

BAYAN-I-FARSI

Authored by Haji Siyyid ‘Ali Muhammad Shirazi, known as “The Bab” (1847-1848). Translated into French by A.-L.-M Nicolas, French Consul in Tabriz, Iran, and published in Paris, France (1911-1914). Rendered into English with additional annotations by Anonymous (1982-2021).

FOREWORD

Note from the translator of the French text of A.L.M. Nicolas into English

The French text of A.L.M. Nicolas, published in four volumes under the title “Le Beyan Persan” has been accessed by the present translator from four locations:

Mediatheque baha’ie

<http://www.bahai-biblio.org/centre-doc/saint/bayan/bayan-persan-sommaire.htm>

Baha’i Library Online

https://bahai-library.com/bab_nicolas_beyan_persan

H-Bahai Digital Library

<https://www.h-net.org/~bahai/diglib/books/K-O/N/nbp/beyanp.htm>

Bayanic.com

<http://bayanic.com/index.php>

All four are identical, but some details of the text could only be discerned by this translator through the comparison of multiple digital copies of the published work.

A few notes are in order. The translator has cited texts authored by Baha’u’llah and Baha’is that demonstrate the close association between verses of this book, and verses found in Baha’i literature. He has also sought to identify and cite the Arabic verses of the Qur’an which are found in this book, as well as particular verses of the Bible that bear similarity to those in the Bayan-i-Farsi. He has cited all of the English renderings of verses selected from this book published in a collection entitled “Selections from the Writings of the Bab”, under the auspices of the Baha’i World Centre. However, the translator has made no change to Nicolas’ text in order to persuade the reader of any point of view, be it Baha’i or other.

In this English translation, all pronouns that refer to God and the Manifestation of God begin with a capital letter. The English rendering of all pronouns referring to God are generally rendered in the form in use at the time of the publication of the King James Version, in the 17th

century, including *Thee* and *Thou* for You, *Thine* for Yours; the verbs associated with God are rendered in the same style, hence *Thou hadst* for You have, *Thou revealeth* for You reveal.

The passages translated from the Writings of the Bab are in *Times New Roman 12* and **bolded**, while passages translated from other authors are in the same font and size but not bolded. The exception to this are the Prefaces to each of the volumes of the original published version, which are in *New Times Roman 10*. The footnotes authored by A.L.M. Nicolas are inserted after the paragraph in which they occur and the numeration of the footnotes is rendered [^#]: Note:, while the font character and size of those notes is identical to that of the text. The footnotes of the English translator are enumerated after the last letter of the cited word or passage, and at the bottom of the page the reader will find those notes in a different font character and size than that of the text, generally in *Alegreya 10*.

Notwithstanding his fluency in both Persian and French, Nicolas sometimes found the original text difficult to translate...he says as much from time to time. Sometimes his renderings in French are also a challenge to translate into English, and it is hoped that the next translation of this work will resolve these incongruities and ambiguities and make the original text more fully comprehensible to the reader. This is, to quote the master translator of the Baha'i Writings (with two word substitutions): "This is one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the [Babí]¹ Revelation. The hope is that it may assist others in their efforts to approach what must always be regarded as the unattainable goal -- a befitting rendering of [the Báb's]² matchless utterance."

Anonymous

¹Original wording: "Bahá'í".

²Original wording: "Bahá'u'lláh's".

ANNOUNCEMENT from the compiler of the text in the digitized format

The Persian Bayan, which is a work distinct from the Arabic Bayan, is a complementary and major work of the Bab, translated here by A.L.M. Nicolas while [serving as the] consul of France in Tabriz in 1911. A.L.M. Nicolas was a witness of the events and persecutions at the birth of the religion of the Bab in Persia around 1850.

Nonetheless this translation is neither official, nor revised by experts, nor approved by the Baha'i institutions. A more precise and objective translation will replace it in the future.

Certain personal notes of the translator about the follow up to the faith of the Bab are historically false and do not demonstrate his impartiality. At the end of his life the translator recognized these facts which had been unknown by him at the time of his writing this work. Nevertheless, for the purpose of transparency, we have made no modification to it.

This translation will permit nevertheless for Occidental scholars, who do not know the languages of the Babi and Baha'i revelations (Arabic and Persian), to be able to deepen their knowledge of these little known religions of the 19th century.

From time to time the translator uses Arabic or Persian script for certain explanations. Because of the difficulty of combining different scripts in a document with French text, we have not been able to transcribe them as they were written. We have thus replaced them with Latin letters.

Fereidoun Badkoubé

**SIYYID ‘ALI MUHAMMAD
CALLED THE BAB**

**THE
PERSIAN BAYAN**

Translated from the Persian

By

A.-L.-M NICOLAS

French Consul in Tabriz

FIRST VOLUME

**PARIS
LIBRAIRIE PAUL GEUTHNER
68, RUE MAZARINE, 68**

1911

INTRODUCTION

After having read and reread, whether alone, or with members of diverse beliefs of Islam and of Babism, the Persian text of this work, I today give to the public a translation that I think good.[^1]

[^1]: *Note: I began my studies in 1889, and remained in contact with Subh-i-Azal for two years, in Cyprus, in 1894 and 1895. My first translation of the Bayan dated from 1889.*

Among all those with whom I have read it, among all those whom I requested to comment upon certain passages, some of whom profoundly disapproved of our Author, while others sought extravagantly unrealistic meanings, a single one seemed to me to arrive at the right view, and to remain within the limits of reason. It was a Babi, having a horror of all the consequences that had been officially derived from the sacred text, and all the religious sects that wish to attach themselves thereto.

This man so astounded and charmed me, alone, or discussing with the very rare educated Baha'is that I was able to encounter during my long career in Iran, I arrived, despite my opponents, to the same conclusions as he.

He was an old man who had been raised by the believers from the first hours [of the Faith], and who certainly transmitted in what he said the true doctrine[^2] of the Fathers of the new church.

[^2]: *Note: It was at Tabriz that I encountered this precious old man and this one, at the last moment. The people who will read my "Seyyed Ali Mohammed dit le Bab" will find a great difference between my current opinions and my opinions of another time. I recognize that I was previously taken in by Baha'i, about which I did not observe enough caution.*

One must say, the Bab does not seem to have been born under a happy star! Sufi, according to some Europeans, materialist for others, Ghulat for some, always misunderstood, he is, for the majority of Iranians, an abominable heretic, and finished by becoming for the Baha'is a final model, a sort of St. John the Baptist - perhaps nevertheless of a degree a bit superior to that of his illustrious predecessor[^3] - specially sent to this world to announce the arrival of Mirza Husayn 'Ali Nuri Baha'u'llah and perhaps even of 'Abdu'l-Baha!

[^3]: *Note: Essai sur le Beha'isme, pg. 31.*

And it would be because of this pitiful result that this man would have become a martyr? It was for this that he affirmed before the musket balls of execution the truth of His doctrine, and he would have shed His blood, as well as that of His most beloved companions?

It is useless for me to affirm that this thesis is essentially false, for the reading of this book will convince those who have the patience to read it. They will see that if Jesus is higher than Moses, if Muhammad is more sublime than Jesus, the last to come, the Bab surpasses the Arabian Prophet by an incomparable loftiness. That is an article of faith of Babism, and Jalalu'd-Din Rumi seems to have had a notion of this kind when he said:

"Tchoun Khoda her guèz né iayed der ayan,
Naieb haqq end ine peiremberan.
Né, Ghélét goftam, ki naïeb ya ménoub
Guer do pendari, ghélét bashed né khoub"^[4]

[^4]: *Note: As God does not allow Himself to be seen in material forms. These are closed lieutenants of God only these Prophets! No, I am mistaken, for the lieutenant, and the one he replaces, if you think they are two, you are wrong and you are no longer in the truth! It is to be remarked that current Baha'i seems to consider the appearance of 'Abdu'l-Baha as the last of this world, and which would be in absolute contradiction to Babism. I speak, it should be understood, of the point of view of Iranian Babism and not that of American fantasy that has the same name.*

Everyone agrees to recognize that it was totally impossible for him to loudly proclaim his doctrine and to spread it among men. He had to behave like a children's doctor, who encases a bitter drug with a covering of sugar to soften maladies.

And the people in the midst of which he arose was and is alas! still more fanatical than were the Jews in the time of Jesus, and the majesty of the Roman Peace was no longer there to stop the furious excesses of the religious madness of an over-excited people.

Thus, if the Christ, notwithstanding the relative softness from elsewhere, of the environment in which He preached believed He must employ parable, Siyyid 'Ali Muhammad had to, a fortiori, disguise His thinking beneath numerous side-trips and to pour only drop by drop the philtre of His divine truths. He educated His child, Humanity; He guided it, while trying not to scare it; He took His first steps upon the route that would slowly but surely bring Him, and from when He could advance by Himself, with the aim that He had fixed since all eternity.

If I want to be understood by a little child, I must evidently put myself in his place, speak his language, employ his reasoning. If I behave like this, the seed that I will sow in him will germinate in time in a superb flowering. Otherwise, if I want to take him to me and not descend to him, I will not be understood and my teaching will remain in letter only, dead. But, the Bab follows the good path.

Doesn't He forewarn us, Himself, in the Treatise of the Seven Proofs of His mission^[^5]:

^[^5]: *Note: The Treatise of the Seven Proofs is published by Maissonneuve, 1902*

“The awaited Highness has condescended^[^6] to present Himself under the appearance of the Door [Bab] which conducts to the knowledge of the hidden descendant of Muhammad. In His first Book^[^7] He has spoken in the name of the Laws of the Qur'an so that men will not be troubled by the new text and the new Law; so that they may be convinced that this text and this Law are in relation with their own Book^[^8], so that they will not remain in darkness...”

^[^6]: *Note: Here, the Mahdi, (for the Bab did not explain His true rank until later) and not the Door that conducts to the hidden descendant of Muhammad. And also, under the pen of the Bab, the Mahdi no longer signifies what the Shi'ites thought to whom He addresses Himself. In effect, Jesus has promised to return, and He returned in the attributes of Muhammad; Muhammad affirmed that He was the last of the Prophets, and yet He announced the coming of the Mahdi. Thus, it is that the cycle of prophethood is closed in His person and that of “Him Whom God must manifest” has commenced. And, until today the Bab is the first and the only one of those. We find Him in the course of this Book announcing, as did the other Prophets, but more clearly, that He is the mirror Who reflects, the visible God, promised by the Qur'an.*

^[^7]: *Note: Riçalé Feqqiyé*

^[^8]: *Note: Qur'an*

It has always been like this, and it is in this fashion that the various Prophets acted, who succeeded each other in this world and who more or emphasized in this sense, following the necessities of the moment. If men did not understand them, whose fault is that?

Unfortunately, if the men called are numerous, in small number are the elect! The teaching of Christ, is lost, in effect, loses its nature; it transforms itself and the apostles modify the doctrine that they received: these ones, divide themselves into an infinity of branches; men...the Imams,

denature the thought of Muhammad, entirely contained in the Qur'an, and in their turn give birth to a motley crowd of different sects.

In truth, the Prophet alone has the right to speak; alone He has the right to command; alone He represents Divinity, and alone He should be listened to. In the first Door of Unity II, the Bab tells us: **“...The secret of this is that God made the Qur'an descend from the Tree of His Will, and this Will is the Muhammadan Truth”**. In the same way God made the Bayan descend from the Tree of His Will and this Will is the Muhammadan Truth which is no other than the Truth of the Bab. Alone, the Prophet is the image of God; alone He is the Sun of Truth; alone He shines and radiates. Does He disappear, does He die? Only His works and nobody else, can instruct and guide His followers. Unique source of Truth, His word guides, and at the moment that He pronounces it, and in the moment that He writes it, and when it is written.

Unity III, Door 16 says: **“Acts are not permitted that conform to the Books of the Point, for, in this manifestation the books of the Letters of the Living³ manifest only from the Sun of Truth. All emanate from the Bab, return to the Bab and not to others.”**^[^9]

[^9]: *Note: The continuation of this Door is characteristic. We refer to this passage: “From the moment of the setting until this moment..., if he does not go outside the limits of the Bayan, he will live in its shadow; otherwise he is not worthy of mention before God, nor before the people of knowledge.”*

The Bab seems to have a premonition of what was to happen after Him. It is besides easy to predict, and Christianity and Shi'ism gave Him a terrible lesson of things. In order to avoid that His religion undergo the modifications that would make it impossible, He had the care to warn us that it is forbidden, on the one hand, to interpret His book and, on the other, that after His death, it is His book that must guide Humanity.

Unity III, Door 1-9 says: **“For the Point is like the Sun, and the other Letters are like Mirrors in front of the Sun. All that is in the Bismillah is in the Point^[^10] and the one that says: “God is my Lord, and I give Him no associate, mentioned, in truth, God, in the sense that God has fixed upon the Point.”**^[^11]

[^10]: *Note: And the Point is the very Being of the Primal Will, of the Verb. One must read all of this Door and reflect upon it in order to understand the profound thinking of the Bab.*

³Letters of the Living (حروف الحي) -- eighteen leading disciples of the Bab; see https://en.wikipedia.org/wiki/Letters_of_the_Living

[^11]: Note: “May it not remain hidden that the manifestation of the awaited Promise is exactly the manifestation of the Prophet of God.” (Ibid.)

“In truth! God has not fixed in this day any other testimony or other aid apart from the Point of the Bayan. Act therefore and love God as if God had not created any other friend but you. Come to aid the word of your God...” Letter to al-Hajj Siyyid ‘Ali Akbar Kirman. Manuscript A.K. from my library.

“The rank to which I lay claim, is, in one degree, the appearance even of the Divinity of God; in the other, that of the most abased of beings.” (Surat Tawhid. - Responses to questions from one who had made hijra towards God, S.E. Mulla Ahmad, 7th question.

“This Point of Truth is before all, before, and it is after all after. From the beginning of the creation of it, is counted the day of the beginning of creation. In truth! Until today, the Sun has arisen in each rising, in the name of a Prophet, and this, until the rising of the Sun ends in this century, where the Sun of Truth is the testimony of this One (Me) is still a Sun of Truth.” (Surat revealed in Mah-Ku and addressed to one named ‘Ali, who came to see the Bab in His prison accompanied by a certain number of individuals).

I could not finish if I wanted to cite all of the words of the Bab on this subject.

It is in order to avoid what happened in the other religions that He speaks like this; it is so as not to give birth to discussions between St. Peter and St. Paul; between Abu Bakr and ‘Ali, between Mirza Husayn ‘Ali Nuri Baha’u’llah and Mirza Yahya Subh-i-Azal. For St. Peter and St. Paul, Abu Bakr and ‘Ali, Yahya Subh-i-Azal and Mirza Husayn ‘Ali are but the letters of Life...,and nothing else.

These letters of Life of the time of Muhammad were the Imams, of whom the first ones were able, for sure, to receive in their hearts, the reflection of the Sun of Truth, but of whom the last ones came 100, 150, 200 years after the Prophet, and could no longer be anything but the mirrors of mirrors.

Furthermore, these Imams, carried away perhaps by public flattery, maddened by the adoration that enveloped them, ceased, who knows, perhaps by an immoderate desire for glory and power, allowed themselves to pronounce words that one finds under the name of Hadith, and which were, and which are still among the most admired when one comprehends them the least. Perhaps it was in good faith and from having it repeated that they finished by believing that they were the elect of God. Perhaps it was pushed by these diverse reasons that they prophesied insanities which surrounded, among others, the manifestation of the Sahibu’z-Zaman with

contradictions and follies. They embroidered on what the Qur'an says, they prettified, they invented and perhaps we lend them more than they actually said? Besides, who are the Imams? The seven of the Isma'ilis? The twelve of the Ithna 'Asharis? Those of the Vaqefiyes? The Zaydis? The Qisaniyes?

Who could demystify this mystery? What good reasons should one invoke to assure its determination? Should we say that the Imams should be seven because there exist seven planets? Should we said that they are twelve in honor of the twelve signs of the Zodiac? Should one believe the testimony of the Black Stone of Mecca? We know^[^12] that 'Ali Zaynu'l-'Abidin was born on Thursday 15 Jamadis-Sam 38 of the hijra. Among the strange things pertaining to his life is the following: he encountered Muhammad Hanifiyyih, at Mecca, and they together had long discussions on the subject of the Imamate. Muhammad Hanifiyyih claimed the title of Imam and said: "I am the third son of the Imam, and my two brothers are Imams; I should thus be Imam." And Zaynu'l-'Abidin replied to him: "You are not Imam! My uncle! Fear God!" And as Muhammad Hanifiyyih persisted in his pretensions, Zaynu'l-'Abidin told him: "Oh! My uncle! Let us take the Black Stone as witness. The one it will designate will be the Khalifa and the Imam of the time!" Hanifiyyih having accepted, they directed themselves to the Black Stone and, on the invitation of Zaynu'l-'Abidin, Hanifiyyih began. He put himself in the posture of the Stone and asked the Stone. This one remains immobile. Zaynu'l-'Abidin in his turn took the same attitude, and after some prayers he cried: "Oh! Black Stone! I conjure you by the God Who hid in your flanks the sermons and the treatises of all the Prophets! By the God that ennobled you with your gifts, say, in the eloquent Arabic language, what is the name of the Imam of God after the Imam Husayn, son of 'Ali."

[^12]: *Note: Rouzet-Ous-Séfa.*

"He had just ended when the Black Stone began to agitate in such manner that it had to leave the place where it was. Very exalted God gave it speech and it said: "God is One! I say in truth that the Imam after Husayn son of 'Ali is 'Ali ibn al-Husayn, Siyyid Sajjad! The Imam, it is He!"

"Muhammad Hanifiyyih, when he saw and heard this miracle, submitted himself and accepted the Imamate of the son of Husayn."

What puerilities and what childishness!

Can one also ask who is the Imam Mahdi? Is it the one of the Guebres! The Messiah? Jesus on His return? The fourth son of Isma'il ibn Ja'afar? Mousa ibn Ja'afar? Zayd ibn 'Ali? Or is it this same Muhammad Hanifiyyih about whom we spoke earlier? Is it the hidden Imam of the Shi'ites?

How to get out of these difficulties? Oh, in a very simple manner. By disengaging Islam from all the mess of superstitions that entered therein.

Error to believe in the supremacy of ‘Ali! Error to believe in the infallibility, in the divinity of the Imams! Error to believe in the letters of Life, or at least error to believe about all this as believe the Muslims, who are indignant because, according to them, the Bab affirms that the material personality of ‘Ali is resurrected! No! No! It is not as a vain people thinks. The Point of Manifestation is Jesus, in the time of Jesus! It is Muhammad in the time of Muhammad; then the Bab, in the year 1260 of hijra. And to each of these manifestations, the Master manifests Himself in a higher and more noble rank^[^13], as He manifested Himself in the course of Times, each time that the need was felt (Unity III, Door 12).

[^13]: *Note: “And the preceding manifestation has an inferior rank to that of the day of this judgment...” (Sahifé Adliyé.)*

All these apostles, all these Imams, all these Letters of Life, whatever name that we give them, are not other than the first mirrors placed before the Sun of Truth.

“Uno avulso non deficit alter Aureus”^[^14]

[^14]: *Note: See Bayan-i-farsi, Unity III, Door 4.*⁴

And if (Unity I, Door 1), a mirror says: **“In me is the Sun! The sun knows that he is nothing but His reflection.”**

Thus, born in Iran, in the middle of the Shi’ites, the Bab speaks - so as to be understood by those whom He addresses - the language of the Shi’ites; it is according to the ferret and measure that the spirit of His listeners opens that He unveils His thought. Sunni, He would have spoken as a Sunni. Perhaps, in placing Himself in the point of view that we occupy, we can say that if God had made Him come to Iran, in the center of Shi’ism, it is because the religion of these ones was estranged the furthest from the precise facts of the Qur’an.

“Indeed, God does not suffice them. To the unique God of the Qur’an, they have added gods! It is thus wrongly that they accuse, without understanding them, the Christians of believing in three Divinities.

⁴Translator’s Note: “If one is torn away, another takes its place”, a paraphrase from Virgil’s Aeneid.

“From silk you were never make three distinct substances, because you will call it Pernian, Herir, Perend.”^[^15]

^[^15]: Note: *Terdji Bend of Hatif Isfahani*. See “*La Divinité et le vin chez les poètes Persans*”. - *Maisonneuve*.

“For that which concerns they themselves, their gods are much more numerous, and every day they make a new idol of the Imams. They are Polytheists!”

It is thus them that the Bab must first open the eyes, and it is why He speaks their language, all the while reproaching them **“for having remained in ignorance of Him Who is the image which proves Prophethood, Vilayat, Religion, by the verses which descend upon Him. If it had been otherwise, they would not have imprisoned Him on the Mount of Mah-Ku.”^[^16]**

^[^16]: Note: *Bayan-i-farsi: Unity IV, Door 12*

Thus the Bab has about the Imams an opinion completely different from that which the Shi'ites hold to. He considers them very exalted persons, without doubt; but having no access behind the curtains of divine secrets.^[^17] They are men perfectly stripped of the gift of miracles, and that He calls **“commentators upon the Qur'an”**. And furthermore these commentators can be mistaken. **“In every manifestation they have been called by any name by the creatures^[^18]...They are the lights which, eternally in the past, have been prostrated and which will prostrate eternally in the future...”**

^[^17]: Note: **“I testify that if anyone believes in them, outside of his pure and special adoration of God, or if someone thinks that their ranks are like those of the Prophet, this one has erred and he is among the number of the tyrants.”** (*Surat Tawhid*)

^[^18]: Note: *Apostles, Imams, Letters of Life*.

This idea, which seems so hostile to the Imams, in the eyes of the Shi'ites, did He have to shout it in the public arena? This is what caused Him to be condemned, in a deliberated fashion, to an immediate execution, that did not even leave Him the time to develop His doctrine and instruct His disciples, to unveil His thought to them. It would be to annihilate Himself, for the Babu'l-Bab himself would have turned away from Him in horror if He had begun His teachings with such blasphemies.^[^19] See Him act: His first book, the *Riçalé Féqqiyé*, is an essentially Muslim work, [and] we have seen why. It should place its author, at least during some time, in the shade of the fanatical zeal of some devotees. Did He not complain of the indiscretion of those who, before they were permitted to do so^[^20], announced to the world His mission? Does

He not say that if these people had not unveiled, before its time, the mystery of His doctrine, the persecutions that broke out thereafter upon the sect would not have been produced?

[^19]: *Note: The gift of titles such as that of Bab, of Qa'im, etc., indicate purely and simply that these titles have no importance apart from that accorded them by the Shi'ites.*

[^20]: *Noted: See Séyyèd Ali 'Mohammed dit le Bab, page 67*

Then, He presented Himself as the Door conducting to the knowledge of the hidden descendant of Muhammad[^21], it is He Himself Who says it; then as the descendant Himself; then as the image of Divinity, the very Being of the Primal Will, the Verb, the representation of the Son of Truth, the last of the creatures as a man, but the visible God as Prophet, Him Whom Muhammad spoke of: "Perhaps you will finish by believing that one day you will be in the presence of your Lord."

[^21]: *Note: As one of the Nawabs or Doors, which were four in number: Usman ibn Sa'id al-Hasadi; Abu Ja'afar, his son; Mirza Abu'l-Qasem Husayn ibn Ruh; 'Ali Semeri.*

He hides Himself thus as much as His mission permits or requires. Like every good Iranian, He envelopes His thought in the withdrawals of His rhetoric, and that is how He is imprisoned: hence He is followed across all of Iran from prison to prison! They throw Him in Mah-Ky, and because of the too benevolent attitude of His warden, at Chihriq! And then He is shot! The numerous citations that we have given of His works, and that we could multiply infinitely, are there to justify us.

And it is thus, besides, I want to say that in enveloping His thought, but in allowing it to penetrate in those who are not blind, that He speaks of the resurrection, that He explains the Syrat, the Account, the Balance, the Judgment, the Tomb, that He negate Legal impurity, without awaiting the Bagh-e-Rezvan of Baghdad!

Without all of His preliminary explanations, the Bab remains incomprehensible. I wish that they be distanced fundamentally from [the] Baha'i [Faith], but I do not think that the Baha'is have ever passed themselves off as commentators attracted to the Bab. They misunderstand Him even to reducing His rank to the most simple expression; they ignore besides and as well the dogmas of Babism and its history, and the book entitled *Maqale Shaykhsi-Sayya*, work by 'Abdu'l-Baha[^22], is a bad novel⁵, composed for the sole purpose of proving that the Bab is simply the

⁵At the time of writing these words, Nicolas was unaware of the purpose of 'Abdu'l-Baha's interpretation of the teachings and station of the Bab. After perusing *The Dawn-Breakers*, a copy of which was sent to

precursor, the announcer of Baha'u'llah. Extremely tendacious He misunderstands all the time the historical truth, and the author has not even investigated, as I have, in the immense work of the Bab, the autobiographical that abounds therein. He contents himself with bringing together legends that best match the aim he pursues.[^23] It is regrettable that a man like 'Abbas Effendi shows himself to be so ignorant of the life of Siyyid 'Ali Muhammad, called the Bab. If one desires an immediate proof of my assertions, it is only too easy for me to give it.[^24] 'Abbas Effendi, in his history, says "that one day, in Shiraz, the Bab was made to go to the mosque, so that He would negate His mission. He would be contradicted, if needed. But, from the height of the minbar, He spoke in such a way that the witnesses were stupefied and kept their silence. These believers, by His words, felt themselves to be reaffirmed in their faith."[^25]

[^22]: *Note: Translated by Professor Browne.*

[^23]: *Note: From the point of view of history, this book is the exact equivalent of the Tarikh al-Babi Evili al-Bahiy" of Mirza Muhammad Mahdi Khan Za'im ed-Dowle. The first infinitely favorable, the second infinitely heinous.*

[^24]: *Note: I hope soon to give, in the Anglo-Russian dossier of the Bab, other proofs of what I am claiming.*

[^25]: *Note: It is almost useless to say that 'Abbas Effendi continues in saying: "It was believed until then that He claimed to be the intermediary of the blessings of the Sahibu'z-Zaman. But then it became evident to the eyes of everyone that His aim was to be the Door of another city, and that He was the intermediary of someone else about whom He had written in His books and His writings, the qualities and the attributes."*

But, I regret having to say that in that day, the Bab renounced His doctrine, not only in words, but furthermore in writing! I have, it is true, to support my claim but a single proof, but I think that this testimony will be accepted, for, this witness, is the Bab. He says, in effect, in the Sahifiyyih Ja'afariyyih[^26]: **"I glorify Thee, O my God! That Thou hast created me thus! As much as He attracts me to the horizons of the world of the Invisible, so much does He burn me in the fire of intelligence! And I don't know what He wants of me!"**

[^26]: *Note: This passage is found in my manuscript entitled Risalih Zahabiyyih. The first Door, in the Khutbih al-Anvar.*

him by its translator and editor, Shoghi Effendi, Nicolas came to a very different understanding of what the Baha'is sought to undertake. For the first time, he recognized that the Baha'is regarded the Bab as an independent Manifestation of God, the revealer of a more comprehensive Book than that of Muhammad.

“Oh my God! Dost Thou want my blood? Or dost Thou distance Thyself when I draw closer to Thee? If I seek to flee Thy power, Thou wisheth to punish me! I do not know in what way Thou art found, that I might seek Thee there! I do not know in what language to complain to Thee!”

“No! No! It is not like this, I swear by Thy power! I do not flee Thy approach, while nevertheless Thou rejecteth me from afar! By Thy blessed threshold, I do not fear Thy anger! Even if Thou burneth me! No! It is not so, I swear by Thy power! I have no hope in any other but Thee! If Thou abandoned me! I glorify God in His order. I have seen no person more patient than I in His being. I have seen a more exalted King than Him, whose Kingship resides in my heart to the point that if there is something I want to love, He chases it from my heart!

“Hence, if, like the children, I want to flee Him, He does not let me! He brings sugar and puts it between my lips; then He keeps me from weeping; then He puts the breast in my mouth, to make me sleep.”

“No! It is not like this^[^27] Oh God, I attest by Thy grandeur! I am not ignorant of Thy act!^[^28] I can not distract myself with these things! Dost Thou truly wish to take back my spirit? Then, after my death, Thou wilt give me happiness in the other world?”

[^27]: Note: I do not seek to flee.

[^28]: Note: I know very well that Thou wilt not let me leave.

“Me, I was alone in my poor house, and nobody knew either my rank or my situation. Oh my God! Thou hast causes some of Thy slaves to leave their homes, and Thou hast made them descend into my house. After that Thou hast given me Thy testimony!”

“Then, when I caused Thy order to be sent out, I took from men the attestation (to resign themselves to Thee) in such fashion that after this those who had descended to me could not renounce it.”

“Then Thou madest them to return to their homes, and Thou hast given the order to me to leave my home and to honor myself with the visit in Thy house.^[^29] And Thou caused my order to be disseminated by the hands of Thy angel in all parts of the world, and this one traveled to the East and the West and to whatever is between them.”

[^29]: Note: Allusion to pilgrimage.

