To this end, I had chosen a few people to collect the writings of the Point. When this was done, I brought together Mirza Yahya, and Mirza Wahhab Khorasani, known by the name of Mirza Djawad.<sup>1</sup> Conforming with my instructions, these men prepared two complete series of the works of His Highness the Point, yet truly I have been so preoccupied by my relations with the whole world, that I have never read these books, nor, with my own eyes, contemplated the works of the Point! The writings remained in the hands of these two persons, and it was agreed that when the time came for me to leave Baghdád, Mirza Yahya should take them into Persia, where he would publish them. Now, upon receiving a summons from the ministers of the Ottoman government, I set out for those regions. When I arrived at Mossoul, I found that Mirza Yahya, who had left Baghdád before me, was there awaiting me. In short he had abandoned the works of the Báb at Baghdád, and had come to rejoin us at Constantinople! God is witness to what I felt!

<sup>1</sup> Had been arrested with Bahá'u'lláh in 1852, and later released with him.

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After so much effort, to abandon the writings, and to hasten to join the exiles! And at Iráq, books must constantly be watched, or they disappear and are lost. For a time I was racked by infinite grief, until, through means which God alone knows, I was enabled to send the writings into another country. God protected them, and brought them to a place which He had chosen. Verily He is the protector, the helper!

Everywhere I went Mirza Yahya followed me. You<sup>1</sup> know well that all this is true. Then the Seyyed of Isfahan<sup>2</sup> joined him secretly, and their activities resulted in the greatest calamity. Why have you not questioned the officials of the government? The deeds of Mirza Yahya in this country, passed the bounds of imagination. I adjure you, by God, the one, the mighty, the omnipotent, to study the writings which were sent in His name by the First Point, so as to contemplate His signs, clear as the sun above. For the words of the Point of the Bayán, contain things which no mystery can conceal; nor can the invocations of the great, and the doubts of the unfaithful prevent their confirmation. I have torn the veils with the finger of the will of your Lord the capable, the conqueror, the all-powerful. Truly there is no extenuation for liars and perjurers! I have lately been informed that he has held as insignificant the Kitabu'l Iqân and other Tablets. Great God, this is a violent injury! Being incapable of understanding them, has he indeed sought to depreciate them?

A certain Hassan Mazanderani had received a mis-

<sup>1</sup> Addressing himself to Agha Nadjafi.

<sup>2</sup> Hadji Seyyed Muhammad.



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sion to transmit seventy-four Tablets; and when he died, these had not been delivered to the persons for whom they were intended, but confided to one of my sisters: <sup>1</sup> she who later, without any reason, separated herself from me. God knows what has happened to these Tablets! This sister had never lived with me, and I swear by the Sun of Truth, that since the beginning of things <sup>2</sup> she had not seen Mirza Yahya, nor known anything of the Cause, for she was not a believer. She lived in one place, I in another, but some days before leaving, moved by a spirit of kindness, love and compassion, I joined her and her mother, in the hope that they might drink of the Kawther of the faith, and gain that, which in these days draws us to God. God knows and testifies, and she herself can say, that I had absolutely no design, but to see her clothe herself with the garment of love, and obtain divine favor, through His grace. Then my imprisonment in Baghdád having ended, I was exiled to Constantinople, and had no more news of her. Neither did I, after the separation of Tíhrán, ever again meet my brother Mirza Riza Qouli, or hear of him directly. We had lived under the same roof, but when my possessions were seized, this house fell into the hands of two brothers, Firman Firma and Hassamou's Saltaneh, who bought it at auction for a negligible sum. (So my brother and I were separated, he taking up his abode close to the entrance of the Shahs' mosque, and I at the gate of Chimran. Thereafter, without any reason, my sister

<sup>1</sup> This sister of Bahá'u'lláh known by the name of Khanum Bouzourg, was of the same mother as Mirza Yahya and Mirza Riza Qouli.

<sup>2</sup> The declaration of the Báb.