“When the slaves had their hearts ready, when each one knew the divine order, Thou hast made me return to Thy house.”

“Upon my return Thou wishest that all the village were full of troubles, in which I played my part and Thy slaves were tormented by those who turned away from them.”

“And Thou hast made me enter into the greatest state of abasement, in the reunion of the evil ones! And Thou hast inspired me with the word of negation after the word of affirmation, so that my being would be safe from the danger of death!”

“All that is it not Thy work? Oh Master of grandeur and of generosity! In truth, O God, it is Thou Who, from the beginning, gave me an elevated rank. Why thus to have arranged things?[^30] After Thou caused the word of negation to come from me, Thou made it penetrate into the hearts of the demons; they took it and wrote all that I had said.”

[^30]: *Note: That I had arrived at the point of negating.*

“And I, I had no other aim in what I wrote other than the Babiyet particularized.”[^31]

[^31]: *Note: The Bab negated that which he was accused of. He said: I am not the Door that conducts to the hidden descendant of Muhammad, which is in fact true, for he is himself this descendant, because he is the Prophet, because he is the visible God. He limited himself to that, he wrote, and the enchanted Shi'ah, did not understand the reticence, went everywhere publishing the renunciation of the Bab, while this one had just shown himself to be of a degree in the divine hierarchy.*

“And, in truth, this manifested Babiyet is an absolute word that has manifested itself in the special personalities.”[^32]

[^32]: *Note: I said it already: the four doors are the four Nawabs and the Bab purely and simply negates that he was one of these ones.*

“I attest, by Thy grandeur, O God! They could not find in my words ways to destroy Thy order! I was more flexible than they.”

“And if, O my God! Thou hast made them enter into agreement, they would not have been in enmity against me.”

“The torments with which they weighed me down, I see them as coming from Thee, for Thou hast the power to transform this reunion into what it can be in order that the best may come. In truth, I, I have been patient in dishonor, but Thou, Thou art more patient than I, for Thou art wise and powerful over everything.”

“Thou knowest, O my God! That in truth I do not love to be the subject of discussions. In truth I know Thy patience as to those who are close to Thee. In truth! I do not have the force to make them arrive at Thy law. And I have no shame in saying to Thee that Thou canst manifest Thy power without contradiction. Thus begins this manifestation with power or otherwise abandon it.”

“Even though this word from me resembles the words of Thy audacious slaves, Thou knowest my inner heart; Thou knowest the intoxication that gives me Thy blessings; Thou knowest the troubling effect of the wine of Thy favors: these are thus but spontaneous orations...”

In the Sahifah Ja’afariyyih, again, in the 10th Door [Bab] entitled **“About the first causes and the final causes”**, he says: **“The secret of the order is that in truth, after the termination of the letters of the La ilaha illa’llah, in the perfect year, which is 1261, and conforms to the year of the martyrdom of Husayn^[^33], the return had to take place. And of necessity, in this life, he must be martyred by the tyranny of the evil-ones...Thus, when you have seen the truth of the thing, testify that I now, I am alone in my house and I have conversation with it from the intimate of the intimate in the same fashion that the Lord of Confessors^[^34] in a similar day conversed with the intimate of the apparent. From my words one can deduce no imagination. Thus, when the order is apparent, by its very truth, in the world of bodies, you see with your eyes all these questions where in the intimate or in the apparent.”**

[^33]: Note: The Muslim formula represents, if one counts the value of its letters following Abjad, 1200; the martyrdom of Husayn took place in 61. The two equal 1261.

[^34]: Note: Husayn.

“So that he would not be hidden though true, for this order, in the Pure Earth, crowds of people were brought together; and if I had wished it^[^35] I would have won over all of these crowds. But I love that the destinies fixed by God flow in contradiction to the desires of my heart^[^36], so that my hearts will be broken, that my inner being be tormented and my soul sorrowed, so that, in the intimate, I will be like Husayn was in the apparent order.”

[^35]: *Note: This refers to Karbila, as many wish, I do not believe it. I imagine that the pure earth is Shiraz.*

[^36]: *Note: To compare it to advantage with the martyr of Karbila.*

“And this is one of the promises of God has given to me, so that I be assimilated to Husayn. But, if I had known beforehand these torments, I would not have approached this place![^37] But, as they fell upon me suddenly, I waited in the way of God and I was happy with His decisions, and I said: ‘Happen to me only what God has written for me!’”

[^37]: *Note: The qualificative of Calves is the furthest I can read “Veliani.”*

“The greatest torments that impacted me are the works of the calves, the violences therefrom were exercised against me. And when I wrote one letter to negate, it seemed to me that I heard in the depths of my heart, a voice that said: ‘Sacrifice the most precious of things in the way of God, as Husayn did on My way!’ And if I did not hold to what the intimate voice said, I swear by God, even if all the kings of the earth were united they could not succeed to take a single word from me! What then could these unworthy slaves do who are rejected by their peers. They are powerless to the point of not being able to produce a hadith similar to my verses.”

“That was the order, and it was to this that I made allusion to the subject of the truth of my intimate; so that finally, all knew the degree of my patience, of my contentment with my sacrifice on the path of God. And this notwithstanding the true verses that God fixed in my hand, verses that gave me the power to be victorious over all the people of the earth. It is why I have sacrificed my being in the way of God, and nothing in this world can equal this sacrifice.”

“Thus, glory be to God! That I waited in myself and that I sacrificed in the greatest path the things that God had given me. Soon those who wanted to violate me will be where they can flee.”

“After this sacrifice, God did not fix for me any other sacrifice. He who took from me this leaf of paper[^38], there is no more, for him, happiness in this world. Say: ‘In your impiety, enjoy yourself for some time! And in truth you are of the companions of the fire! And do not believe that God is ignorant of what the evil ones do!’”

[^38]: *Note: It is well evident that not only did the Bab renounce his doctrines from the height of the pulpit of Shiraz, in such fashion that one hears of it, but also that he writes something that*

gives this meaning. It is probably to the discussions that followed this official retraction from which is due the anger of the Bab.

“In truth, afternoon of this day, with the permission of the Lord, we have forbidden you our verses, until there pass the days of God, five years, and this, as the salary for your denigrations.” Kitab Baynu’l-Harayan.

“In truth, the first day that the spirit descended in the heart of this slave, was the 15th of the month of Rabi al-Awal. And until today that God has forbidden my verses fifteen months have been written in the book of God!” (Ibid.)

It is certain that this interdiction was later lifted, but I have not found a trace of it in what I have read of the works of the Bab.

This last passage is cited in my *Séyyèd Ali Mohammed dit le Bab* (pg 206):

“And if God had not wished that these torments that were in the intimate of my intimate manifest themselves so openly, nobody would have had the power to try anything against me whatever it might be! But it pleased God to make me suffer by the evil ones even though thousands of creatures were ready to come to my aid. And God wanted to show me alone in my sacrifice, the most pure of all my works!”

“...And I cry, at the highest voice: ‘Is there anyone who will come to the aid of the intimate of the intimate descended in the evident verses, be it by his speech, be it by his body, be it by his goods, be it by his influence, be it by his writings? Is there anyone who can take far from me all these contradictors? And the errors of those who err? The tyranny of the evil ones? Is there someone who will be pitiful and who will weep for me? And take me away from the violence of the infidels? Is there a master of life who hears my weeping? Who holds himself ready to come to my aid? And wants to show the signs of his love for me? Is there a master of grandeur who wishes to give me grandeur? Conforming to the order of God that says: “In truth, Grandeur belongs to God! To His Prophet! To His believers!” Is there a Master of chastisements who will chastise my enemies? So that my eyes will become brilliant? Is there a master of grandeur who believes in me....And nobody replied to me!”

“Have I claimed to Divinity in another vestment than that of slavery?”

It is evident from what followed from this event that the Bab forbid humanity to read his verses during a period of five years, probably because of the discussions provoked by his negation. It is perhaps also at this moment that one of those who had given him faith turned away from him.

I spoke earlier of a new explanation of the terms employed in the great religions; it is not altogether the case. In effect, these interpretations can seem new to the eyes of Shi'ah, accustomed to reading the Qur'an as they have learned from their ancestors, who themselves were instructed by the "Commentators" of this book, the Imams. But if we consult the sacred verses and if we read them in their true sense, we will see the interpretation of the Bab appear, which would have been the standard interpretation if our divine personages had not engaged towards the "Book" in an act of possession.

It is thus, for example, that judgment and death were explained by Muhammad as they are by Siyyid 'Ali Muhammad; but men did not understand.

In that which concerned his uncle Manze, did not the Prophet say: "***He who was dead and to whom we have given the light to walk in the midst of men...***" Qur'an VI:122. But, death, here, means death in Faith, and not death in life. Does not the Bab tell us that the word "death" has lots of specific meanings: isn't it one of these specific meanings that one must understand by the word of the Prophet? For that one never claimed that Hamza was dead and that he resuscitated him.

Surah XVI:20-21 says: "**And those who call others besides God, these gods cannot create anything, and they are creatures. These people are dead, they are not living and do not know that they will resuscitate.**"

Surah XXV:91: "**O Muhammad, the blind person and the seeing person are not equal, neither the shadow and the sun, nor the living and the dead. In truth God makes Himself heard by that one He wishes, and in truth you can not make yourself heard, you, by those who are in the tombs.[^39] You are nothing but someone who wants to preach.**"

[^39]: *Note: Other than Muhammad rejects the claim to miracles, his phrase means: "The believer and the unbeliever are not equal. The first is living, the second is dead. Invite them all the heavens to the Faith in God in your manifestation. I speak, of course, of the death in Faith, of the one who can hear you, as, for him who is death to the material life, you can do nothing for him."*

In the Surah XXX:56: "**But those to whom knowledge and the Faith were given will say to them: 'You have remained in the Book of God until the day of resurrection; but you did not know it.'**"

It comes out from these diverse citations that Muhammad hears, in general, spoke of death in his faith; that he cannot address himself to the dead to this life, because his voice cannot reach them. He must therefore address himself to the dead to the spiritual life, that he must resuscitate to

Faith, and make them know that His manifestation is a judgment of their actions and of their beliefs.

It does not follow the least in the world that another life does not exist. We have been, I believe, mistaken when we believed we had to remark that eschatology held a very little place in the preoccupations of the Bab. That is perhaps true for the Bayan, and Siyyid ‘Ali Muhammad was much more occupied with our conduct in this world than with the future that is reserved for us in the other one.

But, as the Reformer incontestably forbids, even to the Letters of the Living, to explain or to interpret His books, we would be in this subject in a great obscurity if we did not have the remains of the works of the Bab, and if we could not reason upon the ideas that He expressed.

If, in his first book, he ordained charity, the fast, the rites of Islam, later he gave explanations of his works, he explained his thought:

“For nobody can embrace the knowledge of that which is descended in the Bayan; nobody has the right to explain the Book.”⁶

It is thus that he arrives at giving an explanation of the terms, furthermore the most consecrated by usage.

Thus, in the twelfth reply contained in my example of the Surat Tawhid, he says: **“O! My God of what Thou hast caused to descend previously in the Qur’an, what is permitted, is permitted until the day of judgment, and what is forbidden is forbidden until the same epoch; but the sense of the word Judgment is: the Appearance of Thy testimony.”**

In the seventeenth: **“That which was mentioned in the Bayan by the ranks of judgment is of the things that men can see in their life in this lower world.”**

But, does it not say in Unity II, Door 16, that all that, in the sacred books, refers to the mention of Paradise, is in this world, which is the source of all the worlds and the end of all the worlds?

In the fourth Door of the Sahifah ‘Adliyyih: **“In truth, the intelligent people know that what there is in the world after death, can not be knowledge except by the intermediary of whoever is in this world.”**

⁶With the exception of Him Whom God shall make manifest, Who has every right to interpret as well as to abrogate the word of the Bayan.

In Unity II, Door 16: “As for what happens after death, nobody apart from God knows what it is. God created in His Paradise of all that men desired from His bounty and in it were found things that an eye has never seen, that an ear has never heard, and which were not revealed in the heart of anyone! If the seas of the heavens were of ink, if all the things were pens, and if every being was a writer, one could not arrive at comprehending any of the things of Paradise, after death. And the center of this Paradise is the same as that of the Paradise that we have explained for the life of the slave. If, in this life, he enters into the Paradise of the Manifestation of God, He will enter also into the Paradise of the other life after death.”

And he adds: “I do not see in this Paradise [aught] except God alone, only God alone! I see [naught] but God before this Paradise, [naught] but God after this Paradise. I do not see again [aught] save God above this Paradise, [naught] save God underneath!”

This seems sufficient to me. It is useless that the Bayanis affirm to us that if a longer life had been conceded to the Bab, he would not have omitted to give us more detailed information. It is possible, but I doubt it, and in surplus the thing would be useless.

The Paradise of this world, that is to say the Faith in the Master of the manifestation, is the key to Paradise and if we are agreed upon it below, we will be also in the other life, the heaven. That is the meaning of the explanations of the Bab gives us of the 'illiyiin⁷ words and of those which are not. The non-'illiyiin⁸ are in the shadow of the word of negation - “There is no God”, that is to say in hell; the 'illiyiins flourish in the shade of the word of affirmation “if it is not God!”

⁷See Qur'an 83:18-29. Qur'an 83:19 'Illiyiin عَلِيِّينَ and Qur'an 83:20 'Illiyuun عَلِيُّونَ are defined in Qur'an 83:19 as Kitabu'l-Abraar كِتَابِ الْأَبْرَارِ meaning the **Book of the Virtuous** and in Qur'an 83:21 Kitabuun marquumun كِتَابٌ مَّرْقُومٌ meaning a **comprehensive or inscribed book**, in both cases referring to the record of Qur'an 83:22 al-muqarrabin الْمُقَرَّبُونَ and Qur'an 83:29 al-muqarrabuun الْمُقَرَّبُونَ -- which words mean **the chosen ones**; of Qur'an 83:23 al-abraar الْأَبْرَارِ the **virtuous**; and of Qur'an 83:35 al-manuumin آمَنُوا مِنَ meaning the **believers**.

⁸See Qur'an 83:8-18. Qur'an 83:8-9 the non-'Illiyiin are recorded in sijjiin سِجِّينَ which is defined in Qur'an 83:8 as Kitabu'l-Fujjar كِتَابِ الْفُجَّارِ meaning the book of the wicked and in Qur'an 83:10 as Kitabuun marquumun كِتَابٌ مَّرْقُومٌ meaning a comprehensive or inscribed book, referring to the record in Qur'an 83:8 al-fujjar الْفُجَّارِ meaning the wicked; in Qur'an 83:11 lilmukadhibiin لِلْمُكَذِّبِينَ those who reject (the day of judgment); in Qur'an 83:12 yukadhhibuun يُكذِّبُونَ those who deny (the day of judgment); in Qur'an 83:13 mu'tadin athiimin مُعْتَدٍ آثِمٍ sinful transgressor; in Qur'an 83:35 and 83:37 al-kuffaar الْكُفَّارِ the disbelievers.

which is to say in Paradise. And the 'illiyiins are promised for the recompense of the other life, whereas the others are reserved for chastisement.

As clear as we grasp these declarations, they have not sufficed. Persons who had the need of repeated affirmations were encountered and among them are found those who interrogated the Bab precisely on these questions. Let us read his response: **“...You have asked what is after the death of the Believer! Know that each element of this Believer returns to its source. And that which causes the maintenance of all the parties of his body in the eyes of God (his spirit) rejoices in the Paradise of His divine benevolence. You see therefore that his body returns to the Imams, his essential spirit to the Prophet and his essential heart to the appearance of the glorification, which is the Sun of Reality. See that it is the same for the religion the commencement of which was from the Prophet of God and the return of the same Prophet! And the Prophet returns to God, for he came from God!...All of Islam returns to the Vilayat of the people of the House, these ones return to the testimony of the verses! The commencement of the manifestations was of this fashion and their return took place in the same fashion!...See! Without end, the mirrors place themselves opposite the Sun: in all we see the sun; but at the moment of the setting of the star, we see the sun no more. Look at the mirrors of the Qur’an, and do you see the sun of Jesus? Tomorrow, when the sun will arise, in all the mirrors it will be seen again. And the name of the first sun is Jesus; the name of the second, the Point of the Qur’an; the name of the third, the Point of the Bayan; the name of the fourth, Him Whom God must manifest And it was like this without end before Jesus, and it will be like this without end after Him Whom God must manifest.”**

“Know that the mirrors have no existence in themselves. See the man who is not convinced of the unity Qur’anic before the manifestation of the Bayan. Why do you not say that he has Faith? His form is identical to yours. The only difference is this, that in the Believer, there are the signs of unity that do not exist in the unbeliever.”

“From the fact that he is without Unity, he returns towards non-Unity: that which is the property of the minerals. That is, if he subsists without end, he cannot undergo any change. Thus, this non-believer, if he is governed by the laws of minerals, is not in the rank of man. Nothing surpasses its limits and everything remains in the state in which it is! In man, after death, there is subsistence for God has fixed that if he is a believer he will rejoice in his place.”

“Know that all things are created by God in the form of Unity, and see all men under the “La Ilaha illah” (There is no God other than God). He who believes in Him Whom God must manifest is in the shadow of affirmation and he who does not believe in him, in the

shadow of negation. Agreement will be unique, and negation considerable. Do not let yourself be distracted by multiplicity, for the truth cannot be multiplied for it is the sign of the Unity of the very blessed Essence of God. In it we can see naught save God. If without end this Sun arose, it would be always the first sun, and also if without end it should set, it would be always the first sun! In every manifestation, the mirrors progress and shine from the impact of the sun that they tell. For example, the people of the Qur'an, by the rays of their sun, are well above the mirrors lighted by the rays of the Gospel, in such a degree that this latter is nothing before the first, in knowledge and in understanding and not in the appearance of bodies. For otherwise, see today the Christians. How vast is their kingdom, and all enjoy what is found around them. But in none can the mention of limits be made, for that which is the truth of joy is the understanding of God. And as they are in the obscurity of understanding the Prophet of God, they have remained in ignorance of the truth of joy. It is thus that the order of the other that they attain to Paradise.”

BAYAN-I-FARSI

IN THE NAME OF GOD THE INACCESSIBLE, THE VERY HOLY[^1]

[^1]: Note: This formula replaces the Muslim; it also contains nineteen letters: Bismi'llah al-Amna al-Aqdas.

Glory and praise be to the holy and sublime immensity[^2] of the Sovereign, alone worthy of this name; who in the past eternities and in the future eternities was and will be existent in the very being of His essence, and Who, in the infinity of times, in the sublimity of His eternity, was and remains inaccessible to the comprehension of all things.[^3]

[^2]: Note: *Becath*: immensity. One must understand this term here in the most vast meaning. *Immense* means infinite in His power, infinite in His knowledge, enveloping, covering the world as a carpet envelopes a divan or covers a floor. Furthermore, the word “tasbih”⁹ which begins the phrase is also significant, as it means the act of considering God as “inaccessible” to human intelligence.

[^3]: Note: Remember for the moment that Kullu Shay, that is all things, following the calculation of abjad represents 361. God is above our intelligence, for in effect, as subtle or as exalted as the idea we form for ourselves of God, this idea comes from us and is a rank among the creatures: that is to say that it is limited and powerless in comparison with God Who is the Creator and the Power.

He has not created the sign of His understanding in any thing except by the powerlessness of all things to understand Him.[^4] He has not radiated upon any thing if it is not in the very being of this thing,[^5] for from all eternity He was always above conjunction with a thing.[^6] He created all things such that all, from the very reality of their nature, affirm before Him[^7], in the day of judgment[^8], that nothing is similar to Him, that nothing is equal to Him, that nothing resembles Him and that He has no companion nor similar, that on the contrary He was and is unique in the empire of His divinity, that He was, that He is alone in the sovereignty of His mastery. Nothing has known Him as He should be known[^9] and it is impossible that a thing[^10] should know Him as He should be.

[^4]: Note: The best of His signs is the powerlessness of all to conceive of Him.

[^5]: Note: He has radiated upon everything according to the measure of that thing. God, to speak thus, is cup in a cup, man in a man. It is not that this is pantheism: we will see later what this means.

⁹Tasbih (تَسْبِيح), repetition of Subhan'allah (سُبْحَانَ اللَّهِ): <https://en.wikipedia.org/wiki/Tasbih>

[^6]: Note: He is too exalted to be associated with a thing; but His manifestation in a thing is tied to the rank that this thing occupies.

[^7]: Note: Before him signifies before Him Whom God must manifest in the manifestation, for His essence is too exalted to ever manifest itself.

[^8]: Note: The Day of Judgment is that in which a Prophet sent by God is manifested. See later.

[^9]: Note: Muhammad said: “I have not known you, Lord, as you should be known.” But, on the other hand, ‘Ali said: “If the curtain were to be removed, my conviction would not be augmented in anything. Which means that I know you as you must be. But Muhammad spoke of the inaccessible essence of God while ‘Ali made allusion only to His attributes.

[^10]: Note: Or being. The chosen word signifies the universality of beings and things.

In effect, all to which is applied the name “thing” it was created by the King of His will and He radiated in it and by itself[^11] in the sublimity of His visit. He created the sign[^12] of His knowledge in the being of all things so that they would be convinced that He is the First and the Last, He, the Apparent and the Hidden, He, the Creator and the Nourisher, He, the Powerful and the Knower, He Who hears and He who sees, He, the Powerful and the Inaccessible, He, the Very Exalted, the Sublime, He, of whom no thing can demonstrate the exaltation of His praise, the height of His glorification, the sublimity of His unity, the inaccessibility of His grandeur.

[^11]: Note: The sun that is reflected in a red mirror gives red reflections.

[^12]: Note: In everything, by God, exists a sign which demonstrates that this God is unique (Hadith).

There was for Him no beginning if it is not Him who is the beginning, and there is for Him no end, if He is not Himself the end.¹⁰

Everything with that which was fixed or will be fixed, was or will be a thing by the very being of the Lord of the world: it is by means of that essence that it is given existence. It is by Her [^13] that God began the creation of all things and it is towards Her that He ordains the return of all things.

¹⁰Alpha and Omega.

[^13]: Not: By His me, that is to say the Primal Will.

It is “It”¹¹ for Whom were and are all the excellent names inasmuch as the very being of His essence is pure of all names and all attributes. His pure essence is above all light and of all exaltation, the essence of His nudity[^14] is above all sublimity[^15] and all inaccessibility.

[^14]: Note: The nudity of God. This word strongly expresses what the Bab intends to say: God is naked of all that we attribute to Him, of all the names that we give Him, of all the qualifications with which we qualify Him.

[^15]: Note: It is certain that this preface is obscure. I urge the reader to read it again after he will have read the whole Bayan. He will then see that if the beginning evidently concerns “Divinity”, the following, at least from “all things with those which have been fixed” and perhaps even a bit higher, refer to the Primal Will, that is to say the point of truth. It is for this point that were and are the excellent names while the very essence of God is pure of all names and all attributes. This is, I do not doubt, the manner in which one must comprehend this entire passage.

It is It, this essence, the First, and one cannot understand it but through this word [^16]; it is It, the Last, and by this this word last it cannot be described; It is the apparent and by this word It can not be qualified; it is the hidden, and by this word It cannot be attained.

[^16]: Note: In the copy of the Risalih Zahabiyyih which I possess, there is after the continuation of this opuscle, three or four responses of the Bab to diverse persons. I extract from the first of these responses, the following lines which will give some clarifications upon this idea of God: “God is pure, and His rank is sublime, this God who established between Himself and His Prophets this difference that His words to Him are the source while those of His Prophets are the shadows of this source...In truth, this God is pure of all fault, of all defect. Eternally, He lives, eternally He is Powerful! He causes His verses to descend upon whomsoever He willeth, in the fashion that He wisheth. He is pure and above the attributes that men wish to inflict upon Him...I testify that there is no god if it is not Him. Always He was without one being able to mention Him, or that one could mention whatever it may be. He is now what He was. Nothing without

¹¹In the French translation, the Primal Will is feminine and hence pronouns associated with it are feminine. In order not to confuse the reader, who is not accustomed to gendered references to this entity, the pronouns associated with the Primal Will shall be rendered as “It”, which will hopefully distinguish the Primal Will from both God and the Manifestation of God, both of which are referred to with masculine pronouns.

nor with Him, His rank is elevated above the sublimity of His essence. He is pure and His very being is the cause that the rest is nothing. Yes, His being, His me, destroys the reality of the world. If someone says of Him that he is Him, he has not not known Him, for nothing other than He Himself can find Him. No attribute exists for Him. He is essence. No word exists for Him. He is splendor. Whoever [declares His] unity, negates Him, for nothing can understand Him, no slave can know Him.

It is It, the Primal Will, the first believer in Him Whom God must manifest, it is It, the first believer in Him Whom God manifests.[^17].

[^17]: Note: One must here give numerous explanations, but I regard them as useless because what follows in this work will explain the beginning. It is the Primal Will, created by God, creator in its turn of all things, which it is the first to believe in its reflection which is He Whom God must manifest: and this is very evident because this one is but a mirror placed before it and in which it is reflected. See the book of the Seven Proofs of the Mission of the Bab, page 3, note 2.¹²

¹²Dhikr [ذِكْرٌ] “It is the first emanation from God: this is how religious philosophy expresses itself on this subject. When a man forms the plan to build a house, he thinks of doing so according to a certain design: thus the house is “living” so to speak in his imagination. It is permissible to say that this house exists, because while it lives only in the domain of thought, it is. On the other hand we can also say that it does not exist, because it has neither length nor width nor breadth, in other words none of the qualities of matter. Once this house is built, we can attest or deny that it is that which existed in the imagination. It is identically the same for God. Before He created the world, His existence was unknown, He was pure of all names and of all attributes. He existed, for He is from all time, but the manifestation of His existence had not yet been realized. As soon as He wished to create, which is to radiate upon the world, His aim was to accord the blessings of His knowledge to His creature and, before all, to assure the propagation of this blessing: from this primal necessity comes forth the creation of the prophets, or, more precisely, of Prophethood. It is this first creation, this Prophethood that is called the First Dhikr.

“The First Dhikr is in close connection with the Creator; in effect, It participates in His qualities and His power. In order to understand this, it suffices to compare creation with the phenomenon produced when one turns on a light. The radiance closest to the luminous source is incontestably the most brilliant, the most pure, the most imbued with the special qualities of the light. From undulations upon undulations the luminosity of the radiance diminishes until it entirely disappears. So this first undulation, so close to the flame that it seems to be confused with it, exactly represents the connection that exists between Prophethood and God. Besides, it is easy to imagine in the implementation that the rank assigned to the intermediaries between God and man are superior to that assigned to humanity. In following this analogy, we will be struck by this, that the lamp is essentially composed of two things: oil, flame. But oil exists unknown to us until it manifests itself by a phenomenon that strikes our senses: the flame. This flame is the manifestation of the existence of the oil, and it strikes our senses by the intermediary of the first undulation that it projects; without this first undulation the light would not exist. It is also true to say that if the flame did not exist, the first undulation would also not exist, and this precisely demonstrates that the existences of these two phenomena are indissolubly linked one to the other.

“We have seen that the first undulation is in relation to the flame what Prophethood is to God, but we can come closer by this example and compare the flame to the First Dhikr and the oil to God. In effect, we have already said, that without the flame the oil would remain unknown to us: but what is the flame apart from the oil itself? It has neither the same form, nor the same appearance or the same qualities, but it is

It is It, the one thing through the creation of which are created the creation of all things, by the nourishment of which is given the nourishment to all things, by the death of which comes the death of all things, by the life of which is manifested the life of all things, by the resurrection of which all things are resuscitated.

The eye of being has seen nothing like It, neither before, nor after. It is the name of the Divinity, it is the face of absolute Power fixed upon the shadow of Divinity: it is the Name that guides all men toward the Kingdom of the All-Powerful of the Unity of God. If I knew that all things tasted His love, then I would not dare to make mention of the fire : for this fire, as it did not prostrate itself before the point of truth, was, in truth, created with the same quality of fire that exists in Him.

If all things had dared to taste His love, all because of His love, would have been light, this light created of light, this light that resides in the light and that ends in the light: this kind of light by which God guides whosoever He wishes. In truth this God is the first cause and the final cause.

It is It for Whom God, the Only, the Only One, created by the manifestation of His very being (for It) eighteen persons who were created before all things from His very being (to It).

He put the sign of their knowledge in the being of all things so that all things by the very being of their essence testify that He^[^18] is the first Unity and the Eternally Living. And He ordained to none of the contingencies other than the knowledge of His own being and the knowledge of the Unity of His truth, for all that is other than this, is a creature created by His order. For it is His^[^19] the creation and the order in the eternity of eternities, and He is the Master of the worlds^[^20].

[^18]: Note: He: the first of these nineteen persons of which the eighteen others are created as Prophet by the Primal Will.

[^19]: Note: The Point of the Bayan.

no less true that the two things are one.” (Dala'il-i-sab'ih, authored by Haji Siyyid 'Ali Muhammad Shirazi, the Bab in 1847-1848; translated by A.-L.-M. Nicolas as Le Livre des Sept Preuves de la Mission du Bab, and published in 1902; translation of the French by Peter Terry, online at: https://bahai-library.com/pdf/b/bab_nicolas_terry_proofs.pdf)

[^20]: Note: There are three words in Persian philosophy to indicate creation; *takwin*, means the creation of men; *tadwin*, creation of the celestial book; *tachrin*, creation of religion.

And then : So that it will remain not hidden to the one who looks upon the words that God caused to return[^21] the creation of the Qur'an[^22] in the Day of Judgment[^23], through His own manifestation in Himself (in this day), then He created the creation of all things[^24] anew, as if all things had been created in this instant, for every thing was created in view of the day of the manifestation of God[^25]. For it is this manifestation of God in which all things finish, in which all end.

[^21] Note: Cause to return, resuscitate. This is the resurrection promised upon the day of judgment. We will see later the explanation of what is the day of judgment. One may compare this resurrection to the phenomenon that presents a living plant. Born of grain, it enlarges, flowers, then it dries up. Winter having arrived, the plant disappears in order to be reborn in the springtime.

[^22]: Note: Creation of the Qur'an. These words offer an immediate meaning which is this. We know that the verses of the Qur'an are veritable creations of God. And, in the same manner that God has created new creatures for the Bayan, so also He has created anew the Qur'an, in the Bayan. He remakes the creation of verses. According to the living Babi scholars this meaning is not the true one, and this is what they explain. As we will see, each manifestation of God, that is to say each appearance of the Prophet, is in the same time the cause of a new creation of the world, and of a final judgment of the creatures that have lived in the world during the space of time that has passed between the apparition of the preceding prophet and that of the following one. And, even as we speak of the century of Louis XIV, in the same way we should speak of "the creation of Jesus," "the creation of Muhammad," "the creation of the Bab," in order to express the idea that all things were created new upon the apparition of one of these Prophets and depend entirely upon Him. This phenomenon was produced in the Christians and the aim of the teaching of Christ was to prepare for the teaching of Muhammad: the aim of this latter one was to prepare for the teaching of the Bab, Who in His turn prepares the ways for Him Whom God must manifest. It has always been like this in the eternity of the past and it will always be so in the eternity of the future. And, to pronounce these two words of eternity, it is to affirm that creation is eternal: where then is the last judgment? Upon this point as upon surely many others, the believers of the various Prophets have not understood the revelations of their masters. They have taken the indicated signs as precursors of a final judgment at the end of the letter. Thus the Jews did not recognized the Messiah in Jesus, thus the Christians did not want to find in Muhammad the Ahmad¹³ promised upon the return of Jesus, thus that the Muslims refuse to

¹³There is much commentary by Christians and Muslims on what appears to be the absence of any reference to Muhammad in the Gospels.

recognize in Siyyid ‘Ali Muhammad the Mahdi that all await. So when Muhammad appeared, it was the last judgment of the believers of Christ : those who believed in the Arab Prophet demonstrated by this very fact that they were true Christians; they received the fruit of the Evangel, which is the Qur’an : they entered into Paradise, that is to say into the knowledge of God. They were thus judged by Christ appearing in the traits of Muhammad.

[^23]: Note: That is to say the day of the manifestation of God in My person. This day is the last of Muhammad, the first of the Bab. We will see that the first who believes in the Bab is the return of Muhammad in the life of this world.

[^24]: Note: This expression makes the reading of the Bayan difficult. In effect, if the immediate meaning of “the universality of the beings and the things” is easy to comprehend, the three others are less so. They derive all three from the “abjad” calculation of the letters composing the word Kullu Shay (all things) which form 361 (including the hamza). This last letter is, for the Babis, the supreme number of the creation. And it is produced by the multiplication of 19 by 19 (of unity oulied = 19 by itself = 19). It is thus the expansion of Unity, and the Bayan is the representation of this expanded unity, because it is composed of 19 doors, thus 361.

Hence, the expression “all things” sometimes means the Bayan (as the expansion of the Unity and containing 361 precepts), such as for example Door 1 of Unity 1. And, and we will see this in the following, each of the Doors of the Bayan must be, in the progress of humanity, represented by a person, a saint. This does not mean that this person is its incarnation, but it is, as the Persian philosophers say, the location of the spectacle, that is to say the location in which it can be seen. I explain myself : the names of God are infinite, in number and significance, and each of us is under the predominant influence of one of these names : for example, a holy man whose life passes in the observance of the rules of God, if he distinguishes himself especially by his mercy, will be for his fellows the theater upon which one can see, living and acting, the name of “Merciful.” This name is evidently the one whose influence dominates in him; it is reflected in him and our man is the “mirror of this name.”

In these conditions, a pious Babi, a man truly imbued with the spirit of the Bayan could find himself more particularly dominated by the influence of this or that Door of the Book so as to become the mirror in which is reflected the spirit of this Door. If we have 361 persons, each the mirror of one of the Doors of the Bayan, we have a walking and living Bayan. Thus “all things” signifies in certain cases 361 believers in the Qur’an, the Qa’im of the family of Muhammad will manifest Himself (Hadith).

This Babi explanation of life, of the movement of the Bayan, is destined to demonstrate to the Shi’ah the error in which they have fallen in misunderstanding the Hadith according to which, in

the day of judgment, the believers will see the Qur'an in the form of a beautiful young man, who would be the incarnation thereof. This incarnation - I employ this word to abbreviate - did take place, but in the sense in which we have indicated. It took place in the person of the first Muslim who believed in the Bab. In truth the Qur'an should not be represented by a single person, but by a number of persons equal to the number of its Surahs. If it were not thus, it is not because of the ignorance of God, but because of another cause. (See the explanation of the Bida, Unity IV, Door 3.)

But the Muslims erred : they were not Muslims except in name, and that which demonstrates it is that although brought up and prepared for a long time to recognize the Mahdi when He would present Himself, they failed to recognize Him when He appeared : is this not a judgment - and definitive?

Finally the 4th meaning of the expression "all things" indicates the year composed of 361 days, plus 4 or 5 complementary days following so that they years do not have double days¹⁴; the day of the ending of the fast should always fall on the 21 March, which is the first day of the year.

In reality this complex expression indicates that the Bayan reigns incontestably over all things, that it is the master of the creation created by it, that it is confounded with this creation which, in its turn, is confounded with it. He are thus, we other Europeans, equally the creation of the Bayan, but we see, when we study the 'illiyiins and non-'illiyiins letters, under which influence we find ourselves. I must before ending remarks that this apparent confusion in the diverse significances of the word "Kully Shay", results, on the contrary, in the sublime harmony of the creation coming from God, to adore God, by the intermediary of the elected ones of God, living images of God, illumined by the book of God, and returning to God by a long but continuous progress.

[^25] Note: All things are created in view of the day of the manifestation of God, because all are promised on the day of final judgment. Thus each prophetic manifestation is a manifestation of God : it follows that all things come to their aim in this prophetic manifestation. At the very instant in which it is produced, the creation ceases existing because it has attained its aim : but the very fact that the Prophet declares His mission produces a new universal creation which has as its aim the following manifestation and as its means to arrive thereto the current manifestation.

After He manifested Himself in the manifestation of the signs of His power, there is no doubt that all things had, with the perfection possible to them, attained to the sight of God.

¹⁴<https://en.wiktionary.org/wiki/bissextile>

Once again, God the very high, created the Primal Will, and, by Her, created all things. But, as the current creation of all things is a new creation, it follows that it was thus in His creation eternally in the past^[^26] for there was no time when God was and in which He did not have slaves to adore Him. He was, from all eternity, in the entire elevation of His glory so that what is other than God was, also eternally, in the baseness of his low rank.^[^27]

[^26]: Note: At every period the creation was renewed in this sense that the manifestation of God was new.

[^27]: The Muslim theologians say that God is qadim eternal in the past, while the world is adis new. Otherwise said God was in all past eternity, and the world was created. Where then, ask the Babis, at the time when nothing had already been created, were exercised the functions of “Creator”? Can we conceive of a creator not creating? No, the world is eternal in the past as it is in the future. This does not mean that it was always what it is, nor that it must remain as it is : the sun may extinguish itself, the earth may pulverize itself, this will not impede the whole of the creation to exist to the end of the centuries. We cannot conceive of what form it will take, but do we know then by which forms it has already passed? All that we see signifies nothing; and as we cannot imagine life outside of the conditions of existence of this earth, does this prove that it does not exist? The modes of life are of little importance, that which suffices us, is to know that life will eternally exist because God is eternal and that eternally He will be Him Who makes living. He is also Him Who wishes to be known, Him in which creation reaches its aim. But do you then think that you know God? Truly you think Jesus is the last of the prophets, you, Christians. Do you have thus nothing more to learn about the mystery of the Trinity? Your ignorance resembles knowledge, and the shadows in the midst of which you agitate, seem to you the shining of the Light of God! Truly if what you know suffices you, why do you ridicule the Jews? Because they did not want to recognize in Jesus the promised Messiah? But have you then recognized in Muhammad the Christ Who announced His return? And you, Muslims, when you mock the blindness of the Jews regarding Jesus, the obstinacy of the Christians regarding Muhammad, contemplate yourselves then and see if you do not act exactly like them regarding the Mahdi!

See the difficulty that God has in being comprehended by you, do not ascribe it to anyone save yourselves that His teaching is so slow. Know then that the creation existed before Adam, and if you are told that it did not exist, do not see in that word a contradiction with what I say to you today. Spread out a beautiful carpet in your room; make therein to reign the most complete darkness, and will you tell me that the shapes, that the colors of your carpet exist? Would you say that they do not exist?

The creature deprived of the light of the knowledge of God did not exist according to our point of view, men of this century. Does this mean that God tossed man upon the earth, and did not think of instructing him until later? Not so! From all eternity He has placed in him the signs of His knowledge. And if today among us, despite all the teachings of the prophets that you have received, there are few who know how to determine the truth, what do you think of our ancestors who had for their guide only the signs deposited in them?

Nevertheless do not mistake yourselves: their progress was real, and the fetishistic, idolatrous, Brahmanic and Buddhist conceptions are in themselves religions of the True God. It is but when, by an immense effort, humanity will arrive at this degree, that Adam, the first man, because he is the first who merits this name, man being him who has arrived at the divine knowledge. If you can be the sovereign of an immense empire, if you do not know God according to the measure of your forces, you are not a man; you may be the most vile and the most miserable of the creatures of this world, you are the greatest among the most great if you have the sun of truth in your heart. It suffices to believe to be the King of Kings, and in the Paradise the last ones will be the first ones and the first ones will be annihilated.

But see then what is happening around you; are not colleges divided into diverse classes through which the student must pass in order to arrive at the perfection of his education? And who are you then other than the most humble students before the resplendent teaching of the Lord? You have passed by various degrees of this primary teaching and now you despise the secondary teachings that I have offered you because, in your unmeasured pride, you believe yourself to know and you believe you comprehend. You taunt the Jews and the Christians and you do not dream of weeping for yourselves! You all, as much as you are, you recognize a creator God, and here you leave without use this divine attribute! You believe yourselves able to divert from the difficulty, you other Christians, in saying that He is conservative. Truly, in your eyes this diverting title does it seem to you to define Him Who created in the past eternity, Him Who creates in the present moment, He Who will create in the future eternity? And you, Muslims, who know but how to invent in this matter, what do you think of your smiles which have believed to explain the mystery in saying that in every second God destroys the world and creates it anew in the same instant! The lightning rapidity of these diverse words and of these diverse births impede us from perceiving, like the rapidity of the turning of a spark of fire makes us believe in the continuity of a luminous circumference.

Truly, you measure God at your own size! And you overload Him with all the imaginations that create your sciences, based upon the errors of your senses. If you still read the divine texts perhaps you would blush from shame and horror. God does He not say to you Himself in the Qur'an, trying to get onto your side, that a day in His sight is like one thousand years of your computation. One day! Not even one instant, one second, one moment! And so, it is this

second which has appeared, it is this instant that has come, and one thousand years after the disappearance of the one said to be the last Revealer of the manifestation of Muhammad, now God proclaims the final judgment, and creates anew the creature in the Bayan, by the Bayan, with the Bayan and for the Bayan.

The entire universe was judged in this instant, and those who were truly penetrated with the spirit of the Qur'an, those ones believed in the Point, those ones entered into the Paradise of Faith. Those who did not believe in the Bayan have demonstrated, thereby, that they did not believe in the Qur'an : that is the final judgment, the new creation.

The beginning of the creation of all things was in this instant, which is Friday, because God has spoken^[^28]. God^[^29] created this new creation by His order and placed it under the shadow of His order until He will cause it to return to Himself (in the person of Him Whom God shall make manifest).

[^28]: Note: It is God Who speaks in the Bayan. And by the fact, even as He said five lines above, "God the very exalted has created anew the Primal Will," by this very fact creation took place.

[^29]: Note: Here God receives the title of Rabbu'l-Izzet, which means that from the rank of Creator He passes to that of Ordainer.

For there is no doubt that God created the creature and caused it to return to Him (by the intermediary of Him Whom He manifests) for He is powerful over all things.

Then He gave the ordonnance of the creation of all things in the number of all things^[^30] following the orders that He caused to descend Himself^[^31] and caused them to radiate from the sun of His mercy^[^32] so that all things^[^33] by the mention of all things^[^34] in all things^[^35] could arrive at their perfection in the manifestation of another judgment, and so that He gave the salary of all things to each thing^[^36].

[^30]: Note: The first all things indicates the 19 persons of the Unity, the second the 19 mirrors of each of these 19 first persons, then the 19 witnesses of each of these mirrors, that is to say humanity.

[^31]: Note: In the Bayan.

[^32]: Note: By the gift of the Bayan.

[^33]: Note: The group of 19 indefinitely multiplied, humanity.

[^34]: Note: From the Bayan.

[^35]: Note: In all the possible ranks.

[^36]: Note: One thing which has arrived at its perfection has become all things.

If it was of negation[^37] it would receive a just chastisement, if it was of affirmation the salary of the bounty of God.

[^37]: Note: The Muslims make a lively reproach here to the Bab, for having written *mine nafian* instead of *mine nafiyine*; one must read “men”.

For His knowledge of all things before all things is equal to His knowledge of all things after all things;[^38] His Power, before the creation of all things, is equal to His Power over all things after the creation of all things.

[^38]: Note: Which means that He knows all in advance and that He can do all things.

From all eternity, God was knowing of all things and powerful over all things! For Him are all the excellent names in the past eternity, for Him will they be in the future eternity.

All that is in the heavens, all that is on the earth, all that is between the heavens and the earth, sings His praises. There is no God worthy of adoration if it is not Him, the Winner, the Well-Beloved.

And see with the eye of certitude that the Doors of the religion of the Bayan are made following the number of all things[^39]. And in the shadow of each of these doors the angels[^40] of the heavens, of the earth and of that which is between them, hold themselves, and, with the permission of God, prostrate themselves, adore, sanctify, glorify, act and work. And all (these angels) on the day of the manifestation of God, which is the manifestation of the Point of the Bayan, at the end of this manifestation, will return to Him (in the person of Him Whom God must manifest).

[^39]: Note: Nineteen Unities multiplied by nineteen Doors.

[^40]: Note: The Babis do not admit the existence of angels such as we understand them, winged creatures, gifted with life. Each thing that is good is an angel [according to them], every word which indicates good is an angel, every virtue is an angel.

They also explain that the seven heavens which are mentioned in the sacred texts are not at all what the Muslims have understood, imagining seven superimposing celestial spheres. The seven heavens purely and simply indicate the seven religions given by the seven prophets who succeeded one another. Thus, when Muhammad says “the heavens will be folded up”, this does not mean that the celestial bodies will be confounded, but simply that the preceding religions will be abrogated.

It is the same for the expression “earth” which, in reality, mean “the diverse capacities of each in the knowledge of God.”

And if three hundred sixty and one persons blessed by the Bayan believe, in the day of judgment, in Him Whom God shall make manifest, then those ones will have harvested the fruit of the Bayan^[^41].

[^41] Note: The text says : the fruit of all things will be manifested before Him; here our translation is a commentary.

So happy is he who is resuscitated in the presence of God upon the day of judgment, and finds himself accepted by God, by one of the Doors of all things, for, it is He the Master of Him who causes to return towards Him all those who have believed in the religion of the Bayan, each because of the act he has accomplished in one of the Doors of all things.

Hence, hasten, surely, surely, towards this manifestation. And then surely, surely, hasten! Hasten! Hasten surely! Surely! Hasten! Hasten! Hasten! Surely! Surely! For God is the most prompt of counters^[^42].

[^42]: Note: And you risk to fall into the fire.

It may arrive that all the Doors of all things will not be ready before Him, and that nevertheless He will ordain the return of the creation of the Bayan and of the heavens which were elevated in the Bayan. It may be that He will hold them in His hand, as He did in the Qur’an without one being able to count them. For the multiplied Doors were multiplied in full view of the believers and at the very moment^[^43] in which God will ordain the return of the creatures of the Qur’an, that there was in full view of Him but one individual. It is thus that God does what pleases Him and ordains whatsoever He wants. He cannot be questioned as to what He does, and all the creatures will be questioned upon what they do.

[^43]: Note: The Bayan having appeared, the heavens of the Qur'an, or simply the Qur'an, were folded up. And in this Qur'an there were Doors without number, and in view of the believer, the multiplied Doors were multiplied to infinity. And God folded up the Qur'an as well as all the sciences born in its shadow, and at this moment there was before Him but a single individual, who was a Door of these Doors of the order.

And the moment in which took place the return of the entire creation of the Qur'an, was the beginning of the creation of all things in the Bayan. At this moment, the seat of the Point Who is the appearance of the Divinity was found upon the earth with the name Bacet (which stretches out the new heavens after having folded up those of the Qur'an). And the heavens that were elevated in the Qur'an, were all folded up and returned to their Primal Point.

And do not testify to this except God alone and those who are close to Him.

And nevertheless God did not cause to come down in the Qur'an any order more important than the order of judgment and how to show it.

God counts the number of all those[^44] who believed in the Qur'an. And, at the moment of the return of the Qur'an, of all the individuals a single person held himself before God while the judgment took place; so he elevated, in another world, and following the order of God, the creation of all things.

[^44]: Note: It is so considerable that God alone can enumerate it.

Thus O you, O you people of the Bayan, do not wait and remain in the ignorance of God, your Lord, while night and day you desire to become saints.

BAYAN-I-FARSI

BAYAN-I-FARSI - VAHID I

Vahid I - Bab 1

In the number of three hundred sixty and one commandments^[^1] (that God has descended in the Bayan), that which God has made obligatory (to say) is: “There is no other god but God, in truth, in truth.” In truth, the entire Bayan returns to this formula, and it is by it that will take place the resurrection of the creatures in the other manifestation.^[^2]

[^1]: Note: The text says “in the number of all things” but the word Kullu Shay here means the Bayan and the 361 commandments that are theoretically inscribed within it.

[^2]: Note: The appearance of the One Whom God must manifest.

The plain meaning of this word is tied to the knowledge of the Point of the Bayan, to Him in Whom God has fixed the essence of the seven letters.^[^3]

[^3]: Note: ‘Ali Muhammad [[‘]/L/Y+M/H/M/D]

The one who is convinced that He^[^4] is the Point of the Qur’an, but, in the last judgment of the Qur’an^[^5] and the Point of the Bayan (at the beginning of the appearance of the Bayan), that He is the Primal Will, this Primal Will that subsists by itself and upon the order of which all things were created, and exist only by it, this one sees His very being testifying to the Unity of God.

[^4]: Note: The point of the Bayan.

[^5]: Note: The last judgment of the Qur’an and the appearance of the Bayan are mixed up: we see that afterwards, and Siyyid ‘Ali Muhammad is, as was Muhammad, the first mirror placed in this epoque in front of the Primal Will.

He who (on the contrary) does not give his faith (to these things), is counted among the letters of negation and returns to the fire. And what fire is more ardent than that of the one who has not given his faith.

He who gives his faith enters into affirmation. What Paradise is more elevated than he who has given his faith?

This word^[^6] praises, glorifies, magnifies, sanctifies, blesses his Lord evening and morning.

[^6]: Note: There is no other god but God.

Do not look at this word but as you look at the sun of the heavens, and do not look at those who have believed in Her, except as you look at mirrors^[^7]; for, whoever believes in the essence said by the Master of the Seven Letters, his very being receives the aid of one of the names of God the Very Exalted. In his exterior, he is a leaf of the leaves of the Tree of Affirmation.

[^7]: Note: Consider this word as the sun and those who believe in it like mirrors.

All things come back to this unique thing and all are created by this unique thing; and this unique thing^[^8] in none other than the judgment afterwards, as the very being of Him Whom God shall make manifest and Who says in His ranks:

[^8]: Note: This unique thing is the Primal Will : the Point.

“It is I, I who am God : there is no other God but Me, the Lord of all things. That which is other than Me is My creature. In truth, O My creatures, adore Me, Me alone.”

Know that He^[^9] is the mirror of God and that it is from Him that shines the mirror of the visible world which is (composed) of the letters of life. One can see in Him nothing but God.

[^9]: Note: The Point of Will.

Whoever, in the Bayan, says the word “There is no other God than God,” it is for it¹⁵ that he turns himself towards God^[^10]. It is also that by Him by whom took place the creation of His creature, by Him takes place the resurrection.

[^10]: Note: Whosoever believes in the Bayan and pronounces this word. However this does not suffice, although it is obligatory : one must also believe in the new manifestation and anticipate his successor.

The fruit of this knowledge is this : from the moment of the appearance of Him Whom God must manifest you will not say: “But we say : there is no other god but God, and this is the very principle of religion.” That which you say is but, in effect, a reflection of His Sun which has risen in the preceding manifestation^[^11]. And of a certainly, He is, He, more worthy of this formula than anyone else, in his very being, for if a mirror says: “In me is the sun,” the sun knows very well that this is only his reflection.

¹⁵That word

[^11]: Note: Here, in kind, the Babi manifestation relative to that of Him Whom God must manifest.

In truth, O people of the Bayan, we have made you know the elevation of your existence in the word of your Lord. In truth, do not remain ignorant of Him Whom God shall make manifest in the day of judgment. And that which you say of Him, say it following that which God manifests in your hearts and that which Him Whom God must manifest says, and following that which God testifies for Himself: "There is no God, if it is not God, Unique and Powerful."

Today, every person who, in the Qur'an, pronounces this word, which is the very substance of all religion, he does not doubt that he pronounces following the word of Muhammad, the previous Prophet of God. The sun of this word shone in His heart[^12], and it is the reflection thereof that shine today in the hearts (of the Muslims).

[^12]: Note: Whosoever believes in the Qur'an, will pronounce this word while envisioning Muhammad. He was the sun of this word, the Muslims are the mirror thereof : the profession of faith that they pronounce today is but the reflection of the words of Muhammad.

It is why this word returns to Him[^13] during His last manifestation, which is that of the Point of the Bayan, and not during His first.

[^13]: Note: This word returns to Muhammad in the person of Siyyid 'Ali Muhammad. When Muhammad instituted it, His aim was the Bab, and this One, when He will formulate it, aims at Him Whom God must manifest.

In effect, during His first manifestation, the Tree of Unity had not yet grown in the beings of the creatures; but, now that 1270 years have passed, this Tree has arrived at the moment of the production of its fruits.

Whatever is in him, is a reflection of the sun of the Point of the Qur'an, which is the very point of the Bayan, and it will certainly manifest in him.[^14]

[^14]: Note: My three manuscripts are faulty. I translate as if the text was "Guècht" or "Guerdid." This means that whosoever sincerely believes in Him will certainly believe in Me.

I gave as an example the highest word upon which subsist all religions. It is by the very pronunciation of this word that the beginning of all religion is affirmed, all pronounce it at the moment of death and return to it. For the reflections of the mirrors do not return but to their place of origin. When is removed from the mirror that which is in him as a reflection of the sun, this mirror returns to its primitive state. Its return to its primitive state is due but to its quality of mirror.

From the moment that the most high word of the Qur'an of the past, and the most high word of the Bayan thereafter experience this towards the Sun of Reality, then can it be for the things that derive from this word.

Those, the knowledge of the names of God, the knowledge of the Prophets, of the guided Imams, of the directing Doors, of the questions of rite^[^15] that are without number.

[^15]: Note: These two words, in the Qur'an and in the Bayan, are like the reflections of the sun in the mirrors. As long as the Sun of Truth shines in them, they hold a glorious role. When this Sun is removed from in front of these mirrors, they return immediately to being simple mirrors. If it is thus for the word of God, how can it be for these latter ones?

Every person who has allowed himself to be stopped by one of these questions remains ignorant of the truth, upon which depends his beginning, his existence and his resurrection.

I say this in supposing that this person be from the Tree of Affirmation and that his sign of Unity demonstrates the Sun^[^16] and if, I ask pardon from God, he does not demonstrate it, then it is not even worthy that it be mentioned.

[^16]: Note: The Muslims, before the manifestation of the Bab. They are, in effect, the people chosen by God, and their hearts demonstrated God until the moment of the manifestation of Siyyid 'Ali Muhammad.

And those who consider themselves to be attached to the Qur'an, how many orders have they given contrary a that which God has caused to descend. And this is said on the subject of their truth to them, not to the works of their truth, for the works that are for anyone other than God, return to this other one than God^[^17] and as their truth does not demonstrate God, they can not be mentioned before God, inasmuch as the works that depend upon the veritable truths return to these truths. If they are signs definitively fixed in the mirrors of their hearts and not imitations, they return in their beginning and in their return to these true verities (at their places).

[^17]: Note: The Muslims, in their belief, are contrary to the Spirit of God, because they do not recognize the Bab. We speak of Muslims themselves and not of their works that they accomplish in the way of God, following them, but which return in reality to the demon, because the very being of the Muslims has become the work of the demon.

And as eternally the sun is risen, these mirrors eternally demonstrate the sun. For it has never been possible and it is not that the blessing of God undergo a delay or be terminated.

And he who says 'God is my Lord' : I give no associate to my Lord, in truth, the essence of the Seven Letters is the Door of God and I give him no other Door as companion, if he who says this believes in anything but Him Whom God must manifest, so he will take back the entire profile attached to this first Door of the first Unity.

Happy those who rejoice in this rank in the blessing of this great day, this day in which all men are manifest at the threshold of God.

Vahid I - Bab 2

The resume of this Bab is that the return^[^18] of Muhammad and of those who were His mirrors took place in this world. These mirrors are the first slaves who were ready in the hands of God, upon the day of judgment. They affirmed His unity, and brought to men the verses of His Bab. Also, God made Imams, in conformity with the promise He had made in the Qur'an:

"We have wished to bless with Our favors the oppressed inhabitants of the country; We have wished to choose them as Imams and to establish them as inheritors of the country."^[^19]

[^18]: Note: Surat Tawhid. Response to the questions of he who made hijra towards God, S.A. Mulla Ahmad. "If the resurrection was for the dead material bodies, for sure, upon the day of the manifestation of Muhammad, all the dead should have been resuscitated. And your Friend did not resuscitate the Prophets, the saints, if it is not following this way that He made them living in the actual forms of those who would give their faith to His successor. Those are the ones who are the resurrection of the saints of the past in His shadow.

[^19]: Note: Qur'an 28:5. In Arabic this verse is:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And this same proof that establishes the quality of the Prophethood of Muhammad in the past, establishes also His return in this world before God and the masters of knowledge. And this proof is the verses of God, for all those who are on the earth are incapable of producing their like.

There is no doubt that the glory of the slave resides in the Unity of God, in His knowledge, in the affirmation of His justice, in obedience to Him and in the good-pleasure of God. And there is no doubt that the very holy beings before all else, have received the blessing of that which is the essence of all grandeur and of all elevation, for every being blessed with life and who thinks sees only grandeur in the good-pleasure of God.

We can therefore not doubt that these mirrors are the first lights which prostrated themselves in the hands of God, who accepted the verses that He caused to descend upon His Bab, and caused them to be disseminated to men.

No grandeur, in this world of contingencies, is more elevated than this : that the heart of the slave demonstrates God and that nothing remains, no matter how small, ignorant of his Well-Beloved.

For whoever it may be, what he does in his life, he does it but with this aim : “the good-pleasure of God.” That is, in effect, the pinnacle of desire of all men.

There is no doubt that the good-pleasure of God is not manifested except in the good-pleasure of him to whom God has granted His message; and there is also no doubt that these holy lights arrive at the good-pleasure of God before all things. And that is the highest pinnacle of all exaltation, and the certain sublimity of all grandeur.

And one can not doubt that their return in the last manifestation (that of the Bab) must be more exalted in the eyes of God than (their appearance) in the preceding manifestation (that of Muhammad). In effect, that by which previously was proven the Prophethood proves today the Vilayat.[^20], notwithstanding that the manifestation of the Point of the Bayan is identical with that of Muhammad in His return. But, as He manifests Himself in the manifestation of God, all the names, in His shadow, demonstrate God, for it is He the first and the last, the manifest and the hidden, Him for Whom are all the excellent names.