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began to show signs of rebellion, and I spoke to her no more. She carried off from Nur,<sup>1</sup> my late brother Mohammed Hassan's daughter, who was betrothed to the Greatest Branch,<sup>2</sup> and brought her but temporarily to her own house. It was a veritable scandal which shocked the saints of God,<sup>3</sup> and all our friends and companions protested. (It seemed incredible that my sister, having once brought this child to her home, should arrange to abandon her, by sending her elsewhere.) In spite of this I held my peace, and thanks to the composure of the believers nothing was said. God is witness that I have spoken the truth in all sincerity. None of the saints of these countries could have supposed my sister capable of an act so contrary to the law of love and affection. After it was accomplished, understanding that our paths had separated, they<sup>4</sup> took an attitude which the world knows, and which you yourself know also. No one is ignorant of how much I suffered. My sister then joined the faction of Mirza Yahya, and recounted these things in another fashion. I neither know what she said, nor what she did, but I ask God to make her turn to Him, and to assist her in that which will bring her to the door of His favor. Verily He it is who brings repentance, the powerful, the strong, the forgiver.

And elsewhere the Báb said: "If at this moment, He appears, I shall be the first to believe in Him, and the first to worship Him."

Oh peoples, be just! His Supreme Highness hoped

<sup>1</sup> Ancestral estate of the family of Bahá'u'lláh.

<sup>2</sup> Abbas, the eldest son of Baha'u'llah: 'Abdu'l-Bahá.

<sup>3</sup> The Bábis.

<sup>4</sup> Khanum Bouzourg and Mirza Yahya.

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that the approach of the Manifestation should not become an obstacle between men and the eternal Religion of God; even as this approach once prevented the companions of John from recognizing Christ. How often has he said: "The Bayán, and that which has been revealed heretofore, must not deprive you of this Element of existence, of this King of the visible and of the invisible." If, in spite of such a definite command, any one holds only to the Bayán, he is excluded from the shade of the sacred and supreme Tree. Oh people, be not of the negligent, be just!

He said also: "Be not veiled by the name of the Possessor of Names, even by the name of the Prophet, for His Word created this Name."

Also in chapter 7 of the 2nd unity, he said: "Oh peoples of the Bayán, act not as did the people of the Qur'án, for so would the fruit of your nights be nullified, etc." Until he said: "If you reach this Manifestation, and obey him, you will make apparent the fruit of the Bayán; if not, you are unworthy of being mentioned before God. Be merciful to yourself; and if you cannot hasten to the assistance of the manifestation of divinity, do not persecute Him." And further he says: "If you do not achieve the meeting with God, at least do not afflict the sign of God. It will be of no consequence to the prosperity of those who believe in the Bayán, if you are indifferent to its advantage. But I know that you will not be."

Oh Hadi! Perhaps it is because of these indubitable explanations that you have wished to destroy the Bayán. Listen to the proclamation of this oppressed one, and cease the tyranny which shakes its very col-



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umns. For myself, I have been neither to Tchehriq, nor to Makou.<sup>1</sup> Words exactly resembling those of the Shiites<sup>2</sup> have arisen from your disciples. "Our Qu'rán," said they, "is not finished!" And now they say that this Bayán is not of the Báb; while the handwriting of Agha Seyyed Houssain,<sup>3</sup> and that of Mirza Ahmad<sup>4</sup> still exist.

Do you indeed commiserate with him<sup>5</sup> who, always surrounded by five maidservants of God, has never experienced chagrin? And of him, who, from the beginning of his life until now, has, in the hands of enemies, been subjected to the worst known tortures, do you say that which even the Jews did not say, against the Messiah? Listen to the proclamation of the oppressed one, and be not among those who are most lost.

And the Báb also said: "How hell fire is changed into light through *Him whom God shall make manifest*, and light into hell fire through him! I see his Manifestation as clearly as this sun above us in the heavens, and the decline of all other lights, as the stars of the night when morning comes." Oh world, have you ears with which to hear the proclamation of God, so that you may act with equity? In one Manifestation, who caused Sinai to utter: "Verily my Interlocutor has come with evident signs and lucid arguments, in spite of the heedless and aloof, and the liars and detractors, who in their hatred, have sought to

<sup>1</sup> The two places where the Báb remained imprisoned for the longest time.

<sup>2</sup> When the Báb declared himself.

<sup>3</sup> The principal secretary of the Báb.

<sup>4</sup> Another secretary of the Báb.

<sup>5</sup> Mirza Yahya.

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stifle the Light of God by misrepresentations, and to efface His signs. Know that they are criminals in the Book of God, Lord of worlds.”