[^20]: Note: Remember well this point. The Vilayat (Guardianship) is placed below the Nubuwwat (the reign of the prophet). One must consider three degrees of Valis (Guardians): the Vilayat of God Himself, which is that which is at issue here; that of the person who comes on the part of God: Muhammad; and finally the of the individual who has believed in Him Who comes on the part of God. The first of these three is absolute Khass, the second is Amm in relation to God and Khass in relation to man; the third is amm.

God has specialized their names in a particular fashion in this century, in the Letters of the Living[^21]. In effect, they were fourteen very holy persons, and the names conserved[^22] in the treasure of God are those of the personalities that we call the four doors or the lights of the ark, or the carriers of : first the creation, second the nourishment, third the death, fourth the life.

[^21]: Note: Hay = living represents 18.

[^22]: Note: That is to say that they were not manifested in the times of Muhammad.

All of those ones form the name of the Living[^23], for they are the names closest to God : those which are other than them are guided by their indicative action, for God has begun with the the creation of the Bayan, and it is towards them that He will cause this creation of the Bayan to return.

[^23]: Note: $14+4=18$.

They are lights that eternally in the past have prostrated themselves, and that will prostrate themselves eternally in the future before the celestial ark.

In each manifestation they were named by a name (whatever it may be) by the creatures, and in each manifestation they sang their material names: but the name of their realities which demonstrate God was manifest in their heart.[^24].

[^24]: Note: It is thus found that each subsequent manifestation is infinitely superior to the previous manifestation. And this to the point that in the manifestation of Muhammad, Jesus is not the prophet, while in reality Muhammad emanated from the same Source as He and was Jesus, but of a much more elevated degree. Jesus thereafter is no longer - not in His own self of course - other than the first believer in Muhammad, that is to say that He was called at this moment 'Ali. Upon the manifestation of the Bab, Muhammad is nothing more than the first believer, that is to say that he is called Mulla Husayn Bushru'i¹⁶, for the majority of the Babis.

Here allusion is made to the four angels who carry the throne of God, or to the four angels charged with life, with death, with creation or subsistence, or the four nawabs who represented one after the other the hidden Imam. By this association of ideas between these diverse persons, the Bab seems to indicate that these are imaginary persons. The number must be 18, the 14 pure ones and four others, known or unknown, and which the common people call by the name that we have just indicated.

In any case, these 18 persons, manifested or not, form the Letters of the Living, the Letters of the Unity which must be nineteen (Wahid=19) in number, are represented by these eighteen persons, plus the highest of all, their chief, or more exactly their sun, for they would not exist without Him and who was named early Jesus, then Muhammad and finally Siyyih 'Ali Muhammad.

If it had not been so, they could not have been, by the proximity of their realities, been close in the hands of God as they had been eternally in the past and will be eternally in the future.

For God are the names without number and without measure[^25] but all, it is by these names that they are illumined, even as their walk in the way of blessing derives from the indicative action of these names. In the hearts of these names one can find nothing other than God, and perhaps one cannot see in the heart of each believer, male or female, other than the name and the heart of this believer requests by the intermediary of this name the assistance of God, during which one can only see in him God the Unique One.

[^25]: Note: All the beings are the names of God.

He is the Unique One, and it is He (to which belongs) the creation and the order of before and of afterwards. There is no God but Him, the Living, He who exists by Himself.

Whoever believed in Muhammad or in another than Him was resuscitated thereby. In truth each one will be recompensed according to his actions, and God is the witness of all things.

¹⁶Mulla Husayn Bushru'i (ملا حسين بشروئي), first of the eighteen Letters of the Living of the Bab; see https://en.wikipedia.org/wiki/Mulla_Husayn

Vahid I - Bab 3

In this that ‘Ali has returned to the world with those who believed in him or in another than him, and he is the second believer in the Point after the letter Sine^[^26].

[^26]: Note: The letter Sine of Bismillah.

Vahid I - Bab 4

In this that Fatimih, peace be upon her, has returned to the life of this world, along with those who believed in her or in another besides her.

Vahid I - Bab 5

In this that Hasan, peace be upon him, has returned to the life of this world with whoever believed in him or in another besides him.

Vahid I - Bab 6

In this that Husayn, may peace be upon him, has returned to the life of this world with whosoever believed in him or in another than him.

Vahid I - Bab 7

In this that ‘Ali ibnu’l-Husayn, may peace be upon him, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 8

In this that Muhammad ibn ‘Ali, peace be upon him, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 9

In this that Ja’afar ibn Muhammad, upon him be peace, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 10

In this that Musa ibn Ja'afar, upon him be peace, has returned to the life of this world with whomsoever believed in him and in another than him.

Vahid I - Bab 11

In this that 'Ali ibn Musa, upon him be peace, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 12

In this that Muhammad ibn 'Ali, upon him be peace, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 13

In this that 'Ali ibn Muhammad, upon him be peace, has returned to the life of this world with whomsoever believed in him or in another than him.

Vahid I - Bab 14

In this that Hasan ibn 'Ali, upon him be peace, has returned to the life of this world with whomsoever believed in him or in another but him.

Vahid I - Bab 15

In this that His Highness the Witness of God, upon Him be blessing! Manifested Himself in the life of this world with the signs (verses) and arguments under the manifestation of the Bayan, which is identical to that of the Point of the Qur'an.

And, the Point of the Bayan is mentioned first, the Point of the Qur'an second and the manifestation of the Exalted One is mentioned only in the fifteenth Door.

Here is the secret of this. The "Point" in the rank of "nudity" (spiritual world) which is the absolute manifestation of God, manifests Himself under the name of Divinity; this is why He is mentioned in the first rank. In the rank of existence, which is that of the Primal Will^[27], He was mentioned in the second [Door]. Finally, in the rank of Qa'im over all things (He Who carries out

the execution of the orders of God over all things) Who is particular to the manifestation of the fourteenth (Imam) He was mentioned in the fifteenth Door. The Point was eternally in the past and is eternally in the future in His first rank (of Divinity) and He is more deserving of mention of all the names than the objects themselves determined by these names^[^28].

[^27]: Note: Of Muhammad.

[^28]: Note: For these names are nothing but names and He, is the meaning thereof.

The example of this is that : when the name of Divinity is also the name of the Lord, and they are all the names, with He Who manifests Himself in the name of Divinity is, for all eternity, that of the Point. And thus (in this degree) all the names are manifested in the possible amplitude, for He is the First at the very moment in which He is the Last, it is He the Hidden at the very moment when He is the Manifest, and it is He Who is named by the name of all the names at the moment in which no name can designate Him. There is no other God but Him, the Stable, He Who remains eternally.

Vahid I - Bab 16

In this that the first Bab has returned to this world with whomsoever believed in him or in his truth or in another than him.

Vahid I - Bab 17

In this that the second Bab has returned to the life of this world with whomsoever believed in him or in his truth or in another besides him.

Vahid I - Bab 18

In this that the third Bab has returned to the life of this world with whomsoever believed in him or in his truth or in another besides him.

Vahid I - Bab 19

In this that the fourth Bab has returned to the life of this world with whomsoever believed in him or in his truth, or in another besides him.^[^29]

[^29]: Thus to be a Babi, one must believe in God, in His prophets and in their resurrection (this latter in the Babi sense, of course).

BAYAN-I-FARSI - VAHID II

Vahid II - Bab 1

Explanation of the knowledge of the testimony and of the proof.

The resume of this Door is this:

God, so that His rank will be exalted, causes to descend in each period (prophetic) the testimony ornamented to the maximum with that which constitutes the glory of men of this epoch. For example, in the epoch of the descent of the Qur'an, the glory of all resided in the eloquence of the word; this is why God caused the Qur'an to descend imprinted with the most sublime eloquence, and He made of it (thus) the miracle of Muhammad.

In this book, God does not confirm the truth (of the mission) of His Prophet and of the Islamic religion by anything but the verses, and these are the highest of testimonials.

The proof of the sublimity of the verses is this that all (the men) speak articulated language; however, God caused the words of the Qur'an to descend in such a rank that if all that is upon the earth united to bring a single verse parallel to the verses of the Qur'an, it could not be done and all (men) are powerless to do so.

The secret of this is that God caused the Qur'an to descend from the Tree of His Will, which is the Muhammadan Truth, by the tongue of Muhammad.

And, this inaccessible Tree does not cause a single word to descend without also taking its spirit.

For example, if He causes these words to descend: We, we have begun this creation anew through the instrument of Our Order: in truth, we embrace all things. As soon as the word "begin" enters into relations with whatsoever to which can be applied the word "thing", for none other but God embraces all things so that His word may embrace all things and so that by this word, the creation of all things may begin.

It is the same if God causes to descend (this word):

“We, we cause this creature to return by virtue of the promise that We have made to him. In truth, we are powerful over all things!

At the very moment of the descent of this verse took place the reprise of the spirits of the return of all things in Him Who is the appearance of this verse) in actuality, the Bab) so that they may be ready in the hands of God on the day of judgment since then, the return of all things is true.

No one other than God has this power, for all that God says (by the intermediation) of the Tree of Truth, the truth of this thing is created at the same time.

If this thing is other than “‘illiyyiin”¹⁷ it will be among the words of “negation”, if it is “‘illiyyiin”¹⁸ it will be among the words of affirmation. For the word of God is true. In every thing that descends, the quality of thing is created at the same time, so that it becomes a mention of truth and demonstrates that it is true.

It is in this fashion that the words descended in the past: “The Fire is real, the Paradise is true.”^[^30] As for the explanation of the creation of the spirit of the true word, we have given it elsewhere.

[^30]: Note: Among others in the Shi’i prayer for the dead.

Whoever will reflect upon it will see with the eye of certitude that the true spirits - by the manifestation of the Primal Point with the verses of God - will become the essence of the souls and of the exterior things. It is thus as God said in the past:^[^31]

“Soon we will cause our signs to strike upon the different countries of the earth and in themselves until it will be demonstrated to them that God is truth.^[^32]”

[^31]: Note: Qur’an XLI:53.

سُنُرِيهِمْ أَيَّتَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ

¹⁷See Qur’an 83:8-18. Qur’an 83:8-9 the non-‘Illyiin are recorded in sijjiin سِجِّينَ which is defined in Qur’an 83:8 as Kitaba’l-Fujjar كِتَابِ الْفَجَّارِ meaning the book of the wicked and in Qur’an 83:10 as Kitabun marquumun كِتَابٌ مَرْقُومٌ meaning a comprehensive or inscribed book, referring to the record in Qur’an 83:8 al-fujjar الْفَجَّارِ meaning the wicked; in Qur’an 83:11 lilmukadhibiin لِلْمُكَذِّبِينَ those who reject (the day of judgment); in Qur’an 83:12 yukadhdhibuun يُكَذِّبُونَ those who deny (the day of judgment); in Qur’an 83:13 mu’tadin athiimin مُعْتَدٍ آثِمٍ sinful transgressor; in Qur’an 83:35 and 83:37 al-kuffaar الْكُفَّارِ the disbelievers.

¹⁸See Qur’an 83:18-29. Qur’an 83:19 ‘Illyiin عَلِيِّينَ and Qur’an 83:20 ‘Illyiun عَلِيُّونَ are defined in Qur’an 83:19 as Kitabu’l-Abraar الْآبِرَارِ كِتَابِ meaning the **Book of the Virtuous** and in Qur’an 83:21 Kitabun marquumun كِتَابٌ مَرْقُومٌ meaning a **comprehensive or inscribed book**, in both cases referring to the record of Qur’an 83:22 al-muqarrabin الْمُقَرَّبُونَ and Qur’an 83:29 al-muqarrabuun الْمُقَرَّبُونَ both meaning the **chosen ones**; of Qur’an 83:23 al-abraar الْآبِرَارِ the **virtuous**; and of Qur’an 83:35 al-manuamin آمَنُوا مِنَ meaning the **believers**.

[^32]: Note: The translation of Kazimirski says : that the Qur'an is true.

As long as anyone does not look at the truth of everything - which is the very spirit of that thing - he will not acquire certitude that the word of God is the Truth. In effect, it is by the fact alone of the word of God that the truth is created in the being of that thing.

And this is specially of God, for there is no creator than He, nor any other Nourisher, nor any other who causes to live, nor any other who causes to die.[^33] Every word that, in His kingdom, negates, is of negation, every word that affirms is of agreement : they resuscitate in the shadow of that which God has cause to descend from verses.

[^33]: Note: And the works are not as you have believed, assigned to four angels.

These words are not other in themselves than that which manifests itself from the appearance (in the species, the Bab) of the verses of God and the words of God. And that because in the very moment in which God mentions (the word) “believer”, the creation of the believer takes place (by the fact of the enunciation of this word), and, at the moment in which He causes to descend (a word) that is not “illiyiin”, the creation of the spirit of this non-'illiyiin thing takes place by this word. This is the secret because of which the verses are witnesses for all the creatures.

And these are the great proofs and the highest manifestations for the affirmation of His power and His knowledge.

And, there is no doubt that during the period of the Point of the Bayan,[^34] the glory of all the wise men resided in the knowledge of the Unity, in the subtleties of His knowledge and in the transcendental questions of the people of the Vilayat.[^35] This is why God gave Him as testimony the very testimony that He gave to Muhammad, that is to say the verses. And He made stream from His tongue such words upon the highest points of the Unity, and the most sublime exaltation of the Abstraction that each individual gifted with the breath of the Unity was inclined before Him, except for those who did not understand that which He caused with His friend. Furthermore God manifested from Him the questions of philosophy and of science in such quantity that God alone knows the number.[^36] While the manifestation of the Sun of Truth directs by itself all the contingencies in the right way of knowledge, nevertheless, because God placed in Him His verses and His words, He attracts to Him all the creatures towards His own light. Is it possible that God has an equal by whom we can know Him? Or one similar to Him by whom He may be described? Or one who resembles Him to whom one can compare Him? Or one who is close to Him by the intermission of this intimate one might arrive close to Him? Or one who is the same so that one might draw analogies?

[^34]: Note: That is to say, the Bab.

[^35]: Note: Lieutenancy, supremacy over all things. The essence of God is the Vali Mutlaq (Absolute). And, furthermore, in another world, Vali Mutlaq, the Prophet, for example, the Bab, Muhammad, Jesus, all the appearances of the Divinity. And Vali Munqayyid, him in whom this quality is created by the word of another : for example, ‘Ali, Vali of God upon the declaration that Muhammad made of him.

[^35]: Note: And the value.

God is above all that of an infinite elevation because in His essence one can see nothing other than Him, and we are all His adorers.

In this same period the God of the world gave to the Point of the Bayan His verses and His testimonies; He made His witness inaccessible from all things. If all those who are on the earth would unite themselves, they could not bring a single verse similar to the verses that God caused to flow from His tongue.¹⁹ Each man gifted with thought who reflects upon it will see with certitude that these verses are not from the rank of a man, but on the contrary are special to God, the one unique. And God had them flow from the tongue of whomsoever He wishes, and never has He caused them to flow, never will He make them flow except from the Point of the Will, for this Point is the sender of every Prophet, He who makes all the (revealed) books descend. And in case where a similar work could be produced by human power, from the moment of the descent of the Qur’an until the moment of the Bayan, 1270 years passed²⁰; how is it that nobody produced verses? And furthermore, with all their force, all wished to snuff out the word of God, but all were incapable of doing so and none can do it.

If someone reflects upon what happened at the beginning of the descent of the Bayan until now, he will see with certainty that those who have affirmed the value of the testimony of the verses and have distributed them amongst men, are the witnesses of God; if their quality of witnesses did not show itself in an obvious fashion, at last the elevation of their knowledge was not hidden from anyone. For the least of the students of the Siyyid fire[^37] had crowds at his feet of the highest and most sublime of the doctors who were on the surface of the earth.

[^37]: Note: Siyyid Kazim Rashti.

As for those who have affirmed the value of the testimony of the verses, their piety is not doubted by anyone, be it in this very sect, be it in any other.

¹⁹Qur’an 17:89:

فَلِّ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَا كَانَ لَهُمْ لِبَعْضِ مَا نُنزِّلُ مِنْ آيَاتِهِ مِنْ شَيْءٍ

²⁰The Bab counts the start of the Muhammadan Dispensation with the declaration of Muhammad, ten years before the hijra, and hence 1270 years before the declaration of the Bab (in 1260 hijri).

All this is said but because of human weakness, for, in reality, all that God testifies to prevails over all the testimonies of all the contingencies.

And there is no doubt that the testimony of God can not manifest itself except by the testimony of Him Whom He has made His witness. And this testimony suffices to demonstrate the powerlessness of all that is upon the earth, for it is a testimony that continues to exist before God until the day of judgment.

He who should wish to reflect upon the manifestation of this Tree, without any doubt, will recognize the power of the order of God.

In effect, from a person whose life does not exceed just twenty four years, ignorant of the sciences that all acquire and who, nevertheless, recites verses of this kind, without reflection and without hesitation, who, in the space of five hours, writes without stopping his pen a thousand spontaneous utterances, God has manifested commentaries and scientific treatises in the exalted spheres of knowledge and of the Unity; and all the ‘ulama, all the doctors confess their powerlessness to comprehend them. There is no doubt that this, all this comes from God.

The ‘ulama who, from the beginning to the end of their lives, have complained so much, that how much they must pay attention when they wish to write a line of Arabic! And, in final analysis, they (write) words that merit no notice.

All this is but an argument to bring to the creature, for, in reality, the order of God is exalted of a terrifying exaltation above all this, so that one may know Him by another than Him: it is on the contrary other than Him who can be known by Him.

I pledge by the essence of the unique God! Who was and is unique! That the effects of God are more resplendent than the resplendence of God at midday; the effects of those who were guided, upon the high way of God, towards the right path, even if they arrive at the highest degree of knowledge and understanding, their effects, I say, are similar to the light of the stars of the night.[^38]

[^38]: Note: The Imams are thus much inferior.

I ask pardon of God (for what I will say) how can the created one comprehend the sea of eternity? How to understand the first Dhikr[^39] by mention of the finite. Surely God is above (these words) of those who seek to define Him in the invisibilities of the heavens and the earth.

[^39]: Note: See the Treatise of the Seven Proofs of the Mission of the Bab (Maisonneuve).

All this is said only to remain within the bounds of the limits of the creature. For what would be given as proof in the (following) day of judgment, is what was given as proof in this present

judgment, when God has asked in the language of His language : “The Qur’an, it is the book of whom?” All those who believe (in the Qur’an) reply: “It is the book of God.” So it is asked : “Can one perceive any difference between the Bayan and the Furqan? (other name given to the Qur’an)” All the people of heart reply: “No, by God! The two come from our Lord and only perspicacious people can understand them.”

So God caused to descend: “That (the Qur’an) was my word on the tongue of Muhammad, my Prophet, and this (the Bayan) is My word on the tongue of the Master of Seven Letters (‘Ali Muhammad), the Door of God. For whosoever has believed in the Qur’an, there is no other escape, if they wish to be confirmed in His faith, than to believe in these verses. Otherwise, He is a liar, and His very being as well as His works go back to being as during the day of ignorance that preceded Islam.”

Then God caused to descend: “O My creatures, all, from the beginning to the end of your lives, you trouble yourself with a thousand pains to act in view of My good pleasure. If you bend yourselves to the rules established by one of My orders upon the subject of the consequences of principles, it is because I made it descend in My books : if you believe in the intercessory Imams or if you go on pilgrimage to their tombs, seeking to come closer to Me, it is because, in the Qur’an, their names descended in numbers.[^40] If you affirm the mission of Muhammad, the Prophet of God, it is because He was My prophet, if you circumambulate the Kaaba, it is because I called it My house, if you respect the Qur’an it is because it is My word. Every man, be he even of the confession of Adam, does what he does because of the tie that attaches him to Me, such as he has understood it in himself, even though (thereafter) he has remained in ignorance and has imagined the contrary of the Truth while he misunderstood My subsequent manifestations.

[^40]: Note: For example the Surah XIX the isolated letters mean Kaf for Karbila, Ha the death of the Imam Husayn, [for the letter] Y [is] Yazdi; ‘Ayin, the thirst of Husayn; Sad, the patience of which He is the proof.

“No thing can exist the order of which does not return to the human form[^41] which was created by My order. This form from degree by degree returns until it arrives at my envoy[^42] and this envoy does not see His mission confirmed except by the Book that descends in Him and the testimony that is accorded to Him.

[^41]: Note: Otherwise said, all was created for man.

[^42]: Note: Every man is more or less perfect, but the highest degree of humanity is attained by the Prophet.

“Today is the day in which I manifest Myself, and here the word Myself should be taken in the same sense as the word Kaaba about which I said that it is My house; for, in My essence, there is no beginning and no end, nor the action of being apparent or of being hidden. Today everything that returns to Him Who says the verses comes from Me, returns to Me, and what does not return to

Him, does not return to Me. It is this that I wish to say [with] ‘I manifest Myself and I hide Myself in essence.’ For other than that it is not possible in the contingencies.

“And one cannot think, in the Bayan, of anything more exalted than that.”

“How ignorant you are, O My creatures, who all, in the place where you are, and in relation to Me, imagine yourselves to be [dwelling] in My good-pleasure; and these verses which prove Me, these verses of My power the treasure of which is its very nature and which He recites with My permission, you have, Him, contrary to all right, relegated to a mountain, in a location in which none of the inhabitants is worthy of mention. Before Him, which is before Me, there is nobody other than one person who is of the Letters of the Living of My Book; in His hands, which is in My hands, during the night, there is not even a lamp! And this notwithstanding that in these seats^[^43], that degree by degree, return to Him, there is an infinite number of lamps from which shine forth light. All that is upon the earth is created for Him, and it is from Him that all derive their happiness : and yet all have remained ignorant of Him even to refusing Him a lamp!

[^43]: Note: Seats here is taken in a general sense and especially means mosques.

This is why I testify today against My creature, and another testimony that was Mine is annulled in My eyes.

No Paradise, for My creature, is more elevated than the presence between the hands of the appearance of My person (the Bab) and faith in My verses. No fire was ever nor is more violent than the ignorance of this creature towards the appearance of My person and his act of not having faith in My verses.

So that if they say : “How does He speak on My behalf?” [Reply:] “Do you not see then My verses? That which you have said before about My Book^[^44] are you not ashamed of repeating it today? And notwithstanding that you have seen that My Book was confirmed and today, by Him, all believe in. Soon you will see that your glory resides in your faith in these verses. But today that your faith may serve something, you have remained in ignorance because of what is useless to you and perhaps even harmful. No harm has resulted and none can result from the appearance of My person, and all the damage that has resulted and will result will fall upon you.”

[^44]: Note: From the Qur’an, when Muhammad revealed it.

Have pity upon yourselves! While you imagine yourselves to be in My good-pleasure, rise up! And there where My very good-pleasure is certified by the proof upon which is based the religion of those who believe in the Qur’an, there, O Muslims, that you remain in ignorance! I pledge by My blessed essence! no Paradise is higher for this creature than My manifestation and My verses, and no fire is more violent than to remain in ignorance of Me and of My verses.

“That if you say ‘our powerlessness (to bring forth similar verses) is not proven for us’, go, travel to the Orient and to the Occident. And what I say here is empty of meanings, for today the truth of all that is upon the earth flows from Islam : and from the moment that the eloquent ones among the Muslims are incapable this demonstrates that all men are so.

That if they (the most eloquent ones) say: “We are not powerless” why do they not produce a single one similar to Ours, from their innate nature and not with preparation (from long hand) or in looting them (from right or from the left). And that, notwithstanding that facing each truth, one must have a lie that shows what it is, like the magicians in the time of Moses^[^45]. But, glory be to God! Since the beginning of the manifestation until today, the doctors of the Islamic party (adverse) have not even been able to do what the magicians did (against Moses).

[^45]: Note: Facing every truth the lie must stand, facing each Prophet the enemy must arise. Moses saw the magicians dispute Him for the hearts of men in spreading out before them miracles similar to His, but Muhammad Who was rejected, flouted, mocked, insulted, never found before Him people who presented verses seeking to demonstrate thereby that His did not have more value than theirs.

They travel, following them, to the highest summits of the good-pleasure of God, and here they are who remain in ignorance of Him Who created Truth by the verses of His power. Truly this suffices to demonstrate the state of abjection of the doctors of Islam. Relative to Islam, they claim to show knowledge, while they remain ignorant of Him upon the word of which Islam was and is based.

And still, they were content with their ignorance and did not molest anyone! If they did not render judgments contrary to that which is in the Qur’an! They would simply have been themselves thrown in the fire; but here they are who become the causes that their own chastisement is shared with those who considered them the doctors of Islam, of those even, one can say, who remained and will remain ignorant of the manifestation of God.^[^46]

[^46]: Note: I think that the meaning is the following : and thus that they themselves, and the people who believed them to be the ‘ulama of Islam (and conformed their actions as a consequence to the actions [of their learned ones]) perhaps even whoever will remain or has remained ignorant of the manifestation of God, their chastisement (to those people) will fall upon them (the ‘ulama) or will come from them.

If they had^[^47] reflected upon the signs of God, they would have attested to their powerlessness, and then, neither the Sultan of Islam^[^48], nor those who are in his shadow, would have been satisfied with remaining in ignorance of God. For the honor of all resides in obedience to God. If they had not been mistaken^[^49], there would not have happened what happened : but, ultimately, there is no doubt that God caused truth to burst forth by His testimony.^[^50]

[^47]: Note: These ‘ulama.

[^48]: Note: Obviously Nasiri'd-Din Shah. [Translator: Most references to "sultan" in the text refer to a temporal king.]

[^49]: Note: If the priests of Islam had not given false reports.

[^50]: Note: By the intermediation of me, [the] Bab.

Thus, today, any Muslim - civil functionary or religious personage - who wishes to obtain confirmation of the quality of the witness of the verses, can do so, in less time than it takes to blink an eye. For example, if he has the power[^51] to be able to assemble all the doctors of the clergy and to say to them "It is by virtue of your commandments that I have not recognized Him Who, now, is the Master of the verses. Thus, today, you cannot avoid this dilemma: or yourselves bring verses, [for] His books and His verses are there."[^52]

[^51]: Note: Allusion to the duty incumbent in reality upon His Majesty the Shah.

[^52]: Note: As proof that He has descended and as a point of comparison.

Otherwise, this verse below suffices:

I glorify Thee, O my Lord! In truth, Thou art the King of Kings, Thou accorded empire unto him whom Thou wishest, from whom Thou wishest Thou taketh it away, Thou exaltest whomsoever Thou wishest to exalt, Thou abaseth whomsoever Thou wisheth to abase; Thou aidest Whom Thou wishest, et whom Thou wishest Thou causeth to fall; Thou enricheth, Thou impoverisheth whom Thou wisheth, and manifesteth that which pleaseth Thee to whomsoever Thou wisheth, the realities of all things are in Thy hands; by Thy order, that which Thou wishest, Thou createst, and, in truth, Thou art the most wise, the most powerful.

"Speak[^53], thus as He speaks, for with Him this flows from its source; write what He writes without stopping, without hesitation of the pen. If you do not do it, this will demonstrate that what you have done, you did it contrary to truth, and the Master (the author) of these verses is the truth, coming from God. There is no more doubt that God causes His verses to descend upon Him, as He made them descend upon Muhammad!"

[^53]: Note: Continuation of the discourse of the King to the members of the clergy.

See, around one hundred thousand lines similar to these verses have been distributed among men, without counting the spontaneous sermons and the questions of science and of philosophy.

In the space of five hours, two thousand bayts (verses) manifested from Him, or of a rapidity just sufficient so that the scribe could write them. One can, by this, judge, if it had been permitted to

Him, how many, since the beginning of His manifestation until today, how many of these works would have been spread among men.

That if you say : “These verses, in themselves, are not a testimony” see the Qur’an. Each time that God wished to attest to the mission of Muhammad, did He give Him other proofs apart from the verses? Reflect upon this!

And here is what God caused to descend in the Qur’an:

There are not only the infidels who bring forth disputes upon the verses of God, but so that their prosperity in this country will not dazzle you.[^54]

[^54]: Note: Qur’an XL:4, 5, 6.

Before them, the people of Noah treated Him as an imposter; after those ones, many other peoples did the same. Each people thought up machinations against their prophets and wished to seize them by force : they fought with lies in order to snuff out truth; but I seized all of them and see what was My chastisement.

It is thus that was accomplished this sentence of your Lord against the unbelievers; they were thrown in the fire! On the subject of which the testimony of the Book suffices; God said:

Does it not suffice you that we have sent you the Book from which you recite verses to them; certainly, there is in this a proof of the mercy of God and a notification for all the men who believe.[^55]

[^55]: Note: Qur’an XXIX:50.

From the moment that God testifies that the Book suffices, as well as the recitation of verses, how can anyone come to say that the testimony of the Book does not suffice in itself?

That is one repeats upon the subject of these verses what was said by the predecessors[^56] one cannot come out of this dilemma.

[^56]: Note: These are the antiquities of the ancients, fables of the past. Qur’an passim.

First: Either the aim (of those who speak in this way) is to not recognize God, and in that case no proof can serve at all even as God has said: “Even when they see all the signs, they will not believe.”[^57]

[^57]: Note: Qur’an VII:25.

In another place God has said again:

Those against whom the word of God was pronounced will not believe, even when all the signs take place, they will not believe until they are tested by a terrible chastisement.[^58]

[^58]: Note: Qur'an X:96.

Second: If it is, on the contrary, their circonspection in their religion that push them (to behave this way) it is easy to understand this : In what other Book will they believe thereafter?[^59]

[^59]: Note: Qur'an LXXVIL:50, also see VII:184 and XLV:5.

[Third:] Or if[^60] he presents himself and he asks all that seems good to him in the verses, in such fashion that he realizes by himself that the source has neither hesitation[^61] nor preparation, nor reflection in the organization of the words.

[^60]: Note: That this man about whom we spoke earlier presents himself...(the King).

[^61]: Note: That I do not hesitate (to produce upon the requested subject).

[Fourth:] Or more that he[^62] sends someone who close to Him[^63], seats himself for an hour and he writes all that this One[^64] will recite of the verses of God.

[^62]: Note: Always the man gifted with power, that is to say the King.

[^63]: Note: The Bab.

[^64]: Note: The Bab.

Since then that he reflects upon this and convinces himself that this does not come either from reflection nor from preparation of the words. And, in effect, if it could be thus, since the beginning of Islam until today, this was produced in the Qur'anic law, and he would encounter someone who, since the beginning of the manifestation until this instant, has placed himself in opposition to Me upon this route.

That if one brings up a reproach against the grammar or the syntax (of these verses) this reproach is [in] vain, for the rules (of grammar) must be derived from the verses and not the verses constructed after them.

There is besides no doubt that the Master of the verses has ignored these rules, has denied that He knew of them, and that Himself.[^65] Perhaps even no proof is stronger in the eyes of people of intelligence than this lack of knowledge of the rules accompanied by the production of verses of this kind and of words this exalted.

[^65]: Note: That is to say well before He was reproached about this.

Besides the fruit of these sciences[^66] is the understanding of the Book of God, and the Tree from which descends the Book of God had and has no need of knowledge of these sciences. Furthermore, finally, these rules and this syntax is based only upon what God causes to descend.

[^66]: Note: Of these sciences in general and more particularly of the rules of grammar and of syntax.

How many persons exist who possess all of these sciences, but whose faith is demonstrated only by their belief in the verses? And, in effect, the fruit of these sciences is the science of the order of God and nothing else, and, following this, obedience to the good-pleasure of God.

In effect, if these sciences had by themselves any utility, see : among the Arabs there are many more men who possess these sciences than among the Persians, and yet what glory do they derive therefrom?[^67] Glory resides in the good-pleasure of God, the science of His Unity, and dwelling in the shadow of His obedience and of His good-pleasure.

[^67]: Note: Instead of this serving them, this overwhelms them further, for they have remained Sunnis while the Persians have known the truth in Shi'ism.

We can not doubt [along with those] who are in truth [that] the greater part of men are not in the path of pleasing God. But, see that very few persons know His good-pleasure, if they are not those who know the good-pleasure of His Witness.[^68]

[^68]: Note: The Bab.

Today the good-pleasure of God resides in the good-pleasure of His Witness and in that of those who reside in His shadow.[^69] All think they are in the right way, but only those are to whom God testifies. All the actions of those who do not obey God, are vain and sterile actions. And if today is made mention[^70] of those who treated the Qur'an as a lie at the beginning of Islam, be they Christian priests, be they eloquent Arabs, then a mention of those who today remain in ignorance will stay.

[^69]: Note: The 18 Letters of the Living.

[^70]: Note: This means : Even as it is not made mention of today...

Today, for the slave, no proof is more profitable than to look with loyalty upon the verses of the Bayan. Then he will see, with the eye of certitude, the Truth of God, and will not remain any longer ignorant of the appearance of the image[^71] the vision of which is the vision of God, the good-pleasure that of God. For all were created in this aim, even as God says it in the Qur'an:

[^71]: Note: The appearance of God, that is to say the Person in Whom one can see God, Who, in the world of contingencies, and not by the essence of God, but the Primal Will. And, this one reflects in His envoy as in a mirror and this envoy is the Master of the manifestation, in this case, the Bab.

It is God Who created the heavens without visible columns, and established Himself upon the Throne. He conquered the sun and the moon and each of His stars pursues its course to a determined point; He manages the affairs of the universe and causes His marvels to be seen distinctly. Perhaps you will finish by believing with certitude that one day you will be in the presence of your Lord.[^72]

[^72]: Note: Qur'an XIII:2.

There is no doubt that each mirror placed facing the sun will reflect in himself the sun, for, as to the sun, it rises and it falls.[^73]

[^73]: Note: Without preoccupying itself with lighting or not lighting the mirrors.

The glory of all resides in arriving at the fruit of their existences, that is to say at the vision of God and in faith in His verses. Without that (the man) becomes a vain thing in himself. And so, it is this unique Tree that planted in the human hearts the Tree of the Qur'an which is seen today. And, today, all consider themselves to be beloved and glorious according to the relationship which ties them to Him, and they do what they do! That is the meaning, in the law of Islam, of this word : It has only force and power in God!

For finally, they bare themselves of this relationship[^74] that no longer has truth, they don't even have the force of a mosquito, and this weakness suffices to the ignorant ones to do what they do towards Him! Instead of (plucking) the fruit of their existence which consisted in coming today to His aid, they did not do so. Moreover, they did not content themselves in not coming to His aid, for if they had been contented with that, this Tree would not today have been a prisoner upon this mountain.

[^74]: Note: And they are bared by the very fact that the new manifestation abrogates the old one and that following this the power and force of God are removed from the preceding teaching.

God suffices to all His slaves and He ordains with equity (with regard to them). And His order is this very order that manifests itself every instant in His words. Until the day of judgment there will be a difference[^75] between those who believe in Him and the others, and that which is determined by God will be executed. For He is the best of aids, the best of guardians, the best of the accountants and of the ordainers.

[^75]: Note: And this difference is the Bayan.

Vahid II - Bab 2

Upon this that nobody can embrace the science of all that has descended in the Bayan, other than “Him Whom God wisheth”.

The resume of this Door is this that:

Nobody can embrace all that God has caused to descend in the Bayan, if it is not Him Whom God must make manifest, or him whom He will have instructed in His knowledge, and also the very Tree^[76] from whence the Bayan arose.

[76]: Note: Thus there are no more ‘ulama, the Nuqtih alone and Him Whom God shall make manifest and him whom this One will instruct can interpret the Bayan.

If all the seas of the heavens and of the earth were of ink, if all things were pens and if all men numbered (the number of His writings) they could not interpret a word of the words of the Bayan in the sense that it has for God gave to these words neither beginning nor end.

It is permitted to nobody to interpret that which God has made to descend in the Bayan. One can only apply all the 'illiyiin letters to Him Whom God must make manifest and to the Letters of the Living of His time, and all the non-'illiyiin letters to the doors of fire (hell). In effect, all the 'illiyiin letters will resuscitate in His shadow, all the non-'illiyiin letters in the shadow of negation. And before, it was as it is after, for there is no change in the order of God. And it was this way before before, as it will be this way after after.

All the Qur’an is composed of one hundred fourteen surahs and every group of six surahs descended for the glorification of each of the letters of the Bismillah ar-Raman ar-Rahim (In the name of God Who is merciful and generous).

The six first surahs are on the Point of the B, the six last ones on the M. All the 'illiyiin letters return to these nineteen appearances and all the others to the nineteen doors of fire.

All the doors of fire return to the first door of fire^[77] even as all the doors of Paradise return to the first door of Paradis : all the letters are found united in the formula : There is no god if it is not God.

[77]: Note: From whence they come out.

All the non-'illiyiin letters are enclosed in the negation [of] “there is no god” and all the 'illiyiins in the affirmation “if it is not God.”

All the non-'illiyiin letters of the Qur'an are destroyed in the first door of fire, all the 'illiyiins of the same Book live in the shadow of affirmation.

It is thus that God destroys whom He wishes and causes to live Whom He wishes. In truth, He is the stable! He is the strong! He is powerful!

No interpretation of the Bayan is permitted if it is not that which comes from His Tree.[^78].

[^78]: Note: Only the Bab has the right to interpret them.

All the good names are worthy of the lights of the hearts of those who believe in Him, while all the non-'illiyiin names flow in the very being of those who do not believe in Him.

From all eternity, the Bayan was like the human being for it is living, and all the letters of light and of fire are evident in the horizons and in the beings themselves.

Thus, if anyone wishes today to differentiate them, he can do so, for today is the day of the manifestation of God.

But after the Tree of Truth will have been removed[^79] one cannot know the truth of the situation (of the individuals) apart from basing oneself on appearances.

[^79]: Note: After my death, the explanation given here will singularly facilitate the comprehension of certain passages.

Whoever does not transgress by the orders of God is of the 'illiyiin letters, whoever transgresses them is of the non-'illiyiins, until God gives happiness to men by His manifestation in the day of judgment. That day, the order is the order of the Point, upon His return, Who will decide the end of the previous situations. Whoever believed in Him is of the 'illiyiin letters, and whoever did not believe in him is of the non-'illiyiins.[^80] It is God Who differentiates between them and in truth He is the best of differentiators.

[^80]: Note: It is only in the day of the manifestation that one can distinguish the sincere ones from the liars : the sincere ones believe, the liars do not believe.

And this will arrive to the point where there will be no more mention of the non-'illiyiin letters, if it is not in the Books. And this tree of negation believes himself to be of the 'illiyiin letters, and without knowing it he damns himself with his own tongue, and this, until the rising of the Sun of Truth that makes his lack of faith appear, such that each one can see it with the eye of certitude in this day (present) of judgment.

It is thus that all say today : “We believe in God and in His verses” and see that the Tree of Truth of that which has descended in the Qur'an, is confined upon a mountain with a single companion!

These are truths of this kind which explode in the manifestation of the Sun of Truth; it is of such veils that are torn.

Those who thought of nothing except pleasing God, ordain things such as are counter to the very source of the good-pleasure of God, that the pen blushes to report them. And this against him only who manifests this divine good-pleasure.

Profit from the example, O perspicacious men, and henceforth understand the order of God!

Vahid II - Bab 3

In the explanation of this that whatsoever is in the Bayan contains the order of everything.

The resume of this door is this that:

On the part of God, for all men, there are two testimonies: the one, the verses, the other, the person upon whom descend the verses.

The first is a testimony that remains evident until the day of judgment; the second is a testimony evident for as long as the manifestation endures; when He is hidden^[^81], it constitutes always a testimony for all things, but nobody understands it.^[^82]

[^81]: Note: After His death.

[^82]: Note: He is thus alone.

For Him, at the moment of His setting^[^83] are the witnesses that are the proofs of His living testimony which is the Bayan. And those ones are witnesses of the speech that He causes to descend at the very instant until^[^84] the day of judgment.

[^83]: Note: By comparison with the sun, that is to say at the moment of His death.

[^84]: Note: That is to say that this very speech, which descends at this moment, creates witnesses, but they are accidental witnesses.

Unhappiness upon them if, in the day of the manifestation, they remain in ignorance of Him Who made His witnesses.^[^85] It will be for them as it is for the ‘ulama who, basing themselves upon this word of one of the Imams, upon them be blessing, “Turned yourselves towards Him Who brings our utterances.”

[^85]: Note: The Baha'is want to see here an allusion to Subh-i-Azal.

They consider themselves to be the depositories of the capacity of the Imams, attribute to themselves names that do not fit them.[^86] If they were sincere in their statements, they would not have negated the word of Him by the speech of Whom exist prophethood and imamate. But it is perhaps that they have seen that the manifestation of God was damaging to their situations (social) and thus they invoked the origin to which they returned, and they have ordained and pronounced judgments against God! And then God caused to descend in the Qur'an:

[^86]: Note: Shaykhu'l-Islam, Imam Jumih, etc.

What being is more guilty than him who turns away when our verses are recited to him.[^87]

[^87]: Note: Qur'an XV111:55.

There is no doubt that the verses of God are the verses that arise from this Tree, for the Eternal Essence was from all eternity in His Unity while the verses are a creation of the Primal Will in which one can see nothing but God.

Even though today men do not preoccupy themselves much with the verses of God, soon they give them the highest mention; they will ornament the Bayans that will be valued at a thousand miscals²¹ of gold, will glorify them, and, thereby, will consider them to belong to God.

They did the same with the Qur'an. Nobody could find, during twenty three years, anyone who wrote down the original until the day in which the Amir of the Believers thought to write upon the shoulder blades of sheep or other accessible materials, as it is written in the Hadith Rida.

But today one sees innumerable Qur'ans the price of which is a thousand or ten thousand Ghans (Rials), even to print it which is valued at a Ghans, such that most men have it handy. This is the rank of the creature of God!

We can not doubt that God has explained all things, through the highest of the explanations in the argument that lives (the Book). If anyone says that there exists something the end of which has not been pronounced in the Bayan, this one does not believe in the Bayan, that is certain. In effect, all things cannot be outside of two doors. Either it is mentioned in the door of negation, or it is mentioned in that of affirmation. If it is a thing that does not please God, it returns to the door of fire; if on the contrary it is a thing that God loves, it depends upon the door of affirmation. All the names contrary to the truth are mentioned in the first (fire) and all the true names, in the second. That is the circuit of the knowledge of all things in the Bayan. Whoever sees that is a witness that in the Bayan there is nothing that was not mentioned, and God embraces all things.

²¹Miscal, also transliterated Mithqaal (مئقال): <https://www.sistani.org/english/book/48/2283/>

There is no moment in which God has not decreed for a mute Book, a Book endowed with speech. This mute Book is thus in this world but through the intermediary of the Book endowed with speech, and the Book endowed with speech, by the intermediary of the mute Book. Whoever does not transgress the laws of the mute Book is he himself a speaking Book, and the speaking Book is He Whom God shall make manifest.

Thus, in reality, all things return to Him Whom God shall make manifest. If anyone does not transgress the limits of the Bayan, in truth that one is a slave who obeys Him Whom God shall make manifest.

He has obeyed Him before Him Who is the science of the Bayan and he is wise, he is witness of the limits of the Bayan before the manifestation of Him Whom God shall make manifest.[^88] And, at the moment of the manifestation of this Highness, the law separates from all the believers, except for those who believe in Him.

[^88]: Note: He who sincerely believes and in all truth in the Bayan believes in Him Whom God shall make manifest before His manifestation, and he will believe in Him at the moment that He will appear.

Therefore, from the moment that faith is separated from Him, how could this testimony live which is naught but the consequence of faith.

Then fear God, O you who are witnesses, so as not to ordain against the Lord, as did the witnesses of the Qur'an towards Me. Whosoever ordains against Me, ordains against God, his Lord. There remains no book mention of them before the Lord; these are the transgressors.

Vahid II - Bab 4

In the explanation of the 'illiyiin letters and of those that are not ['illiyiin].

The resume of this door is this that:

God has not caused to descend any word without that this word there had been, there was a spirit. And this spirit is Him. This is why a believer in Paradise and in the good-pleasure of God rejoices in hearing pronounced these words and is sorrowed by the enunciation of the word of fire or hell, to the point that one can say that he is made joyful by the first and suffers from the second.

And, all the words that God caused to descend in the Bayan are of two kinds: either they are 'illiyiin words and their spirit is in the Paradise, or they are words other than 'illiyiin, and their spirit is in the fire.

All the non-'illiyiin words belong to “La ilaha” (which means: there is no god), all the 'illiyiin [words] depend upon the “illa Hu” (which means other than Him - La illaha illa Hu - there is no God other than Him). The creation of all the non-'illiyiin [words] depends upon the first of these words[^89] and the creation of the 'illiyiin [words] upon the second[^90].

[^89]: Note: From the first person who negates the new manifestation and who trains following him the negation of other persons.

[^90]: Note: That is to say from the first believer who trains the faith of the others.

From all eternity the 'illiyiin letters have been exalted at the highest degree of Paradise, and the others buried in the dust.

Thus, if today someone looks at the beginning of the Qur’anic Tree, he will see with certitude how the five letters of negation were abased, and the five are the first, the second, the third, the fourth and the fifth.[^91], and the five letters that showed affirmation, how much they were exalted to the most sublime degree, and they were : Muhammad, ‘Ali, Fatima, Hassan, Husayn.[^92]

[^91]: Note: The text says Avval (first), Sani (second), Sales (third), Rabe (fourth), Khams (fifth) which represent 19 letters, the names are not cited because these people are not worthy that one mention their names.

[^92]: Note: Which also equals 19 letters.

The five letters of the fire, if we count the letters, become nineteen, even as God caused to descend in the Qur’an[^93]: “Above are held nineteen.”

[^93]: Note: Qur’an LXXIV:30.

And the same for the letters of these five names (that affirm) if one counts them, one obtains the Unity.

And, as the non-'illiyiin letters return to this word (La ilaha) thus all the 'illiyiin letters return to the word of agreement.

God created negation and ordained for it the fire; He also created agreement and gave, for it, the order of Paradise, for negation does not demonstrate Him, whereas affirmation proves Him.

That is the explanation of the creation[^94] of negation and affirmation, and tadwin is similar to takwin.

[^94]: Note: Takwin²² تكوين, creation is the special name, among the Persian theologians, to indicate the creation of man; tadwin²³ تدوين, that of the Book; tashrii²⁴ تشريع that of religion²⁵.

All that is multiplied of the speech of negation, returns, on the day of judgment, to the speech of negation, and all the non-'illyiin letters, with the spirits that are attached to them, resuscitate in the shadow of the speech of negation. In the same way all that is multiplied[^95] of the speech of affirmation, on the day of judgment, returns to the speech of affirmation, and all the 'illiyyiin letters and their spirits resuscitate in the shadow of this affirmation. Whoever has entered into negation is, by this very fact, in the fire of God until the day in which Him Whom God shall make manifest; whoever is in the shadow of agreement is in the Paradise of God until the day of Him Whom God shall make manifest.

[^95]: Note: Unity by unity, that is to say by groups of nineteen. See later.

The elevation of the slave consists in this that he examine the ramifications of these two utterances[^96]. He will see how without end the first is in negation, and how without end the second ones rise up. The testimony of God is nevertheless equal for the two, for the verses of God were manifested for the two. Only the appearances of negation have not accepted them and are become “nothing”, whereas the appearances of agreement accepted them and remain in the shadow of affirmation.

[^96]: Note: Negation, agreement.

No fire is more violent than the appearance of the utterance of negation; no Paradise is more exalted than that of the utterance of agreement. Around the first ones turn the letters that are other than 'illiyyin; around the second the 'illiyyiin letters, and until the day in which all return finally to Him Whom God shall make manifest, in the day of His manifestation. (That day) if on accepts one becomes of the 'illiyyin, if not, of the others. Happy is he who strongly grasps the cord of God and leans upon his Lord so as to avoid the fire and to enter into the Paradise with the permission of his Lord. In truth, this entry into Paradise is an immense blessing.

²²<https://en.wikipedia.org/wiki/Takwin>

²³<https://islamreigns.wordpress.com/2017/01/15/the-system-of-takween-tashri-the-secrets-of-divine-operations/>

²⁴<https://islamreigns.wordpress.com/2017/01/15/the-system-of-takween-tashri-the-secrets-of-divine-operations/>

²⁵The meaning of the Arabic is legislation, and it applies in religious context to the shari'ah شريعة - <https://en.wikipedia.org/wiki/Sharia>

This is why the slave, when he reads the ‘illiyiin words, is reassured; for then the spirits of these ‘illiyiin words attach themselves to him, and that is the highest Paradise for those who adore, for those who sanctify, for those who pronounce the formula of Unity, for those who prostrate themselves. All the times that he (the slave) pronounces the non-’illiyiin words, he will be happy to see the justice of God striking them strongly, for the spirits of these words are attached to him. At that moment the slave must ask refuge from God the very high so that He will guard him against these spirits.

Him to whom God, in the Qur’an, promised Paradise, God made him return, on the day of judgment, to the Tree of His love. That is the most sublime of the sublimities of Paradise : to benefit from the good-pleasure of God and to rejoice in the affirmation of His Unity.

Those to who God promised the fire, return to the word of negation. And those ones are chastised in this very negation, for no chastisement is more terrible than to remain in ignorance of God and of His Faith, while no Paradise is more sublime than faith in God and in His signs.

If a man endowed with perspicacity looks, he will see how the people of Paradise are eager to enter therein even though their nourishment consisted only of the leaves of a Tree^[^97]; and how the people of the fire enter into this fire voluntarily because they have derived all profit possible from the word of negation, making glory for themselves. This is why they are punished by the fire, without understanding it, even as God said it.

[^97]: Notwithstanding that they were poor and miserable in this nether world.

“They are gnawed by the fire in their entrails.”^[^98]

[^98]: Note: Qur’an XLVII:13.

It is in this manner that the non-’illiyiin letters return towards their spirits, and the ‘illiyin [letters] towards theirs.

Nobody exists in this nether world, who mentions the ‘illiyiin letters without the spirits of the angels belonging to these words turning towards him and sending him blessings on the part of God.

If he pronounces the non-’illiyiin letters and if he has love for them, immediately the spirits of the demons of the fire look at him. If he does not ask refuge in God^[^99] they will get to him, in their ranks, if this is only felt as a certain trouble in the heart. If he asks refuge from God and asks for the punishment of God upon them there are no longer any ways for them to get to him, and they can not make the least religious damage occur to him.

[^99]: Note: At the moment in which he pronounces them [the non-’illiyiin letters].

It seems, however, that I see the letters of negation, upon the manifestation of Him Whom God shall make manifest, asking for refuge in God against this negation of which they themselves are the origin. Alone, then, Him Whom God shall make manifest can give them refuge against their own fire. In effect, the slave, at the moment even that he pronounces these words, “I ask refuge in God” if he has not entered into the religion of the Bayan, will not find this refuge.

Perhaps he does not pronounce this word because he has entered into religion, for those who have not entered into the faith of the Qur’an do not pronounce it. And in effect, to seek refuge in God, is to seek refuge in His Witness.

Whoever has believed in Muhammad, in the past, has found refuge in God against the fire. And notwithstanding, the letters of fire, themselves, pronounce this same word. But this does them no good for they have not sought refuge in the Witness of God. In effect, God made these words descend in the Qur’an: “He who believes in God”^[^100] and He accompanied them with the words that follow^[^101]. And it is now that the individual (of negation) repeats this word without understanding it. Thus in Islam, the interpretation of this word is the second^[^102]. He recited nonetheless the entire Qur’an, but at this moment the appearance of the Divinity was the Amir of the Believers^[^103]. If he had sought refuge in ‘Ali he would have found the blessing of the word thereafter.^[^104]

[^100]: Note: Qur’an VII:58.

[^101]: Note: And to His envoy.

[^102]: Note: ‘Umar.

[^103]: ‘Ali.

[^104]: Note: There are here two meanings. The first is the following : following the Shi’ah, ‘Umar did not believe in Muhammad, he was an idolator, and, consequently, a letter of the fire. After the death of the Prophet, ‘Ali being the witness of God, if he had believed in him, he would have become among the ‘illiyiin. But, he did not believe in him, and even took his place upon the throne of the Khalifat, he became once more a letter of the fire. (If he had followed the letter that followed he would have been resuscitated a believer.)

This is why until the day of Him Whom God shall make manifest, all will ask refuge in God and in the point of the Bayan, but that day this will serve them no good, for to seek refuge in Him^[^105] and to seek refuge in the Point of the Bayan, it is to seek refuge in Him.^[^106]

[^105]: Note: In Him Whom God shall make manifest.²⁶

[^106]: Note: Him Who is manifest in the manifestation.²⁷

Thus, at the beginning of the manifestation of this Tree all said: “I seek refuge in God” and yet they lived in the fire, excepting those that God wished and who knew the appearance of the name. Thus, those who sought refuge in Him are in the shelter of the fire. In truth, each day, without end, each one pronounces this word, and nevertheless, for nobody there is blessing, for God has joined the words “He who seeks refuge in God” with these “and in His envoy.”

To seek refuge in the Prophet, is to seek refuge in His lieutenants, and to seek refuge in His lieutenants is to seek refuge in the doors of His lieutenants.

The first cannot serve any good without the last, neither the apparent except with the hidden. To seek refuge in the Prophet, is to seek refuge in God; to seek refuge in the Imams, is to seek refuge in the Prophet; to seek refuge in the doors²⁸ is exactly the same as to seek refuge in the Imams.

Whosoever today enters into the Bayan finds refuge from the fire. Thus the Letters of the Alif[^107] have not found refuge against the fire, unless they reside in the letters of the Qur’an. In that which concerns the letters of the Bayan, until the day of Him Whom God shall make manifest, the 'illiyiins among them are in Paradise, the others in their suitable place. And that day, whoever will enter into His Book[^108], will find salvation against the fire, for his residing into the Bayan will be of no utility to him, no more than the residing of the letters of the Alif in the Alif after the descent of the Qur’an, no more than the residing of the letters of the Qur’an in the Qur’an after the descent of the Bayan.

[^107]: Note: The Evangel.²⁹

[^108]: Note: That is to say the Book of Him Whom God shall make manifest.

The 'illiyiin letters, in their sublime degree, progress to the rank that pleases God, while the non-'illiyiin letters remain in negation in their nothingness and their non-being.

Happy is he who gives the 'illiyiin letters as nourishment to his heart and who never pronounces the non-'illiyiin letters without taking refuge in God! In truth God will guard him. No damage will come to the 'illiyiins to mention the non-'illiyiins. It will be for them, as it is for them who

²⁶The meaning of the words seems more likely to be “to seek refuge in God”...

²⁷The meaning of the words seems more likely to be “to seek refuge in Him Whom God shall make manifest”.

²⁸The four abwab who serves as intermediaries for the hidden Imam.

²⁹The Gospel or Glad-Tidings of Jesus Christ.

believed in the Qur'an, when they mentioned the believers in the previous Book : that brings about no damage to them. It is thus that God renders His signs evident, so that you might be convinced.

Vahid II - Bab 5

In this that, every name that God has causes to descend in the Bayan has as its aim, in its first truth, Him Whom God shall make manifest. Each bad name that God has descended in the Bayan has as its aim, in its first reality, the word of negation at the time of Him Whom God shall make manifest.

The resume of this door is this:

Every good name, which has descended in the Bayan has as its aim, in its first reality, Him Whom God shall make manifest. Then in its second truth, the first who gives his faith, and following in this manner until the end of all existences. For example, wherever is mentioned the word "earth", the aim of that is Him Whom God shall make manifest, Himself; then little by little, from descent to descent, it arrives at designating this parcel of material earth which is attached to Him and upon which He resides, and which is the place most exalted of the heavens in the Book of God.

Also the same, every name that is other than good, which has descended in the Bayan, its aim in the first truth, is this Tree which, by being in opposition to Him, is negation. And if the word "earth" was employed among the non-'illiyyiin words, its aim is first this very individual, then, descent by descent, it arrives at signifying this parcel of earth upon which he resides and which is the place the most vile of hell, in the earth of fire, even if his place is the throne of grandeur.

Thus, every good name that God descends in the Qur'an had as its aim, in its first reality, the Prophet of God; every name other than good had as its aim the first one who was in opposition to the first affirmation. If the word "earth" is pronounced there among 'illiyyiin words, its meaning is first the Prophet of God, then little by little this parcel of earth that was the seat of His body. All that returns to the Qa'im of the family of Muhammad^[^109] which designates all that is a good name in the Qur'an, in its first reality. It is thus that in the Bayan we have applied them^[^110] to Him Whom God shall make manifest.

[^109]: Note: The Sahabu'z-Zaman, that is to say, the Bab.

[^110]: Note: These good names.

Every name other than good, descended in the Qur'an, even if it is the word "earth" has as significance the first who has not believed.^[^111]

[^111]: Note: All good flows from the first who has affirmed, all bad is attributable to the first who denied.

And, even as this is certain in that which concerns the Qur'an, in the same way this is confirmed before God in the Bayan.

Every good name, in the science of God, designates, in its first verity, the Point of the Will, and everything that is other than good, designates him who has not believed in this Point. Thus, every time that the word "earth" is pronounced in existence, it returns to the Point of the Bayan, today; and this, from the "earths" of the hearts to those of the spirits, and from the "earths" of the soul to those of the body, and from the "earths" of the bodies until all things that are closer to it and thus, decrescendo, to this earth which is at the summit of the mountain and which has but three cubits by four^[^112] This earth is the essence and the truth of all the earths of the globe, and this very epoch, if this place is changed, the glory will change place until it finally is found in the place from which it will not be changed any longer.^[^113]

[^112]: Note: This is the mountain of Mah-Ku.

[^113]: Note: All the way to His tomb.

It is the same in the shadow of the 'illiyiin, word by word, point by point.

The earths were the 'illiyiins are found are the highest earths of Paradise, the others are the most vile of hell.