And also he said: “The Bayán, from beginning to end, is a place, where all his writings, and the treasures of his fire and light are kept.” Great God! One is seized by the perfume of this explanation, for he speaks with great sadness of what he sees. Likewise he says to the Letter of the Living, that is to say to Molla Baquir<sup>1</sup> (May the favor and glory of God be his!) “I hope that in the eighth year, at the Day of his Manifestation, you will comprehend the meaning of his Meeting.”

Oh Hadi, understand, and be of those who inhale these perfumes. Most of the divine companions, and the arguments of God have been martyred. You yourself, still live. Whence comes this protection? From your recantation, as the martyrdom of the holy ones came from their confession. All just men will agree to this, for both causes are evident as the sun.

And also he speaks to poor Dayyan, the martyr: “You will know your worth by the worth of Him whom God shall make manifest.” Likewise he sur-named the third Letter, when he said: “Verily you are the third Letter, who will believe in *Him whom God shall make manifest*.” Also he said: “When the time comes, God will make you known through the word of *Him whom He shall make manifest*.” This Dayyan, who was termed by the Point, the

<sup>1</sup> One of the most faithful disciples of the Báb who was charged by him, shortly before his martyrdom at Tabriz, to carry a certain number of his writings to Bahá'u'lláh.

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treasure of fidelity to God, being the spot where the pearls of his wisdom were kept, was so cruelly martyred, that the supreme Assembly wept and mourned. He it was, whom the Báb had instructed in hidden and preserved knowledge, confiding it to him, and saying: "Oh name of Dayyan <sup>1</sup> here is knowledge, hidden and preserved, which we have placed in you, and trusted to you, as a gift from God. Know its worth and cherish its splendor, for the eye of your conscience is sensitive. Verily God has prepared for the Point of Bayán, hidden and preserved knowledge, which He has not revealed before this Manifestation. This knowledge is close to Him, the glorified, and the dearest of all. In it He has made His argument, as in His verses He has made His proofs." This unfortunate one, the possessor of divine knowledge, as well as Djenabe Mirza Ali Akbar, a relative to the Point by marriage, Djenabe Abou'l Qassem of Kachan, and many others, were martyred by order of Mirza Yahya.

Oh Hadi, you have his book <sup>2</sup> which he calls "the Vigilant" <sup>3</sup>: read it. Although you have glanced through it already, study it now closely; and perhaps you will choose for yourself an exalted place under the tent of truth.

There was also A. Seyyed Ibrahim, for whom these words flowed from the pen of the Primal Point. He said to him: "Oh my friend among the leaves, oh my celebration in the books after the leaves, and oh my name in the Bayán!" He and Dayyan were surnamed,

<sup>1</sup> Ad Dayyan, which signifies supreme judge, is a name of God in Arabic.

<sup>2</sup> Book of Mirza Yahya.

<sup>3</sup> Al Mostaiqiz.



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father of the wicked, and father of calamities! <sup>1</sup> Be fair! What was done to these unfortunates, although one sought but to serve him, and the other was his host?

Oh God, the very mention of his deeds causes my pen to falter!

Reflect a little upon the virtue of the Primal Point, and upon his calamities. When, after my retirement of two years, during which time I had wandered through the deserts and upon the mountains, I finally returned to Baghdád in answer to the desire of some who had long sought me, Mirza Muhammad Ali Rachtí came to see me, and after recalling the virtue of the Báb, told me of the incident <sup>2</sup> through which the entire world was plunged in grief. Great God, how could such a felony have been committed! I ask God to grant conversion and pardon to the author of it. This Djenabe Dayyan had visited me, and I had found him faithful to that which had flowed from the pen of the Primal Point. I beseech God to help the heedless to turn to Him, the dissuaders to move toward His bank, and the unconvinced to recognize this Cause, of which at its appearance, all things said: "This is that, which, once hidden in the treasures of the world, has been written by the Supreme Pen in the Books, the Leaves, the Psalms, and the Tablets."

It is now necessary to speak of the Hadíths, which refer to this honored and holy city, namely 'Akká, so that you may grasp the truth, oh Hadí, even as a road and path to God.

<sup>1</sup> By Mirza Yahya.

<sup>2</sup> The martyrdom of Dayyan.

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In the name of God, the merciful!

That which has been cited upon the merits of 'Akká, of the Sea and of Afnou'l Baqar,<sup>1</sup> which is at 'Akká, has been recounted to us by 'Abdou'l'Aziz Ibn 'Abdou's Salam, as coming from the Prophet.