I ask refuge^[^114] in God against what He does not love and I ask Him for all that He loves. In truth, this God is the do gooder, the Clement.

[^114]: Note: As He has just pronounced a non-'illiyiin word, here the Bab preaches by example and immediately requests the pardon of God.

Decrescendo, the good names of the Qur'an designate the Prophet and degree by degree, His lieutenants. It is the same in the non-'illiyiin letters, until finally these letters arrive at designating, from one side the most sublime earth of Paradise, which is the place of the martyrdom of the Lord of the Confessors^[^115], blessing be upon him, and from the other the most vile place in hell which is the throne of the one who was in opposition to him.^[^116]

[^115]: Note: Karbila.

[^116]: Note: Yezid.

That is the order coming from God, and which flows in the manifestations of each of the Witnesses of God.

Today, all the good names, in their first truth, designate the Point of the Bayan, and this, until the “earth” of which we have given an example. In their second truth, they designate the letter Sine[^117] and following this one to the end of existences. Thus, O men, all of you, fear God.

[^117]: Note: The letter Sine designates the second letter of the formula Bismillah er-Rahman er Rahim which is composed of 19 letters and which by that alone represents the first Unity (Wahid=19). And the Point of the Bayan is the point of the B of the formula, that is to say, the Bab Himself, to whom thus returns the rank of the Sine. There was on this subject a discussion among the ‘ulama of this sect. I think that the following passage, extract from the Surah revealed at Mah-Ku for one named ‘Ali, the preamble of which is in Arabic and the rest in Persian (Manuscript A.A. of my library) will make everyone in agreement. “The Bushru’i, who didn’t even have a shirt, came in the first world of the atoms, and upon the place of truth, clothed himself with the shirt of the first creature : he takes this glory with him to the day of judgment.”

Vahid II - Bab 6

Note: Here begins the explanation of the terms employed in Islam.

In this that the Bayan is the balance of God until the Day of Him Whom God shall make manifest. Whosoever obeys Him is light, whosoever turns away from Him is fire.

The resume of this door is that:

The Bayan is the balance of God until the day of last judgment which is the day of Him Whom God shall make manifest.

Whosoever acts in conformity with that which has descended therein is in the Paradise and will be reborn before God, in the shadow of affirmation and the ‘illiyiin letters.

Whosoever deviates, be it only the thickness of a grain of barley is in the fire and will be reborn in the shadow of negation.

This meaning is manifest in the Qur’an, and God caused it to descend, in numerous passages, that whosoever ordains contrary to the order of God is impious. That which depends upon this word[^118] is part of the ranks of this word. And that is the order[^119] of the one who transgresses the order of God. What then can it be (for him) when he tyrannizes the very person of the manifestation of God, after that which God caused to descend in the Qur’an: “I did not create man and the jinn³⁰ except for adoration.”³¹

³⁰Jinn (جن) -- expression in the Qur’an understood by Muslims to refer to supernatural beings; see <https://en.wikipedia.org/wiki/Jinn> ; possibly a loan word from Latin.

[^118]: Note: Of negation.

[^119]: Note: The sentence.

There is no doubt that obedience is not accepted except when it is obedience to the Witness of God. In effect[^120] the acts of those who were the enemies[^121] of the People of the House would have been mentioned before God, even though until today all are in agreement that for those ones there was no adoration, and that their acts bore no fruit. For example, today, others besides the Shi'ah act following the order of the Qur'an, but from the instant in which they have deviated from the Imamate, they became liars in the eyes of God.

[^120]: Note: If it was accepted without that.

[^121]: Note: Sunnis.

Today very few men act following the balance of the Qur'an : perhaps even we do not see any, unless it is those whom God wishes.

If he meets someone who has not entered into the balance of the Bayan, his piety is of no value to him. It is thus that the piety of the priests of the Alif is of no value to them, because they remained in the balance of the Alif at the moment of the manifestation of the Prophet (Muhammad).

If they had acted[^122] following the balance of the Qur'an, they would not have rendered against the Tree of Truth the decisions of the kind (of those that they rendered) and even as the heavens were at the point of dissolving, the earth of breaking into pieces, the mountains of falling into the dust. Their hearts are harder than these mountains, which have not allowed themselves to be influenced!

[^122]: Note: Understood as : The Shi'ah.

No Paradise, in the eyes of God, is more elevated than to be in His good-pleasure. Glory to God that today this blessing is shared by the people of the Bayan. Later, all those will not have transgressed the limits[^123] will live on in this blessing until the day of Him Whom God shall make manifest. And if, I ask pardon from God, he has transgressed these, he has exercised violence only upon himself.

"In Roman religion, the genius (Latin: [ˈɡɛni.ʊs]; plural *genii*) is the individual instance of a general divine nature that is present in every individual person, place, or thing.^[1] Much like a guardian angel, the genius would follow each man from the hour of his birth until the day he died...*daimon* must be regarded as the Greek equivalent of *genius*" -- see [https://en.wikipedia.org/wiki/Genius_\(mythology\)](https://en.wikipedia.org/wiki/Genius_(mythology))

³¹Qur'an 51:56 - **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ**

[^123]: Note: Of the Bayan.

God has no need of the people of this world.

From the beginning of its manifestation[^124], the whole Bayan obeys Him, and none other but He. It is the same for the entire religion of the Alif, from the very moment of the Prophet (Muhammad) its duty was to be among His slaves : they should not remain in their balance, for from that time came the decision ordaining the injustice of the sojourn in this balance.[^125]

[^124]: Note: Of Him Whom God shall make manifest.

[^125]: Note: The should have made themselves Muslims.

Whosoever is directed, the usefulness of this direction returns to him; he who remains ignorant and does not submit to direction, the damage is for he himself, God has need of no person.

Vahid II - Bab 7

In the explanation of the Day of Judgment.

The resume of this door is that:

The (word) day of judgment means the day of the manifestation of the Tree of Truth. We can see that no Shi'ite has understood (the significance of) the day of judgment. All, following their imagination, have imagined things, which, before God, have no truth.

That which “day of judgment” means in the technical terms of the people of truth, and in the eyes of God, is this: from the moment in which it is manifested, in whatever epoch and under whatever name it may be, the Tree of Truth, from the moment in which this Tree sets (dies), is the day of judgment. For example, from the day on which Jesus was first inspired³² to the day of his ascension, this was the final judgment of Moses. In effect, the manifestation of God, in every epoch, manifests itself in the manifestation of this truth (Jesus). It recompenses whosoever believed in Moses, by his word, according to his word, it chastises whosoever did not believe in him.[^126] And, in effect, that which God testified to in that epoch, was what He testified to in his Evangels.

[^126]: Note: Those who were sincere in their faith in Moses will cull the fruit of this faith, that is to say they will believe in Jesus, and will thus find their recompense.

³²This and all other references to this expression pertain to the day on which the revelation to the particular Messenger began to take place. According to the Bab's chronology the exact time of this can be discerned and it is from this time until the passing of the Messenger that constitutes the day of judgment.

Then, from the moment that the Prophet of God was first inspired until the day of his ascension, this was the day of final judgment of Jesus. And, in effect, the Tree of Truth was manifested in the form of Muhammad. He recompensed then, according to his word, whosoever believed in Jesus, and He chastised by His word, whosoever did not believe.

From the very moment in which the Tree of the Bayan was manifested until the day in which it will set, this is the final judgment of the Prophet of God.

That is what God promised in the Qur'an^[^127] and the beginning (of this final judgment) is at two hours and eleven minutes on the night of 5 Jamadi al-awwal^[^128] of the year 1260 which is the year 1270 dated from the day wherein Muhammad was first inspired. It is at this very instant that the final judgment of the Qur'an begins, which will take place until the setting of the Tree of Truth.

[^127]: Note: Qur'an XVIII:110, Whosoever wishes to see God, the time of God approaches. And also Qur'an XXIX:4, XXXVIII:21, LV:6, V:59, VI:159, II:206, XVII:80.

[^128]: Note: Following our computation, the night of 4 or 5, that is to say the night of 4. Two hours of the evening means two hours after the setting of the sun. (12 May 1814)³³.

In effect, one thing, to the extent that it does not arrive at its point of perfection, can not be submitted to the last judgment. So, the Islamic religion arrived at its degree of perfection from the instant in which took place the manifestation.³⁴

From the beginning of this manifestation until its setting, the fruits of the Islamic Tree were manifested all of them such as they are.

The final judgment of the Bayan will take place in the manifestation of Him Whom God shall make manifest.^[^129] Today, in effect, the Bayan is of the rank of seed, and, in the beginning of the manifestation of Him Whom God shall make manifest, it will be at its ultimate perfection. It is then that one will have to cull the fruits of the Tree which was planted (today).

[^129]: Note: It has taken place according to the Baha'is, who consider Baha'u'llah to be Him Whom God shall make manifest; the Azalis are of a contrary view.

Hence then, the manifestation of the Qa'im of the family of Muhammad is exactly the manifestation of the Prophet of God. He can not manifest himself except to cull the fruits of Islam, that is to say

³³5 Jamadi'u'l-Awwal 1260 is converted according to online date converters to 23 May 1844. Actually, as the hijri date begins at sunset, it is, as Nicolas points out, 4 Jamadi'u'l-Awwal 1260, which is 22 May 1844.

³⁴Meaning the appearance of the Bab.

the verses of the Qur'an which were planted in the hearts of men : and, culling the fruits of Islam is nothing apart from gleaning faith and affirmation in Him.

Now, this has yielded a contrary fruit. It has nevertheless manifested in the very midst of Islam but all, against him, precisely claim this title of Muslims^[^130], and without any right have relegated Him, to the mountain of Mah-Ku.

[^130]: Note: That is to say that they refuse him the title of Muslim which they give to themselves.

And yet God, in the Qur'an, gave to all the promise of the day of judgment, for this is the day in which all will come into the presence of God, which is to come in the presence of the Tree of Truth. All benefit from the view of God, which is to see Him.³⁵ In effect, to find oneself in the presence of the most sanctified Essence is impossible, and one cannot even imagine to see it. All that is possible as presence and as view returns to the first Tree.

God said to the dust : "It is My house" so that he who, in the day of judgment, is in the presence of the Tree of Truth and see it, will not think himself far from the presence and the sight of God.^[^131]

[^131]: Note: God has warned us in telling us : this pile of dust that one calls the Kaaba is My house in such fashion that one will not be surprised in the day of judgment to be in His presence when one is in the presence of Him Whom God shall make manifest.

A small fraction of a second on the day of judgment is better than all the years that pass between two judgments, for the fruit of all these years are manifested in the day of judgment. Hence the fruit of 1270 years of Islam manifested itself in the beginning of this manifestation even to its end, and end which is the actual beginning of the setting of the Sun of Reality.

From the beginning of this manifestation to that of Him Whom God shall make manifest, the fruit will return to the other judgment^[^132] which is his very manifestation.

[^132]: Note: Of Him Whom God shall make manifest.

O people of the Bayan, have pity upon yourselves : do not make in vain at the day of judgment the length of your nights^[^133] as did the Qur'anis who remained in obscurity. They flattered themselves during 1270 of their Islam, and at the day in which they must cull the fruit, which is the day of judgment, an order comes that shows that they are other than Muslims; and they reside under the strike of this order until the following day of judgment.

[^133]: Note: That you pass to the state of vigilance in praying God to hasten the manifestation of Him Whom God shall make manifest, no matter where he may be. The Jews who prayed for the Messiah, the

³⁵To come into the presence of God is to come into the presence and to see the Tree of Truth, which in this case is the Bab.

Christians who prayed for the return of Jesus, the Muslims who prayed for the arrival of the Imam Mahdi, may all those serve as examples for us.

How many individuals are there who, from the beginning of their life, have survived mortifications, have warred with themselves in order (arrive) at the good pleasure of God! If they saw in a dream the Qa'im of the family of Muhammad, they boasted of their dream. And, now that he has been manifested in the manifestation of God, who is more manifest than any manifestation, with the verses even and the arguments upon which the Islamic religion is supported, not only do they not come into the presence of God, not only do they not manifest the fruit of their faith, not only do they not do that for which they were created, but here they are who throw condemnations against Him through the intermediation of which they turned night and day towards God and said, it is Thee Whom we adore!

If only they would be content with this! But no, they are not content and they wish to plunge the friends of God into sadness. O people of the Bayan, do not do what have done the people of the Qur'an! Do not render vain the fruit of your vigils. If all of you who believe in the Bayan, say at the very moment of the manifestation of verses:³⁶

“God is our Lord : we give to Him no companion, that which is manifest today, is that which God has promised to us, that is to say the appearance of His very being, and we associate nothing with Him.” And if in each state in which you find yourself you obey Him, then you will have manifested the fruit of the Bayan. Otherwise, you are not worthy to be mentioned close to God.

Have pity upon yourselves! If you do not come to the aid of the appearance of God, at least do not mistreat Him! For He will manifest Himself as I Myself have been manifested and He will make the creation of the Bayan return. And to say that in your heart you have not even allowed the idea of your faithlessness to penetrate! Hasten to respond to God, hasten to affirm the truth of His verses! And it is to respond to Him Whom God shall make manifest, to affirm His words! Do not allow yourselves to be misled by no matter what from the love of your Beloved, for if from His speech, an order is given, this order will last until the day of judgment.

And it is upon this order that the people of Paradise will rejoice in Paradise, that the people of fire³⁷ will be chastised by the fire.

Today, which is the day of judgment, the place of differentiation^[^134] is found on this mountain. All do not do what they do except in imagining that they please Him, while they are pleased to have Him that which would not satisfy themselves.

[^134]: Note: Between the truth and the false.

³⁶Meaning at the moment that Him Whom God shall make manifest will reveal His verses.

³⁷Men of fire may depict the jinn, who are described in the Qur'an (15:27, 55:15) as created of fire.

If you pass before God a treatise after which you engage yourselves in not being pleased for anyone if you are not content for yourself, it may be that if, in the future day of judgment, you do not benefit from the sight of God, at least do not bring sorrow to Him Who is His sign. He will circumvent the usefulness of all those who believe in the Qur'an, if you, you circumvent damaging Him. And I know perfectly that you will not do it.

Thus myself, in this judgment, have I circumvented the utility of the people of the Qur'an, but you, Muslims, you have not circumvented the idea of inflicting torment upon Me.

No fire is more flamboyant, for you, in the eyes of God than that you turn night and day, by My intermediary, towards God, and to ordain against Me that which you would not wish for yourself.

Soon God will ordain between you and Me, and He is the best of ordainers.

Vahid II - Bab 8

In the explanation of the truth of death and it is true.

The resume of this door is that:

For the word "death" there are infinities and infinities of meanings before God, and He alone can count them.

One of the meanings is evident, natural death, that everyone can understand. This one takes place at the very moment in which one culls the breath of man.

And, in each meaning that God gives to the word "death" this is true.

That on the subject of which all men have the duty to declare that it is true, is not this death so known by the creature, it is the death, close to the manifestation of the Tree of Truth, to all that is not Him.[¹³⁵]

[¹³⁵]: Note: It is in this sense that 'Ali has said in the Nahju'l-Balagha³⁸: "O men, die before you die; bring yourself to account before it is done to you, breathe before being strangled, obey before a heavy weight is placed on your shoulders and you are forcefully pulled."

³⁸Nahju'l-Balagha (نَهْجُ الْبَلَاغَةِ), translations into English:

http://en.wikishia.net/view/List_of_the_English_Translations_of_Nahj_al-balagha

<https://www.al-islam.org/nahjul-balagha-part-1-sermons> <https://www.al-islam.org/nahjul-balagha-part-2-letters-and-sayings>

<https://www.duas.org/pdfs/Nahjul-Balagha.pdf>

<http://nahjul-balagha.net/nahjul-balagha-english-pdf/>

<https://bahai-library.com/author/Khazeh+Fananapazir>

This manifestation (of the Tree) cannot be confirmed except in five ranks by the word : “There is no God if it is not Him. There is no God if it is not Me.” “There is no God if it is not God.” “There is no God if it is not Thee.” “There is no God if it is not Him Who all know with certitude.”

The truth of death is in this : at the moment of the manifestation of the Tree of Unity, in the five degrees are those that we have just cited, all must die, be it in negating negation, be it in affirming affirmation.

This subtle secret, if all the oceans of the heavens, of the earth and of all that is between the two were of ink, they could not illuminate it.

The essence of the question is this : him whose will is none other than the will of Him Whom God shall make manifest, whose desire is none other than His desire, whose decision is none other than His decision, whose sentence is none other than His sentence, whose permission is not other than His, whose term is none other than His, whose book, is none other than His Book, that one has understood death. In effect, then his will is nothing but the essence of the Will of God, his desire the essence of His desire, his decision the essence of His decision, his sentence the essence of His sentence, his permission the essence of His permission, his term the essence of His term, his book the essence of the Book of God.

Thus whosoever is dead in the Point of the Bayan has affirmed that death is real; otherwise, all that he has read in the Qur’an and the prayers he has recited have given him no fruit.

How many individuals there are who say : “death is real” and whose will was other than His^[136] Will. They have become liars, and the lie of their words has become clear to the eyes of God. And thus in following, even arriving at the Book.

[136]: Note: The will of the Bab.

And yet His Book^[137], which is the very Book of God, has descended upon those who consider themselves to be the wisest of this world, and the pen is ashamed of recounting what they have done. Yet night and day (these wise ones) said “death is real” and they acted according to His previous Book.^[138] They were showing the Islamic religion and boasted of their knowledge. And, upon this relation (nonetheless) destroyed^[139] and that they believed they still possessed, they accepted all that God decided for Him^[140] in the Qur’an. And yet, their very breath was not permitted to them, for they did not breathe in the faith of God. That is the fruit of knowledge without actions in the Book of God^[141]. If they had understood death, they would not have resisted affirmations. Yet they affirm that it is true, but remain ignorant of Him Who is the creator of this truth.

[137]: Note: The Book of the Bab.

[138]: Note: The Qur’an.

[^139]: Note: That existed between the Qur'an and God and thereafter between the Muslims and Divinity.

[^140]: Note: The Bab.

[^141]: Note: In a hadith it is said : Knowledge without actions is like a tree without fruit, like an arrow without a bow.

And it is this death that, on the day of judgment, is useful for you, and useful also in the purgatory until God causes the Sun of Reality to rise. And I understand by purgatory the time that passes between two manifestations and not what is known to men after the disappearance of their bodies. In truth this[^142] is outside that which God has given to them as obligation for, after their death, no one but God knows what will happen to them. But, what is their duty, men must know that.

[^142]: Note: Purgatory after death.

Whosoever travels in the ocean of death will see an infinite number of strange things. For example, one who was dead at the time of the Prophet of God, had seen all the states of all those who had not believed in Muhammad. And he would have seen all of them from the world of abstraction to the world of limits; absolute negation, complete fire. He would have seen all the ranks attributed to them who believed in Muhammad from the world of abstraction to the world of limits, and these ranks are those attributed to the tree of affirmation, in the Paradise of the Prophetic. The first[^143] was not dead, the second was. The first, because he was not dead, was annihilated in “negation” and the second, because he was dead, was living in his affirmation!

[^143]: Note: He who did not believe in Muhammad.

Today is manifested the fruit of the death of the believers; how much mention of them is loved by God and by the believing creatures. It is from their multiplication that have come all the believers of today. The fruit of this is not [that the] death of the non believers is first, [and] that no mention of them remains, [but rather that] if their existence had multiplied itself, their descendants are not satisfied with the relationship that united them.

Perhaps, they are seeking to disengage themselves from this relation, for if, today, someone says of the first Tree that He is against the Truth, at least he attempts to disengage himself from all that one could say and ask of God chastisement for this first Tree.

In this year 1270, even as the Tree of Truth has progressed, so have these ones, in their turn, descended even further. But, as the appearances have become diverse, only the Witness Himself can differentiate Who is manifest from God, for He commits everything in its real place. And if He wishes to differentiate the atom of fire from the atom of light, He can do so.

If anyone allows anything that might be to penetrate into his heart which is unworthy of the Point of the Bayan, at the very moment in which this idea penetrates into him the order of death is not given. And this is as subtle as that, perhaps even more subtle.

Only perspicacious people can understand it.

From the very essence of the sublimity of the Unity to the lowest rank of the world of limits, the understanding of the word “death” is true.

For example, if someone finds in a text the letter B written in the place of an A, if he erases this B and puts in its place an A, this action is among those which are attributed to the angel of death. It is, in effect, manifest that in this action, he has fixed this letter in its rank. If he does not do it, then this B prays to God in these terms: “O God take my spirit and make me live.” If God wishes to accept his prayer, He will send an inspiration to one of His friends: “Take the spirit of the quality of B and give it that of A.” From then, one could clearly read the word, for before its meaning was modified. After the word Allah, to write the word A’zam³⁹, one must necessarily write an A.

If one writes a B, the meaning that one wanted [to express] does not manifest itself.

It is thus in the general questions of the order as also in the smallest details. Perspicacious and minutia aware men understand it. If you find something on this paper that tarnishes its whiteness and you remove it, then that is a “death” in which is found the “life” of this paper. In truth, it is for man as it is for this sheet of paper, when we remove from his soul that which is harmful to his faith.

If, before someone who does not believe there is found a paper, the one that says “I am dead” should not cause him to pay the least attention. He should not even look at it, because this paper is of the ranks of the fire, fire itself. If, on the contrary, this paper is found in the hands of him who believes in God, then one must take care of it as one takes care of oneself, for this paper is of the ranks of the light.

And (this death) is an order that, at the very moment in which it is more evident than all evidence, is hidden more than all that is hidden.

Whosoever knows death, will be always dead before God : he will wish only for what God wishes. This death, it is dying in the Point of the Bayan, for that which God wishes is manifest only by the Will of the Point of the Bayan.

This is the truth about death for him who wishes to die before God.

³⁹Steingass, p. 75: A’zam (اعظم): Greater, larger, bigger, greatest; superior, supreme

God, in this world, has created nothing more precious than death before Him. All men desire that their will be that of Him Whom God shall make manifest, but they will not honor their word and their love when He manifests Himself. All those who believed in the Qur'an vowed to themselves that if Muhammad returned to the life of this world, they would not object to His words neither asking why nor how.

But, in reality, Muhammad came back to this world in a more sublime rank than that in which He had been manifested at the beginning of His manifestation, for this manifestation is that in which one culls the fruit of the first. And so all those who say : "Muhammad is the Prophet of God!" have remained in ignorance and have not believed in His later manifestation! They were not content for Him regarding that for which they are content for themselves on the subject of the link^[^144] that links them to Islam. If they had been content, they would not have done towards Him that which they have done; for these things are things that a Muslim cannot do with regard to a Muslim. See what is the rank of the creature before God! That by which is proven the Prophethood of the former Prophet, also proves the order today, but all remain in obscurity. One cannot count the number of persons who claim to be Muslims and who, nonetheless, have not believed in Muhammad upon His return; except for those whom God willed to do so. And that, to the point where was manifested what was manifested.

[^144]: Note: They declare Him an infidel.

What fire can be more violent, for those who have not known Him, than their failure to recognize Him Who gave them Islam as a religion and the Qur'an as a Book. There is no grandeur for anyone in his life to come if it is not that he benefits from the sight of his Lord and causes men to attain to the orders of his Lord. He must separate himself entirely from all in order to turn towards God, as it was destined for him. Here is the grandeur by which each one glorifies himself.

If anyone wants to say : "We did not know Him at the beginning of His manifestation," he will be replied that it is He, the first, Who, in the world of atoms, replied when God asked:

"Am I not your Lord?"⁴⁰

It is He who first replied to Him : "Yes, Thou art. And Thou art very holy. There is no god but Thee. In truth Thou art the Lord of all the worlds."

If they say : "We did not know that it was a manifestation of God", the Qur'an, which is the Book of God is it not then before them? Then, when they see or hear that the verses of God are manifested from someone, there can no longer be either doubt, nor hesitation for the intelligent people that this one was the very being of manifested God and that the verses of the past came from Him, even as came from Him, the verses thereafter?

⁴⁰Qur'an 7:172 - بِرَبِّكُمْ قَالُوا بَلَىٰ

Him Whom, the first, responds to God, becomes the first creature^[^145] It is thus that in the past one said that the first who replied was Muhammad. He was thus the first creature, as all men believe today.

[^145]: Note: The Primal Will.

If they say “this response was given in the first world of the atoms,” it is, today even the first world of atoms. In effect, the highest degree of the ‘*arsh* of the heavens^[^146] is this very earth upon which is seated His manifestation. In effect, God, in the eternal past as in the eternal to come, was equally distant or close to all things. Nothing, relative to Him, is closer than nothing; nothing is more distant than nothing, whether the ‘*arsh* is at the summit of the heavens as some imagine it to be, or whether this ark is but the seat of the Tree that speaks on the part of God. But, this belief is not due except to imagination and it is an (error) of thought. In the technical terms of the people of truth, the significance (of the word ‘*arsh*) is the place of the divine manifestation.

[^146]: Note: Upon which, following the Muslims, God is extended.

Thus all, when they go on pilgrimage to visit (the tomb) of the Lord of the believers say what is written in this hadith:

“He who will visit (the tomb) of Husayn and knows the reality of his Witness is like him who has seen God above His ‘*arsh*.”

It is thus evident in the eyes of the people of the heart that this very place^[^147] is the ‘*arsh* of God, and it is also the ark of Muhammad. Truly, it would seem that nobody has been able to progress from the world of contingencies. Everything that we hear said about all the other worlds is authenticated in this one. For example, in this world, ‘Ali, the Amir of the Believers, is the first believer in Muhammad : this is a proof that in all the worlds he was a believer. All the worlds are thus authenticated in the shadow of this world, and it is in this world that they are manifested for intelligent people.

[^147]: Note: The tomb of Husayn.

Happy then [is] he who sees everything in its reality and who does not create imaginations that have no reality in the eyes of God nor in those of the masters of intelligence.

From all eternity the manifestation of the divine Essence was in the very act of being hidden, and His act of being hidden was in His very manifestation. All that is said on the subject of the manifestation of God has for its only aim that the Tree of Truth demonstrates none other than God. And this Tree was and is the sender of all the envoys, Him Who causes to descend all the (revealed) Books. From all eternity, the ‘*arsh* of His manifestation, His action of being hidden was in the

midst of the creatures, and He manifested it in every epoch because He wished it so. It is thus that at the moment of the descent of the Qur'an, it is in manifesting Muhammad that He manifested His power; and at the moment of the descent of the Bayan, it is in manifesting the Point of the Bayan that He manifested His power.

Then from the manifestation of Him Whom God shall make manifest, it is by Him that He will confirm His religion, in the manner that He wishes, to the extent that He wishes. It is He Who is with everything, while nothing is with Him, it is He Who is not in any thing, who is not above any thing, who is not with any thing. When one speaks of His extension upon the 'arsh⁴¹, it is of the extension of His manifestation (that one wishes to speak) upon Power, and not the material ark which means the sofa or seat (placed) in the highest of the earths, or in the ninth heaven or in the eighth heaven of the heavens.[¹⁴⁸].

[¹⁴⁸]: Note: Allusions to the Shi'i beliefs and to the discussions among doctors.⁴²

From all past eternity, in all future eternity, God was and is, and no one has known Him or knows Him, for that which is other than Him is His creature, created or which will be created according to His order. And He is more exalted above all mention or all praise, He is more holy than any attribute or similarity. Nothing can know Him and He comprehends all things : when we say that nothing understands Him we say it relative to His appearance in this world, which is Him Whom God shall make manifest. He is too exalted and too elevated for the people who make a sign to make a direct allusion to Him, and Him Whom God shall make manifest is His first creature. The mention of His name returns to the heart of Him Whom God shall make manifest, and He Himself and His heart are creatures of God.

From all eternity God was the Lord and there was no one upon whom authority was exercised; from all eternity God was the Beloved, and there were no lovers; from all eternity God was powerful and there was no one upon whom He could exercise His power; from all eternity God was the wise, and there was nothing known : from all eternity God was unity, and there was no number.

When we say that from all eternity God was unity, and that He had no number, it is because at the moment of the manifestation of Him Whom God shall make manifest the number of unity must believe in Him, their heart will demonstrate only His unity, and there are no other numbers but them. It is the same for all the names and attributes.

Do not stop with the numbers, for, from all eternity, God was unity.

⁴¹Nicolas gives "arche" for a word in the original that has not yet been identified. However, from this description it is clear that it must be a reference to the Arabic term العرش (al-'arsh), which is found 33 times in the Qur'an denoting the Throne of God (https://en.wikipedia.org/wiki/Throne_of_God). "Arche" in French sounds identical to 'arsh in Arabic when pronounced by a Persian, omitting the initial 'ayin.

⁴²Reference to 'ulama, the learned ones of Islam.

If in this manifestation you are not convinced, at least, you are the first.[^149] and, you see all the names and all the attributes for the Prophet of God. If you want to say that He is the “Sultan” you will see in His confession, that everyone is proud of being His slave; and truly His sovereignty[^150] is too exalted for us to be able to compare it to that of a Sultan. If you wish to say that He is powerful, you will see people endowed with power who obey Him in His shadow and who boast in saying “we are of His nation.”

[^149]: Note: That of Muhammad.

[^150]: Note: The Sovereignty of God.

And the Power of His Essence is too elevated that one can compare it to this power : if you wish to say “He is wise” you will see people endowed with knowledge who glorify themselves because of the relation that connects them to Him. And Knowledge imparted to His Essence is too elevated that you can compare it to the knowledge of the ‘ulama. If you wish to say : “He is the one Who ordains” you will see numerous persons endowed with the power to ordain who glorify themselves for being under His orders, and yet His sovereignty is too elevated for us to be able to compare it to that of the appearances of His orders.

See for yourself that it is the same for all the names and all the attributes. You will then see that : the slave, at the very moment that he is wise, there is no other wise one save God; at the moment in which He has the power to decree an order, there is no other powerful one save God. In each manifestation, all those who believe in it are traces of His effects.

It is thus that if you examine from the first manifestation which is that of the first Adam, until the end that has no end, you will see nothing except through God, and you can not arrive at the understanding of the appearance of His Divinity if it is not by the Tree of His manifestation which is the Primal Will. Other than that it is not possible in this world of contingencies. This is the meaning of the word of the Lord of Witnesses[^151], upon Him be blessing:

[^151]: Note: Husayn.

“O my God, I understood by the diversities of influences and by the differences of the states of the world that Thy objective towards me was that in each thing, Thou makest Thyself seen by me, so that I will not fail to see Thee in any thing.”

For that is the fruit of the existence of everything, that we know that everything is stable because of the Primal Will, and that, in no thing, can one see anything but the manifestation of God, following the quality of this thing, that is to say, following the measure that it can contain the radiation of the manifestation. For otherwise, the manifestation is equal over all things.

In effect, one of the modes of the manifestation is the verses of God : and from this same source from which flow the verses relative to the Prophethood of the Prophet, these verses descend also, following what is worthy (of the fire).

The relation of this manifestation of the verses is thus equal upon these two things : the first is the highest degree of affirmation, the second the lowest of the degrees of negation.

If you truly see this meaning in the manifestation of the verses, you will see it also in the manifestation of being. This does not mean that you can in all things contemplate the Essence of God, for this is impossible : truly it is too exalted to be either in, or with, or before, or after, or above, or below any thing.

All that which the quality of thing is authenticated by Him, it by the intermediation of His Will what it is, and this Will subsists by itself. From all eternity all the names were in its shadow, and it exists in the shadow of God. The condition of the Will is that of the Point of the Bayan, for, in no thing is anything manifested which is not a rank of the ranks of His manifestation. It is not that the purpose of Him Who pronounces these words is that one can see in every thing the Essence of the Will, which is the essence of the Prophet of God : perhaps one can not see in every thing aught but its quality of thing authenticated by Him. For example, if someone spends a thousand miscals of gold⁴³ on the road to the house of God[^152], in this act we can see nothing other than the order that the Prophet of God ordained on the part of God. It is the same if you say “from whence comes the reality of the being of gold?” It returns, certainly, to an order that returns to the Tree of Truth, whenever this happened in a manifestation of His past manifestations. For nothing exists, that one can call a thing, without its quality of thing being authenticated by His Will.

[^152]: Note: To ornament it.

And this Will subsists by itself in the shadow of God. It is the Kaf which turns eternally upon itself[^153], it is this which has never proved and does not prove that God Himself, the Most High, this God for Whom are all the good names in the invisibilities of the heavens, of the earth and of that which is between them. There is no other god but Him, the Champion, the Beloved.

[^153]: Note: The Kaf of Kun (be)⁴⁴.

⁴³Mithqāl (Arabic: مثقال) is a unit of mass equal to 4.5 grams which is mostly used for measuring precious metals, such as [gold](#), and other commodities, like [saffron](#).

The name was also applied as an alternative term for the [gold dinar](#), a coin that was used throughout much of the [Islamic world](#) from the 8th century onward and survived in parts of Africa until the 19th century. (<https://en.wikipedia.org/wiki/Mithqal>)

⁴⁴Nicolas says the meaning of Kun is “fait” which means “make” or “do”. In Arabic the term كن means “be” or “exist”. See: [https://en.wikipedia.org/wiki/Kun_\(Islamic_term\)](https://en.wikipedia.org/wiki/Kun_(Islamic_term))

For every name, there is a named one. If for example one says God 'azz u Jall, there is certainly, in His Primal Will, two appearances that should be mentioned, and from all past and future eternity they are fixed so as to demonstrate nothing but God.

Happy is he who sees nothing without seeing in it the manifestation of his God, who does not rely on anything if it is not by the intermediation of God, and does not believe in God that which he believes of His creatures. For God is very pure and is not in any thing. He cannot be found in any thing, He fixes Himself upon no thing and cannot end in any thing. He cannot be mentioned by the intermediary of any thing and every thing other than God is His creature, who can never know Him such as He is. Nobody, if it is not He Himself, can unify His Essence. That which we know of the Will is none other than the being of the Will, and whosoever knows the contingencies knows that they are the radiation⁴⁵ of the Primal Will^[^154] and as a consequence that they cannot make God known. All things by the intermediation of which the creatures wish to know God are none other than things by which these cannot know except that which was emanated by the Will.

[^154]: Note: Which means that the qualities by the intermediation of which the Will want to make known God, return to the very being of the Will.

In truth God the Very High can never be known in His Essence, and can never be understood, can never be sanctified. There is no way to Him for anyone. All are powerless to know Him, and nobody can fix himself in the shadow of His unity and of His absoluteness.

All things were always authenticated by His Essence, by His existence, by His abstraction, by His primality, by His end, by His manifestation, by His action of being hidden, by His purity, by His Truth.^[^155]

[^155]: Note: Which means that every thing exists by His existence, begins with His beginning, etc.

In truth, God is in the highest degree of the stability of His empire, in the highest power of His saintliness. He is pure of all mention, of all praise, of all qualities and of all grandeurs. Always God was unique, unicity^[^156], living, stable and eternal in the past, eternal in the future, He in Whom one can trust.

[^156]: Note: I do not see other than this barbarism to translate the thought of my author.

He has never taken a companion for Himself : He has never had a child. Whatever is not Him is His creature, created by His order. Always He is in His existence without need of existence, and His Essence, while His Essence has need of nothing. How could he not be without need of anyone but Himself[?] From the moment that His Essence is pure, in His Essence, and has no need of anyone.

⁴⁵Emanation.

He is pure, free, sublime to the point that He is worthy of His saintliness and of His grandeur. Always He was very high, very elevated.

Vahid II - Bab 9

In the explanation of the Truth of the Tomb.

The resume of this Door is this that:

For every spirit there is a tomb that is predestined for it in the limit of his rank.[^157] All the spirits end on the day of Him Whom God shall make manifest, of Him Whom the resurrection is the resurrection of all, [of] the emergence, the emergence of all, [of] the creation, the creation of all, and whose exit from the tomb is the exit from the tomb of all.

[^157]: Note: It is hardly necessary to say that this tomb is the body.

It is thus that it is in the Point of the Bayan.

At the very moment that the appearance of the Divinity ordains the resurrection of the Prophet of God, in he himself, this is the moment in which takes place the resurrection of all that is resuscitated in His shadow, before His resurrection. It is thus that from the height of the earths, all that is ordained today is in the Islamic religion, and, the same for when the order of the resurrection of the Prophet of God, this order also will come for those who believed in His religion, in a more elevated path.[^158]

[^158]: Note: I was given the following explanation of this passage: “The appearance of the Divinity, that is to say the Bab, gives the order of the resurrection of Muhammad, Who, of necessity, believes in Him. In the same way the believers in Muhammad are resuscitated and incline themselves lower even than their Master : it is in this sense that one must take here the word “elevated”.

I cannot agree to this explanation. I believe this means that even as the order of the resurrection of Muhammad is come, and we have seen above that all Muslims have been resuscitated in His shadow, so also will come, at the moment of the manifestation of Him Whom God shall make manifest, the order of the resurrection of those who have truly adopted His religion and have demonstrated the truth of their belief in believing in Me. And, as My manifestation is superior to that of Muhammad, this is why they are Muslims, but in a higher path.

All the true spirits which will be guided by the Bayan return to the first person who, in the day of judgment, in the world of the first atoms, replied to the question of God, and, the first, affirmed His unity.[^159]

[^159]: Note: The first who responds today is the Bab, Who is thus the first creation : it is because of His reply to Him that the others respond.

All the untrue spirits return to the Tree of Negation in the epoque of his manifestation. It is thus that the untrue spirits of the Qur'an, by the fact that (this Tree of Negation) has resuscitated, are all resuscitated in his shadow; while the true spirits, when the Tree of Affirmation has risen up, all are elevated to His shadow.

This does not mean that the spirit of every person endowed with the spirit will unite with another spirit, no. All are, on the contrary, in the places that they can occupy.[^160]. For example, the Letters of the Living, in the possibility of their hearts, are resuscitated at the first resurrection, without however their spirit passing the possible limits assigned to them.[^161] It is absolutely the same for the believers who are in the shadow of these Letters.

[^160]: Note: Following their forces.

[^161]: Note: The Letters of the Living are in the first rank of Paradise. All the spirits who arrive in Paradise, are not of the same rank : each one is [ranked] according to his measure.

And the tomb in which all will be interrogated is in this world of contingencies. And they will be interrogated first by the first word[^162] until they pass by all the questions.

[^162]: Note: Alesto Rebbikoum?

In the same manner, the one who is other than the good that the science of God encompasses will be interrogated upon the Tree of Negation.

And that is the meaning of this clear hadith that, on the day of judgment, the Amir of the Believers, blessed be He, will affirm upon the Syrat, between the hands of God : “All that is good is of Me,” and the letters of negation will affirm, “All that is bad is of us.”

The good ranks will be multiplied without end in this visible world and it is the same for the bad [ones]. For example, if during one thousand years, an individual saddens another, it is because of the manner in which the second [^163] word of negation has saddened someone in the first manifestation. All the multiplied ranks of negation return to it, and all the ranks of affirmation derive and return to the first believer, and this one returns to God. In such manner that if God does not resuscitate him in Himself, he will not resuscitate in himself. The Tree of Negation, itself, according to its limit, returns to God, for if God does not make it resuscitate (in saying) “it is he the first tree “ (of negation), this one would know nothing, nor would the others. This is the Universal Tomb of all the multiplication.

[^163]: Note: ‘Umar.

Today, whosoever is interrogated upon his faith in God and in His verses of the Bayan and who will respond,⁴⁶ his tomb will be filled with light, and the angels of mercy will descend upon him. If he does not respond, his tomb will be filled with fire and the appearances of the chastisement will descend upon him, that is to say upon his particular being, for he is but a state of the states of the universal tree of negation. So also, he who responds to God is a state of the universal light, and by him are mentioned Bashir and Mubashir; for the other, the contrary.

It is thereby that to every one, the affirmation that the tomb is true, gives its fruit. If someone is of the ‘illiyiin letters, he will return to these letters (but it may happen) that afterwards, in another creation^[^164], he will separate himself therefrom. It is thus not that his being become the being of the ‘illiyiin.

[^164]: Note: He separates himself by not believing in the new manifestation while the essence of the ‘illiyiin letters believe in it. He is thus not ‘illiyiin for eternity.

Thus, whosoever has believed in the Book of the Alif^[^165], has returned to believe in the Kaf^[^166] : it is thereby that he has spread himself in this creation of the Qur’an and that he has assimilated the Islamic religion. Bit by bit, his time ends in the time of the descent of the Bayan : he returns to Him, and by Him, spreads himself in this latter creation as much as God wishes. So he returns to His Book and following Him, spreads himself in this last creation as much as God wishes, for there are no limits to the beneficence of God. It is the same in the shadow (of negation). If one of the Letters of the Alif has not believed, it returns to the first that has not believed in the Prophet of God. He is thus separated (from the ‘illiyiin letters) in the non-‘illiyiin of the Bayan. He was in the most vivid of the degrees. Then he returned to the first word of negation of the Bayan; then he separated himself and traveled in his annihilation until he returns to the first who does not believe in Him Whom God shall make manifest.

[^165]: Note: The Evangel.

[^166]: Note: Qur’an.

Then he separates himself again.

In these diverse worlds, his vestments are of fire, even if they are of silk, and the place of his residence is the fire, even if it is upon the most elevated throne upon the earth, and his nourishment is the same (of the fire). The vestments of the others (the believers) are made of what is created in Paradise, their seat is the highest seat in Paradise, and their nourishment the most succulent fruits of Paradise, even if they are clothed only in cotton, if they are seated only upon the naked floor, and if they are nourished only with leaves of lettuce.

⁴⁶Meaning, who will respond affirmatively.

No believer sees his spirit taken^[^167] without his tomb becoming a garden of Paradise. All that he loves is found close to him, in his tomb, for God has created it there. It is so for the contrary.^[^168] There exists no person who does not believe in the Bayan, without whatever befalls him of the chastisement of God will be such that the pen has not the force to bear (the narration).

[^167]: Note: By the angel predestined for this destiny.

[^168]: Note: That is to say that the contrary, that is to say the non-believer, sees contrary effects.

If anyone wishes to see in this world all the blessing that has descended upon the subject of the Tree of Affirmation, he will see that the multiplied ranks of this Tree rejoice, each one according to his measure, from that which God granted them; so also, if he wishes to see the chastisement of God, that he looks upon that which God has descended on the subject of the tree of negation; and (he will see) that the multiplied ranks of this tree will be like him, chastised; so also all the multiplied ranks of the “‘illiyyiin” will be, like the Tree of Affirmation, in rejoicing.

That is the explanation of this tomb, and one can find no person who has believed in this real truth^[^169] and who has understood (what he said) in affirming “the tomb is real.”

[^169]: Note: As I explain it today.

Whosoever has comprehended the explanation of God in its truth, will affirm “that the tomb is real.”

No spirit can transgress his limits : for example, the spirit that attaches itself to a creature is always [a] creature; the spirit that attaches itself to the truth is always true, and the spirit that demonstrates God has demonstrated Him and will demonstrate Him for all eternity, and for this one, there is neither a fixed place, nor limit.

No person exists without, the moment of his death having arrived, God, whose empire is sublime, sends His angels, who sanctify him, who glorify him, who unify him, and who are close to Him, to elevate him until they will have given him a place in the highest of the heavens. He will not be in any fashion sorrowed after his death, if he was a believer in that which God made to descend in the Bayan, and this, until the day of His manifestation.^[^170] At the beginning of the manifestation of his belief (in the Bayan) will no longer be admitted, exactly as for them who are dead since the beginning of this manifestation (here) (having faith in the Qur’an), but not giving [faith] in the Bayan. No perfume of Paradise blows upon this one. It is the same if, after the manifestation of Him Whom God shall make manifest, anyone, be it because he accepts Him immediately in saying yes, or who accepts by the only fact of having signified that He is the truth, during the space of time that he will take to say this yes or to make this sign, the Bayan is of no longer of value to him. (Actually) no person from them who do not believe in the Bayan can die without, after his death, he

cannot rejoice of any of the good things, and the pen is ashamed to mention that which is prepared for him.

[^170]: Note: Him Whom God shall make manifest.

Happy is he who dies a believer in Him Whom God shall make manifest, and in His words, this this one is he who believes in the Bayan and in what has descended therein. And for the believer there is no end nor limit to the blessing of God. The people of Paradise are eternally in Paradise, except for those whom God wishes, even as the people of the Qur'an were always in the Qur'an and were manifest in the number that God wished, at the moment of the manifestation of the Bayan. For it is by the Will of the Point of the Bayan that the Will of God manifests itself.

The people of the fire persist eternally in the fire, except for those whom God wishes. And this wish will be confirmed in the day of Him Whom God shall make manifest for the people of knowledge.

For example, the Letters of the Evangel were in Paradise until the moment in which the Prophet of God was brought forth, if they had acted conforming to that which God caused to descend (in their book). At the very moment that was brought to life (Muhammad, they fell beneath) the order of fire. And if during this time (of the final judgment), one among them found himself to be guided (to embrace Islam), then for him became truthful the word "him whom God wishes", for he saved himself from the fire and entered into Paradise.

The believers in the Qur'an and in that which is descended in its found themselves in Paradise, except for those whom God wished not. In the case in which not a single one among them will believe in the Bayan, all will have left Paradise and entered into the fire.

From all eternity, the universal appearance of the Will was manifested and was exalted in every manifestation. At the beginning of the Night[^171], which should be called Purgatory, the hidden Will of God causes to enter whomsoever It wishes into Paradise and prevents whomsoever It wishes from entering therein. Nobody knows it, this Will, is other than he who does not tread outside the limits of the Bayan[^172], for thereby this one becomes worthy that his will be the reflection of the Will of the one before Him.[^173]. For, without this, every day the Will of God is in a new condition.[^174].

[^171]: Note: Night here means disappearance, death, the setting of the Sun of Reality. It follows from this phrase that Purgatory is one other than the period of time that passes between two manifestations.

[^172]: Note: In reality, the only one who is in these conditions, is Him Whom God shall make manifest.

[^173]: Note: That of the Bab, in nature. This term clearly indicates that the thinking of the Bab accepts our interpretation of note [^172].

[^174]: Note: Paraphrase of Surah LV, verse 29 of the Qur'an.⁴⁷

It happens often that the appearance of the Universal Will, in Purgatory, opens to His own witnesses, one of the doors of knowledge. But the witnesses do not have the strength to bear it.[^175] It was thus since the beginning of the manifestation of the Prophet of God until His resurrection of today.

[^175]: Note: We can see here an allusion to many invocations, in the Muslim religion. In any case we can claim that it is by virtue of the opening of one of these doors that Shaykh Ahmad Ahsa'i and Siyyid Kazim Rashti were able to be the precursors of the Bab.

Before this manifestation, from the moment of the ascension of Jesus, this was hidden.[^176]; it is this way that from the moment of the death (material) of the Prophet of God until the beginning of the descent of the Bayan, the hidden Will found itself among the creatures. Nobody knew it, for from all eternity in the past, from all eternity in the future, it resided in the Primal Point, while the Letters of the Living were in their places, and the “illiyiin” letters and the others were equally in theirs.

[^176]: Note: Truly, each of the lines of this text merits commentary, but I imagine that Europe is very little interested in this work, so that I do not have to augment the amplitude thereof by considerable proportions.

All the creatures are assisted by it and it knows all things while nothing knows it. But whosoever deprives himself of all things for it, it will certainly aide him and following a route that this one does not even know. For God is the Master, the All-Powerful, the Wise.

Vahid II - Bab 10

In the explanation of the interrogation of the angels in the tomb.

The resume of this door is this that:

In the day of judgment the believers in Him Whom God shall make manifest will interrogate men (asking them) : “Upon what is based your religion?” and the (men will respond) : “Upon the testimony of the Bayan.”

⁴⁷Qur'an 55:29 - **يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ**

And if this day they are believers in the verses of God, they will reply to the angels^[^177] by the testimony that God has caused to descend in the past and in which they were instructed, otherwise, the testimony of God is complete upon them. As they have not given faith to it, the word of chastisement is confirmed upon them.

[^177]: Note: Note that here it is the word “angels” who intervene, while in the beginning, it was the believers in the Bayan.

Then, the angels, returning towards God, report to Him the explanation of the states (of men). Then if God responds that one among them is a believer, the verses of mercy will descend upon that one, otherwise it will be the word of chastisement. All that God will cause to descend upon him in that day (reward or punishment) will be executed. It is exactly the same for the Point of the Bayan : that which He caused caused to descend on the subject of each one who is confirmed until the day of judgment; the appearances of the negation in the fire, the appearances of the light in affirmation. The first ones are chastised, in that which is other than “illiyiin” and the second ones rejoice in the mercy that God causes to descend upon the “illiyiin” letters. And that is the blessing that has no equal, until the day of judgment.

All that is ordained on this subject in this tomb returns to him in the material tomb.^[^178] If he is a believer, his tomb is a garden of the gardens of Paradise; if he is other than a believer, his seat is the seat of fire, as if he were dead during his life, in the eyes of the people of knowledge.

[^178]: Note: In the tomb such as we understand it.

If the believer is seated in the dust, this dust is a part of the parts of Paradise, in the day of judgment, if God the Most High permits it; otherwise, it becomes an earth of fire, upon the order of God the Most High. Today the return of the angels towards God and their explanation to God is the return of the witnesses of Him Whom God shall make manifest to Him, for no person has had nor has a path to arrive before the eternal Essence, neither in the beginning, nor in the return.

God is pure of whatsoever can be applied the word “thing” from the past as in the future. Creation and the order in the visibles of the heaven, of the earth and of that which is between them are for God. There is no God if it is not God the Most High and Very Great.

Vahid II - Bab 11

In the explanation of this that the resurrection is true.

The resume of this door is that :

God has created all, following that which he caused to descend in His Book: the “illiyiin” spirits that belong to the “illiyiin” letters and the “non-illiyiin” that belong to their respective letters.

Everything to which the word “thing” applies is resuscitated on the day of judgment.

This resurrection of every thing is suspended at the mention (that is made by) Him Whom God shall make manifest in this day, for His creation from the beginning is due to the mention (that He had made) beforehand, notwithstanding that this took place during one of His previous manifestations.

For example, this cup and this saucer of crystal that now are in the presence of God, will resuscitate on the day of judgment in their being, their essence, their individuality, their me, at the moment in which the Tree of Truth will speak in saying : “This cup and this saucer are identically the other cup and saucer. Before Him, their existence was but from the word of the Point of the Bayan.”

We have given an example in the mineral kingdom so that all would understand, in all the worlds. For example, in this period, He created by His word the Letters of the Living : in the other judgment He will make them resuscitate in whatever way He wisheth, by His word, for none other than He can create anything. If this thing is of the “‘illiyiin”, it is created by the mention of God about His subject, if it is other than “‘illiyiin” by the contrary. In effect, all that the Prophet of God has fixed in the Qur’an exists by the verses : today, which is the day of the resurrection of the Qur’an, all resuscitate and depend upon the order of God. All that is upon the earth is in the hands of God, and the resurrection of all is the resurrection of the essence. It is thus that the creation of all is of one unique person. At the very moment in which this unique person resuscitates, all things, one by one, resuscitate in his place; while this resurrection take place but under the order of God and is based upon what God causes to descend this word “Resurrection of a thing”, even if all other but God ignores it.

Then all testify following the testimony of God. For example : “This place is exactly that upon which is ensconced the Primal Will.” It has no beginning, but the mention of each manifestation can be said of it^[^179], hence it is exactly the place where was ensconced by the Prophet of God. This is the secret of all that is reported in the hadith, that all that was found before the Prophets is found before the Qa’im of the family of Muhammad in the place that he will ordain. In effect, that which all possess is of Him, and all that He will ordain on the subject of a thing, this thing was that which He said. Thus Muhammad ibn ‘Abdu’llah, in the beginning of Islam, was manifested in the rank and in the quality (that is known) and today it is manifested in this very quality and in this very rank.

[^179]: Note: One can say Jesus, Muhammad, etc.

As long as one does not look at the Point of Truth he cannot comprehend the resurrection of all things in a unique being. Nevertheless, each person endowed with spirit, if he reflects, can comprehend what he should comprehend regarding the resurrection until the day of Him Whom God shall make manifest. On that day, whosoever returns to Him, his resurrection takes place in

the “‘illiyiin” and he is in the shadow of the Tree of Affirmation, otherwise his resurrection is in the “non-’illiyiin” and he enters in the tree of negation.

It may be a thing the name of which is not pronounced with the mention of the resurrection, but at the moment that He says : “We have resuscitated all things”, all are resuscitated in their place in the shadow of the Unique Point. If it is of the “‘illiyiin” it resuscitates in the shadow of the Tree of Affirmation, otherwise, in the shadow of the tree of negation.

Nothing diminishes the knowledge of God, neither in the heavens nor upon the earth nor in that which is between the two.

Every thing resuscitates under the order of God, and God is powerful over all things.

The resurrection of a dead person, that is to say his departure from a material tomb, can not take place.^[^180] Perhaps one must believe that the resurrection of all comes from the living ones in this epoch: if he is of the “‘illiyiin” he will resuscitate among the believers, and if there are others, among the others. And there is no escape for the resurrection of every thing in the day of judgment before God Most High, for God creates this creature and He makes it return : He decrees the creation of every thing and causes it to be resuscitated, for He is powerful over all things.

[^180]: Note: This is Shaykhism.

Vahid II - Bab 12

In the explanation of this that the Syrat is true.

The resume of this door is that:

The meaning of the word Syrat is, in each epoch, the manifestation of God and His order. Whosoever is fixed thereto, he is fixed upon the true way, otherwise, on the false way. For example, the Syrat, at the epoch of the manifestation of the Point of the Bayan, was, for those who believed in Him, more vast than the expanse of the heavens and of the earth and more resplendent than the heavens of acceptance and the earths of things that are accepted.

Those who stop on this Syrat, that are the verses of the Bayan, are divers. The ones, by the very fact that they hear (verses) have said : “Yes and our God is Him Who comes on the part of God. There is no point of doubt on this subject, for the verses come from God.”

Those ones have passed the Syrat more rapidly than the proximity of the arrival to the arrival itself.

Others, without having heard these words, casting a glance upon Him, have given Him their faith, and those ones have passed the Syrat more rapidly than the Kaf of Kun is close to Nun.

Others have heard the verses of God and have hesitated for an instant as brief as it might be, but which one can call an instant. Those ones have remained astray on the Syrat during two hundred two thousand years. This figure is given is only given by virtue of the limit that is opposed to the rising of the Sun of Divinity, for, without this, the days, the months, the years separate from the one who passes through them, for there is no beginning for the manifestation of God that it might be limited by any limit.

All the appearances of the manifestation return today to the Point of the Bayan : this is why the one who waits, does so in the world without limits. And the voyage in this world without limits is more rapid than the blinking of an eye.

Then degree by degree, whosoever has waited longer upon the Syrat, lives there longer, and longer.

How many people have remained on the Syrat until the following judgment, for example, the Letters of the Book of Alif^[^181] have remained on the Syrat of the Book Qaf^[^182] until today; and see that now its judgment takes place.

[^181]: Note: Evangel.

[^182]: Note: Qur'an.

If someone examines what is enclosed in the hadith on the subject of the Syrat, he will clearly see the truth. For the non-believers, this Syrat is more narrow than a hair, more sharp than a sabre, for they cannot disengage themselves from the testimony of the preceding verses, and they cannot produce their like.

They also cannot as well, as they are so estranged from God, affirm God. This is why, for them, it is sharper than a sabre and more narrow than a hair, while, for the believers, it is more vast than Paradise. For they say : “Our religion is based on the Qur'an, which is the Book of God. All are powerless to produce a verse like its verses. Today, this same Tree that spoke by the voice of the Qur'an, speaks by the Bayan : all comes from God, there is no doubt in that, and that, comes from the Lord of the world. The powerlessness of all, who existed in the Qur'an^[^183], is evident also in the Bayan. For we, believers, there cannot be any hesitation, not even as brief as the distance that separates the Kaf from the Nun for our faith in God and in His verses, and in our affirmation of the truth of His Bab and of His words.”

[^183]: Note: To produce similar verses.

How many men have passed the Syrat and have entered into Paradise! How many, at the moment of passing it fall into the fire! How many hesitate and cannot pass! Those who have passed find

blessing, and those who go astray or who hesitate, are mentioned in the fire in the shadow of the tree of negation.

How many individuals who, from the beginning to the end of their lives adore God and when they hear the verses of God, do not believe in them! If one hesitates on the Syrat, one travels on it and one resuscitates in the shadow of the fire! If one persists one enters into the fire. Today, one needs a calculator, that calculates which are those who have passed the Syrat without fault, except those whom God wishes. All men are resuscitated because of their hesitation or their unbelief in the shadows of fire, and they do not know it! God caused to descend upon them the sentence of fire, and until the day of judgment, that which God fixed, remains established.

And these people in their fear of God and the height of their piety do not know that they are under the order of fire, that God has caused to descend unwittingly upon them! They do not know that they will be chastised by this same order until the day of judgment!

However, when God established His Syrat^[^184] all comprehended it, but they remained in obscurity because of a thing that was not and is not a thing in the eyes of God.

[^184]: Note: That is to say when He manifests Himself.

Today, the Syrat of God, it is His verses. All can comprehend the quality of testimony, but remain in obscurity because of a thing that can no longer be of any use to them.

O My God very pure and very free! Take the hand of those who have believed in the Bayan in the day of judgment, and make them pass the Syrat the most rapidly of all. In truth! Thou art My guardian!

Vahid II - Bab 13

In the truth of the Balance and in this that the Balance is real.

The resume of this door is that:

From the Point of the Primal Will^[^185] to without end, in each manifestation, the Balance is this Point of truth and the orders that arise from the sun of His blessing and the highest degrees of the Balance in the Unity are the word : “There is no God if it is not Him.”

[^185]: Note: That is to say from the beginning of all things.