The Prophet has said: "Verily 'Akká is a city of Syria, which God in His mercy, has distinguished."

Ibn Mass'oud related that the Prophet announced: "Know that Askelon<sup>2</sup> is the best shore; but 'Akká is better than Askelon. The superiority of 'Akká over Askelon, and over all other shores, is as that of Muhammad over all other Prophets. Now we speak unto you of a city in Syria, placed between two mountains: it is called 'Akká. Know that he who enters it of his own accord, and accomplishes the pilgrimage, will be forgiven by God for his sins, both past, and of the future; and he who leaves it without accomplishing the pilgrimage will not be blest by God in the leaving. Know verily, that there is there a spring, called the spring of the Cow. God will fill with light the heart of him who has once drunk of it, and he shall be protected from terrible torments at the Day of resurrection."

'Anas Ibn Malik related that the envoy of God said: "Verily upon the shore there is a city, situated at the feet of the Throne: it is called 'Akká. Unto him who sleeps there for the purpose of communion with God, God will reserve until the Day of resurrection the recompense of the patient, of the pious, of the humble and of the submissive."

<sup>1</sup> A place called "The Source of The Cow."

<sup>2</sup> In Palestine.

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The Prophet has said: "Know that I announce unto you a white city, upon the borders of the sea; its whiteness is its beauty, given by God. It is called 'Akká. To be bitten by one of its fleas is worth more in the sight of God, than to be pierced by a lance in His path: And know that the voice who there calls the Azan <sup>1</sup> will reach unto Paradise. He who in the face of the enemy, remains there for seven days, will be resuscitated with Khizr <sup>2</sup> and God will protect him from terrible affliction, at the Day of resurrection."

And he said: "Know that there are kings and princes in Paradise; but the poor of 'Akká are the kings of Paradise and its princes. One month at 'Akká is worth more than a thousand years elsewhere. They recount that the Envoy of God said: "Happy is he who makes pilgrimage to 'Akká! Happy is he who makes pilgrimage to the pilgrim of 'Akká! Happy is he who has drunk from the spring of the Cow, and washed in its waters! And black-eyed maidens <sup>3</sup> will drink in Paradise, of the kafour of 'Ainou'l Baqar, <sup>4</sup> of 'Ain Salvan, <sup>5</sup> and of the wells of Zamzam. <sup>6</sup> Happy are those who drink from these springs, and wash in their waters! Verily God will protect him who drinks of them, and his body at the Day of resurrection."

They recount that the Prophet said: "Unto him, who at 'Akká, acts of his own free will, and beyond his

<sup>1</sup> Call to prayer.

<sup>2</sup> Legendary personage who taught Moses the mysteries of divine wisdom. Koran XVIII, 64 and following.

<sup>3</sup> The Houris.

<sup>4</sup> At 'Akká.

<sup>5</sup> The wells of Siloe at Jerusalem.

<sup>6</sup> At Mecca.



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duty, God reserves that which He wills.” Unto him who has said at ‘Akká: “Glory unto God; Grace unto God! There is no God but God! God is the Most Great! There is no force, no power, but in God, the High, the Supreme!” God has marked a thousand good deeds, and deducted a thousand faults; He raises him in Paradise by a thousand degrees, and forgives his sins. To celebrate God at ‘Akká, in the morning, at noon, at twilight and at dawn, is worth more before God, than to bear swords in His service, and lances and arms in His Path (May he be exalted).”

And the Envoy of God has said: “He who looks upon the sea in the afternoon, and repeats Allah Akbar, at sunset, will gain from God, remission of his sins, were they as many as the sands of the sea. He who recites the Takbir <sup>1</sup> of God, while counting forty waves, will receive from Him forgiveness of his sins, both past and of the future.”

And the Envoy of God has said: “To look upon the sea during an entire night, is worth more, than to pass whole months between Roqn <sup>2</sup> and Maqam. He who says: ‘Oh Lord’ upon the shore, is worth more than he who says it elsewhere; and he who sleeps upon the shores, is as he who stands elsewhere.”

And the Envoy of God (may the benediction of God be upon him, and upon his salvation) has spoken the truth!

<sup>1</sup> Takbir: action of saying Allahou Akbar.

<sup>2</sup> The column and the black stone at Mecca.