Whosoever has entered into the Balance of negation^[^186] has entered in that of the Fire, and whosoever has entered into that of Affirmation has entered into that of Paradise.

[^186]: Note: The word : “There is no God apart from God, is in effect a Balance, because it is composed of two members of the phrase, of which one, the first, negates the existence of God, and the second affirms it.

To enter into the fire, that is verified by the love of the doors of the fire, to enter into Paradise is verified by the love of the doors of Paradise : hence all negation ends at a Tree, all affirmation at another [Tree].

He who wishes to contemplate the previous Balance, has but to look at the Balance of the manifestation of the Prophet of God, from the moment in which He was brought into life until today. Without end, in the plateau of the Balance of His justice, they have fallen in the fire, and without end, in the plateau Balance of His generosity, they have entered into the Paradise.

But, today, the Balance is the Bayan. Whosoever does not miss it, is in Paradise, which is the Balance of the blessing; otherwise, he is in the plateau of justice, and in the fire.

For the origin of the creation of Fire and of Paradise, is in the Point of Truth; when He renders His judgment upon the one who accepts Him, He creates of light, when He throws it against the one who does not believe, He creates of fire. And God is the creator of the fire and of the light by His Will, which is this very Point : He is the Master of justice and blessing, by justice and blessing that manifest themselves from this Tree. For if the Tree of the Point of the Qur’an had not given the order of the Vilayat of the Amir of the Believers, the creation of Paradise would not have been certified. That which is in the good ranks, following His word, returns to the Tree of Affirmation, and that which is not good returns to the tree of negation.

The truth of the Balance, in its first reality, is the first Tere, then, until no end this word has diverse meanings, in its shadow, in the knowledge of God.

Hence, here entering into the Balance of negation, it is to stop at the first member of the phrase.

For example if today someone acts following the order of the Prophet of the past, his rank is one of the ranks of the Balance, and he who says the contrary is in the plateau of justice. From the beginning of the Bayan all things are resuscitated in the shadow of the Primal Point. Whosoever was accepted, is in the plateau of blessing and his affirmation is proven; and whosoever has missed it, be it only of the thickness of the straw that is found at the head of a grain of barley, is annihilated in the plateau of justice until the day of Him Whom God shall make manifest. For thus it is He, the Balance, His order is the Balance, His words are the Balance, His acts are the Balance, His proofs are the Balance. And all that is related to the Balance is the Balance when, in truth, it is well proven that these are very well His orders belonging to Him our His words. And, in effect, each thing that sees its relation broken with the Balance, sees breaking His order, and that, until the moment in which there is no longer any kind of relation between them. The negation exists in the

fire and we all, we take refuge in God the Unique and full of light, against the mention of each fire. And the order comes from God, the Unique, the creator of all things.

Vahid II - Bab 14

In the explanation of the enumeration.

The resume of this door is that:

The enumeration is all in the hand of God, and no One other than God has the power to enumerate all.

The God of the world enumerates all the things according to the enumeration that the Tree of Truth did at each epoch in His manifestation.

While He is hidden^[^187] He enumerates all of them, but His order is not manifested except at the moment of the manifestation.

[^187]: Note: In the space of time that passes between two manifestations.

He enumerates all, on the day of judgment, by a single word; thus that in this very judgment it is by a word that He accomplished the enumeration of all; and this word, it is this one: "In truth I am God! There is none other God but Me, the Lord of all things!"

Whosoever hesitates (to reply to Him) is enumerated, with justice, in the fire of negation, and whosoever has affirmed is enumerated, by blessing, in the light of affirmation. For all that is on the earth, those who among them were in Paradise, are reduced to those who are believers in the Qur'an; the others, on the day of the manifestation of the Prophet of God were enumerated and were annihilated; it is, of course, the annihilation of their belief, and not the annihilation of their bodies, for these fill up the earth.

For those who who believe in the Qur'an, no testimony has greater value as a proof of their religion than the Book of God. And so, it is with this same testimony that God has manifested (in My person) the Tree of Truth: He manifested it, adorned with the testimony upon which is affirmed the religion of the believers.

But, this word, upon which the enumeration of all is made and will be made until the following judgment, descended exactly in the language of the Qur'anic verses, which is the Arabic language, the most eloquent of all the languages.

Most were enumerated by justice: they became nothing, in the fire of negation. Those who affirmed the Unity of God were, in this word, enumerated in blessing, and received the best of awards, with the verses that will endure until the final day of judgment.

All good descended in these verses, and will come to them until the day of judgment. For God has not descended any verse without the spirits that are attached to it being in His shadow and do not return to the persons upon whom, in reward, God caused to descend these verses, during the night of the nights that are between two manifestations.

If someone says: “I am not convinced that this word is the word of God,” one can reply that this “same word identically descended in the Qur’an and before (the Tree of Sinai): it is thus what God caused to descend in the Qur’an and which is mentioned. As it is upon the word of the Prophet of God, Who pronounced this word, that you are convinced that it comes from God, it is by this same proof that, your conviction today should be made! For finally, you say then that all that is upon the earth is powerless to bring such a one, then, here as well, the masters of knowledge can see and see the same thing.

“Upon which testimony do you base yourselves thus to say that it is not the word of God! If it is because someone has produced similar words, where are they?

“And if a scribe could do it, he would write 2,000 bayts (verses) in one day, coming from the Tree of Truth; if he cannot do so, he will write down whatever he can of these verses, so that for intelligent people, there is no doubt that they come from God. For, for themselves, they testify that they are the word of God, and man cannot speak like God.”

And this word is the very being of the Primal Will which is the Word of God. For the Eternal Essence, from all eternity, was and will be; and the word is none other than a creation. But, in the Will, one can see nothing but God, it is for this reason that this word becomes the word of God, and no other than God has any power to make similar ones.

Whosoever who is or will be^[^188] with this Tree, will recognize that these words come from its very nature, and that it is easier for Him^[^189] and more relaxed for Him to speak^[^190], than to compose spontaneous speeches, Khutbih, questions of science and words in Persian. For these (verses) are the manner by which His very being expresses itself that demonstrates nothing other than God alone. It is why we call them verses of God and words of God. For the Eternal Essence was and is in a unique condition, while speaking, before speaking, after having spoken, are the attributes of the Primal Will. And God is too exalted and too pure to be attained to by such qualifications and decrees by them. Thus, even as all base their assertions upon proofs taken from the Qur’an, they should do the same for the Bayan.

[^188]: Note: Will believe in.

[^189]: Note: For this Tree.

[^190]: Note: To express Himself in verses.

It is thus that the men have had no fear of the enumeration of God, and the pen of nothingness will strike their lives, from the beginning to the end. How many men are afraid of enumeration that they can have in this world, and the rank of which is none other than that of this low world, and not the rank of religion. But that which pertains to religion, as their beliefs in the Unity and their actions are not admitted and will return to the eternal nothingness, they comprehend no more! And yet the people endowed with intelligence, will give all that is found on the earth so that on the day of judgment the Tree of Truth will pronounce upon their subject the word “yes,” and not by the word “no.”

For the enumeration will be carried out by these two words, and truly, glory to God so that today nobody is perspicacious enough to comprehend the sublimity of the day of enumeration. How many ignorant ones are afraid of the enumerations of this low world, because they evaluate themselves according to (this word that) God does not love that anyone has, among his liabilities, the right of anyone over him. They are so afraid that they force themselves, in truth not to enter into an obligation towards anyone; but they are ignorant of themselves and of why they were created. In effect, for 1270 years they have acted in the Qur’an, and, in the day of enumeration, the pen of nothing struck them completely, that is the reason for which men do not have the intelligence of faith. For if they had it, they would give all that is upon the surface of the earth so that their enumeration would be made by the blessing and not by justice; for, by justice, they will be chastised in the fire until the day of judgment, while, by blessing, they will be in Paradise until the day of judgment.

The seventh year of the manifestation of Him Whom God shall make manifest is the year of enumeration. He may, however, fix them on the seventh month, or even the seventh week, or the seventh day. He will do what He wishes and will ordain as He wishes. There is no [right to] ask Him about His works while all men will be interrogated upon theirs.

Vahid II - Bab 15

In the explanation of the Book, and in this that the Book is true.

The resume of this word is that:

The word “Book” means “that which is manifested from the Point of Truth.”

For, as for that which concerns the Eternal Essence, from all eternity it has no change nor any modification.

Perhaps the Book of the Point of the Bayan demonstrates God, for other than God has not the power (to produce a similar book). (The word “Book” means “that which is manifested from the Point of Truth) from a single word until [words] without end. In resume, all that is produced by the Point of Truth is named “Book.” All that Him Whom God shall make manifest will write of His own writings is a Book written from the hand of God, for it was and is related to God, and His Book is the Truth. This means that the spirits attached to the word of truth are in the words that He causes to descend, in whatever ranks they may be; be they verses, which are a water of Paradise that is incorruptible; that they be sermons, which are a milk that cannot go sour; that they be commentaries on verses which are a red wine; that they be replies and commentaries or sermons that are a honey that is always pure. The words in Persian have exactly the same rank as the words of the verses, for all those flow from the Sea of Truth. And if someone contemplates, with the eye of his heart, the words in Persian, he will see therein, without any doubt, the eloquence of the verses, and he will become convinced that none other but God had nor has the power to (produce) words of this kind.

How many people have affirmed that the Book is true and have remained in ignorance of Him Who creates the Truth!

How often it arrives that the Point of Truth, whose Book is the Book of God whose Book is beyond all things, of which a single word is superior to all things, is afraid of the pride of men and does not cause His Book to descend upon them, to save them from the fire and cause them to enter into Paradise!

How often it arrives that because of the sublimity of His mercy He caused it (this Book) to descend, but those upon whom He causes it to descend do not comprehend it! And the pen is ashamed of telling it! And yet, day and night, they say^[^191]: “O my God! Give me Thy Book in the right hand!” And now that God gives it to them, they do not take it! And the One Who gives it to them and Who is an Envoy of the Envoys of God, if they can do so, they will accomplish towards Him that which the pen is ashamed of reporting.

[^191]: Note: Those upon whom the Book descended and who did not comprehend it. The following phrase is an extract from a Shi’i prayer.

And yet, this Book is the Book of God, this Envoy, an Envoy from God! In the sublimity of His goodness He causes to descend upon Him this Book in such a degree that one can be convinced that it is the Book of God, and that none other than God has the power to produce such a one.

Thus today, the religion of all is based upon the verses of the Qur’an, and the Tree of Truth caused (today) to descend verses of the same kind upon all, and nobody has understood it. And yet all have affirmed, all affirm that the Book is true! In each manifestation of the manifestations of the manifestations of the Tree of Truth, the believers in this Tree and in His previous Book are tested

by His subsequent manifestation and Book, so that nothing remains but the pure believer. But, this one is more rare than red sulfur⁴⁸.

Thus, those who believed in Jesus, son of Mary and, in His Book, if they had know that the manifestation of Muhammad was the very manifestation of Jesus, in a more elevated rank and in His last manifestation, and that His Book was the Evangel itself, in a more elevated form, no Christian would have had to leave his religion, and they would immediately have given their faith in the Prophet of God and in His Book.

In the same way, if the believers in the Prophet of God and in His Book were convinced that the manifestation of the Qa'im and of the Bayan were the very manifestation of the Prophet of God, in a more elevated form, and in His last manifestation, and that this Book is exactly the Qur'an which is manifested anew in a more noble form, none of the believers of the Qur'an would have left his religion, and more rapidly than the blinking of an eye all would have given their faith and would have affirmed the Bayan.

And see that their lack of faith is annihilation even in the eyes of God! All that is needed to seat a conviction (was manifested) for them, for if they had reflected upon the testimony that confirms the Islamic religion, they would see again this same testimony in a more noble rank.

From the moment in which they can neither affirm nor convince themselves is a sign that their very being is [of] the tree of negation and will return to this tree⁴⁹. Their convictions and their actions, in the Islamic religion were naught but a deposit that is not even of the thickness of a grain of mustard.

If the people of the "Alif" are, for them today of any value^[^192], their actions, to them as well, are worthwhile, even if they act exactly following that which God caused to descend, without changing a word.

[^192]: Note: Which they are not.

These, most of the mujtahidun and of the muftis have, turned them towards them, to their profit. In effect, they do not consider licit to act following the rules established by someone, after his death^[^193], even if the actual truth (of such an assertion) be manifest before God and return to the Tree of the Bayan.

[^193]: Note: In effect, a mujtahid, whose word prevails, whose books are highly esteemed, sees all that enter into nothingness, when he is dead, unless another mujtahid will note his assertions in approving them.

⁴⁸https://www.diamondapproach.org/glossary/refinery_phrases/red-sulfur

⁴⁹See the Gospels of: Matthew 13:38-39; John 8:44; 1 John 3:10

But, this order which is manifested from the rising (of this star) flows across the research of the mujtahidun and the muftis.[^194] Whosoever, at the moment in which he gives an order, has in view something other than God, did and does arrive at the salary, even if (their orders) were contradictory, for, as they return to God, they are chartered. In truth there is not, there was no contradiction in that which has descended in the Bayan before God. In effect, each order (of the Bayan) is true in its own place, and contradiction cannot occur except in a special case.

[^194]: Note: The Sunnis call the Shi'ah the "Mukhatee"⁵⁰ and the Shi'ah call the Sunnis the "Musavebe"⁵¹, Mukhati means those who consider their 'ulama to be able to err, Musavebe those who consider that their 'ulama arrive at actual truth. These ones, in effect, have diverse opinions regarding the subject of the commands of the Qur'an. In that which concerns wine for example, all are in agreement upon this point that one must abstain therefrom, but some consider it impure, the others not; and all clearly search in their decrees to come close to God.

And, the Sunnis said that the truth of the command which is before God is not unique, but multiple, following the multiplicity of the fatwas. Thus all the commands of all the Sunni 'ulama, as contradictory as they may be conform to the truth; and these two contraries can be approved by God. God did not say that wine is impure or that it is not: it is for him who studied to arrive at a conclusion which, whatever it may be, is in conformity with the command of God. The Sunnis for example believe in the Mahdi, while the Shi'ah insist and say that the Mahdi is Muhammad Ibn Hassan.

The Shi'ah say that the command of God is one; in truth, the multiplicities of the fatwas of the 'ulama cannot multiply this command.

It is thus not obligatory that all the 'ulama arrive at the precise truth in their decision, they may be mistaken. Even if they are mistaken, nevertheless they arrive at the reward of God for it is in the way of God, in their thought of God that they erred. Thus a mujtahid who renders a sentence receives two salaries if this sentence is identical to the command of God. If it does not conform to that command, he still receives a salary because of the pain he took [to arrive at his decision].

Hence one more one must examine (before saying that there is a contradiction) the multiplicity of possibilities, of time, of reconciliations, of proofs. If all this is in disaccord, the command then seems itself in disaccord (but in reality it is not). God is eternally in a new condition, a new creation and a new command, while all that has manifested from the Point of Truth until today came and comes from God.

⁵⁰The Oxford Handbook of Islamic Law, edited by Anver M. Emon, Rume Ahmed, p. 530, Note #132: "li al mujtahid al-mukhti' ajr al-musib ajran"

⁵¹Ibid., "kull mujtahid musib"

Nonetheless, in each religious law, divergences without end appear among the believers⁵². It is certain that all that comes from God has no contradiction.

If man opens an awareness (that embraces all the circumstances that environ and accompany the commands that seem to be contractory) then the secret of this point is manifested, for it is the same for the commands as for the creation of existences. Eternally it is in newness and renewal.

In less than the blinking of an eye, in the world of the command, is manifested the new creation and the new rank, while in the eyes of the creature this passes from one manifestation to another^[^195]. For while (the Tree of Truth is) hidden, it returns to what is manifested during the manifestation. In effect, while the Truth is hidden, it comes to the aid of all things at the very moment in which it is hidden, but aided by the creatures while it was manifested. By other than this conviction cannot be obtained, if it is not what God wishes, for He is the Wise, the Powerful.

[^195]: Note: This means that while in the eyes of the creature, the Prophet and religion change at every manifestation, and that each manifestation is separated from the preceding and of the subsequent by hundreds of years, in reality time does not exist for God, and changes occur in the space of less than the blink of an eye.

Vahid II - Bab 16

In the explanation of this is that Paradise is real.

⁵²In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the 21 creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them...." [Qur'án 16:63.] (Baha'u'llah, *The Seven Valleys*, pp. 20-21)

These statements are made in the sphere of that which is relative, because of the limitations of men. Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command -- have burned away these relativities with a single spark, and blotted out these words with a drop 28 of dew. And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that "first" and "last" or other than these be seen or mentioned! In this realm, the first is the last itself, and the last is but the first. (Baha'u'llah, *The Seven Valleys*, pp. 27-28)

The resume of this door is that:

Until today, nobody but the appearance that God fixed for Himself has comprehended either Paradise or the Fire.

All that refers to the mention of Paradise is in this world which is the source of all the worlds and the end of all the worlds. And all these worlds end in the Arch of Truth which is none other than the first resplendence of His radiation even as this is mentioned in the Arafa prayer^[^196]: “O my God! In Thy mercy Thou hast fixed Thyself upon the ‘*arsh* and the ‘*arsh* is hidden in Thine Essence, while all the worlds are hidden in Thine ‘*arsh*.”^[^197]

[^196]: Note: That must be said the 9th Dhu’l-Hijjah.

[^197]: Note: ‘*Arsh*⁵³ means the very place - the body in which is found Him Whom God shall make manifest, and who by this very fact that He is manifested from God, becomes the ‘*arsh* in all the possible worlds.

In the Qur’an, for the people of the Bayan, the appearance of mercy, in its first truth, is the Amir of the Believers (‘Ali), upon him be blessing; for that which is in all the worlds, its source is in him (‘Ali) and returns towards him.

For example, from the day of Adam until today, in each manifestation of the truth, it is by permission of the first believer in this truth that the doors of the truth are opened; it is the same for the contrary, so that the essence of all reaches its aim in this manifestation, and by it the contrary is authenticated.^[^198]

[^198]: Note: The first believer opens the door of agreement, the first denier, the door of negation.

Thus, if someone wants to see with a loyal look, he will see that all the worlds have their place of origin in the “Irade” (‘Ali) which, is itself created by the Will (Muhammad); and this one subsists by itself. And it is this (Irade-’Ali) which embraces all the worlds with embracing of its degree of being, for every being endowed with a rank in the Bayan is the master of this rank and he affirms in himself the elevation of the “Irade”. For the world of souls corresponds to this one below. For example, in the world below is manifested the manifestation of Muhammad, who was the first creature, in the soul of all the believers in Him is born the conviction that He was and is the first creature.

From the moment that this is certain, no doubt should remain for anyone that, in the knowledge of God, no Paradise was nor is higher than the manifestation of God in the Point of the Bayan. Thus,

⁵³See Note 28.

in each manifestation, until the next one, it is the Paradise of this manifestation in this manifestation; until all the manifestations reach their aim in the Point of the Qur'an in the very moment in which it was brought to life. No Paradise, in the knowledge of God was greater (at this moment) than this personality that is inaccessible in each manifestation. And in the souls it is also like this. Today after God, and between God and the believer cannot conceive of anyone greater than the Prophet of God. The appearance of this sign has manifested itself in the souls but by the manifestation of this primal personality (Muhammad). Thus no Paradise is higher, in the knowledge of God, than the Amir of the Faithful ('Ali), upon him be blessing! In such a way that after the Prophet of God all look at none save him ('Ali). And it is thus from degree to degree for all the diverse ranks of the diverse Doors of Paradise, until this terminates in the Letters of the Unity.

For example, at the moment of the manifestation of the fifth Paradise (Husayn), no Paradise, after the Paradises that came after him, were greater than he was at the end of his life. For when he was alone in Karbila, and the inhabitants of this Paradise, at this very moment, was 'Ali son of Husayn, upon him be blessing! And the prisoners of war. And see that it is so with all the Paradises until they reach their end in the letter M^[^199], then return to the Point.

[^199]: Note: Muhammad Ibn al-Hassan.

From the very moment of His manifestation (the Point of the Bayan) was, in an imperceptible fashion, as little as one can dream, the first manifestation of the Paradise of the Point of the Qur'an in its end, which is the Paradise of the Bayan at its beginning. At this very moment, in the knowledge of God, there was no greater Paradise until the day of the manifestation of Him Whom God shall make manifest. And, at the moment of His manifestation^[^200], the beginning of His Paradise^[^201] will change in its end.

[^200]: Note: Of Him Whom God shall make manifest.

[^201]: Note: Of the Bayan.

After this Paradise^[^202] will come the Paradise of the Letters of the Living, which are those who have given their faith before all the world. These are the highest of the Paradises, and the end of the manifestation ends at the letter Sin.^[^203]

[^202]: Note: Of the Point of the Bayan.

[^203]: Note: Mulla Husayn who, by the very fact that he had the honor of being the first believer must also be the last.

This does not mean that at the moment of these manifestations, the previous Paradise does not remain in its place. At the very beginning of the manifestation of Sin the Paradise of Be is on its ‘arsh.[^204] It is the same for that which concerns all the letters.

[^204]: Note: Allusion to the formula Bismillah...

God has fixed for every Paradise, which is the manifestation of the Will by itself, nineteen doors; as this was clearly explained in this manifestation.

This is a proof that it was so in each manifestation of the Will. Thus, in the Qur’an, all returned to the door, these ones to the people of the house[^205], the people of the house to the Prophet, and the Prophet to God the very high. It is why the fourth name[^206] receives the aid of God through the intermediary of the third name[^207]. This third name, in its turn, receives the aid of God by the intermediary of the second name[^208], and the second receives it from the first name[^209] which is the very being of the Name.

[^205]: Note: The family of the Prophet, ‘Ali, Fatimih and their descendants.

[^206]: Note: The Doors.

[^207]: Note: The Imams.

[^208]: Note: The Prophet.

[^209]: Note: God.

The first who entered in this Paradise is the Holy Spirit, which has thereby, before all the spirits, benefitted from the view of God and has affirmed His Unity.

Thus, no essence of happiness can be imagined in this world of contingencies, that is more precious and more subtle than the Unity of God, and the act of glorifying and sanctifying Him. Hence the one who, in this world, will arrive at the definitive aim of his desire in the way of God, the supremacy of his happiness consists in thanking God for the blessing that He has granted him. For example, a slave⁵⁴ to whom God accords the degree of Bab, or of Imam, or of Prophet, has no supreme happiness than to thank God, and he says: “Glory to God Who gave me such a blessing.” It is the same in the apparent ranks (of this low world). Each slave that God causes to be seated upon the throne of Empire, the supremacy of his happiness exists at the moment in which turning to God he cries out: “Glory to Him Who honored me with such a gift.”

It is thus that all the happiness returns to the second column[^210] which is the place of glorification.

⁵⁴Slave (‘abd in Arabic) refers to the human being, as it is used frequently in the Qur’an.

[^210]: Note: The first column is God and His eternal essence, the second, the Primal Will and the seat of the Prophets, the place of benediction and glorification, the first column remaining inaccessible; the third is the Imamate, the fourth, the quality of the Doors.

In the same way the realities of things return to this blessed place, the words, them also, they return there. It is why in the eyes of intelligent people, the last fruit is manifested from the beginning, for this glorification that is manifested after the granting of the divine blessing, permission for it is given by God to the one who performs it. It is why the first spirit, at the very moment of its entry into the first Paradise, has gleaned the fruit of each blessing, with all that is possible in this world of contingencies. And it is thus that (God) has explained it, the fruit of all returns to the word of glorification, that is to say to the person who supports this spirit. All that is multiplied from (this person) is [a] paradisiacal manifestation, from the essence of knowledge, until every material body that can arrive at being clothed in garments of silk. All happiness that is in this Paradise, has rejoiced in it by this very Paradise: this Paradise does not rejoice with happiness except by that which is the cause of its resplendency and that is none other than the Point. This Point is the quafrond⁵⁵ which from all eternity in the past, in all eternity in the future, turns around itself and which has no beginning nor end, nor aim nor conclusion.

Thus, whosoever has entered into the Paradise of the Qur'an, all the blessings he sees therein he sees them coming from the blessing of the Prophet of God.

At this very point that if an heir inherits a ruby this takes place only by the gift of the Primal Truth that has ordained this. If it had ordained otherwise and if it was another (who had the right to rubies) rather than the one who inherits them today, how could one ask why? And how?[^211]

[^211]: Note: To this Primal Will.

This is why all the existences, from the very point of their existence until the moment of their end, all that they possess comes from the gift that the Primal Will had given. No thing has the quality of thing if it is not by Its blessing and by Its kindness. For example, if someone wears clothes of silk, it is only because of Its blessing. Thus, before he was rich enough to clothe himself therein, but he did not clothe himself therewith (because Islam forbid him from doing so).

This is why if someone opens the eyes of his heart he will not see the entire world of contingencies except as a handle of Its blessing.

⁵⁵In the absence for finding a definition for this word, the translator has found some Persian words that may have been intended by the author: کفرا (kufra) meaning "blossoms of the date tree" or کفر (kafar) meaning "An eagle; the spathe of a palm-flower; a high mountain" (Steingass 1038 - https://dsalsrv04.uchicago.edu/cgi-bin/app/steingass_query.py?page=1038)

All those who have entered into the Paradise of the Qur'an, have entered therein in the shadow of the first door, which is none other than the Prophet of God. And the other doors of Paradise are in the hand of this door. It is He Who opens them by His kindness. For example, whosoever progresses in the last letter of the highest progress, and that is manifest for his body all that one can imagine of the most high, is but in this world by His permission, for He said: "This is one of the doors of Paradise, one of My guides."

Thus, all that is manifested of the Paradise of the eighth union⁵⁶ of this world, is only manifest because the Prophet of God said of Him: "This is my eighth one."

Now (since my manifestation) there are no longer this kind of manifestations before His tomb, but those who have taken place have only existed by His hand, in the palm of His power.

In the shadow of each door of the doors of Paradise, there was, there are doors without end. Thus each person who has come as a result of his friendship with one of the doors of Paradise is, in himself, a Paradise, for himself and in his rank. And without end this secret was manifest and flows (from all sides).

Today, all that we can imagine of rejoicing is in this (my) Paradise, and all the rejoicings have been cut from the previous Paradise. Thus, at the very moment of the manifestation of the Prophet of God all the happinesses were cut from the Paradise of the Evangel, for all the Paradises are in the Unity of god, in His knowledge, His contentment and obedience to the appearance of His command. When an individual was separated from that^[^212], what Paradise can there be for him, even if during his life he rejoices from the maximum of possible rejoicings, for, at the end he returns to the fire of nothingness. If in the very being of the people of the Evangel there is a sign of God, which is the maximum of happiness, that was at the moment of the manifestation of Jesus: but today this sign was removed and they imagine that it continues to exist, it is why they have waited until today. It is thus that all the letters of the Evangel, if they were convinced that the manifestation of the Prophet of God was the same manifestation as Jesus, but in a more noble rank, not one among them would have remained in the Evangel. It is the same for the Qur'an. If today they⁵⁷ think they are in [a state of] happiness this has no truth, for, if, in all truth, anyone acts for God and thinks he is in gladness before God (by this fact), in reality he has acted for another than for God. They have thus remained in the same imagination as the people of the Evangel.

[^212]: Note: Unity of God, knowledge, etc.

If the mirror of God has arisen in another Paradise, it is because all the joys have detached (from that Paradise), if it is not for him who knows God alone, and believes in Him, who knows His testimony and believes in Him, who knows what He made to descend in His Book and believes in Him. It is thus that the people of Paradise are in the joy in this Paradise, and until the beginning of

⁵⁶Eighth Vahid.

⁵⁷Muslims.

the manifestation of Him Whom God shall make manifest. I vow by the eternal essence of God! For them, at the moment of His manifestation, no Paradise is higher than faith in Him and obedience to Him. And all the joys will separate from the people of the Bayan.

Happy [is] he who enters in the shadow of Him Whom God shall make manifest, and rejoices from His mention, for he will live in God until the new manifestation. And if, in this new manifestation, he gives his faith to the appearance of this manifestation, he will have understood, a second time, after the first. There will be no end for his subsistence (in God) Who will not end. If he remains in one of these manifestations without giving his faith, the joy and happiness will separate from him at the moment of this appearance of the manifestation.⁵⁸ I bequeath to the people of the Bayan, if at the moment of the manifestation of Him Whom God shall make manifest, all turn towards this exalted Paradise and this sublime contemplation, these words “Happy you will be! Happy you will be!”

Otherwise, if you hear it said that a manifestation has produced itself with verses (similar to those) of yore, and this at the number of God (that is to say 1511)[^213] enter therein all of you. If He is not manifested in this epoch, it will take place after 2001⁵⁹. If then you await it be said that the Point has been manifested, and if all of you are not convinced, have pity upon yourselves!

⁵⁸Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity. (Baha'u'llah, Tablet of Ahmad, in Baha'i Prayers, p. 211)

⁵⁹Then know, O Kamal! If I should expound that verse [Qur'an 3: 87] from this day until the days find their consummation in ***al-mustaghath*** ("the One Invoked for Help"; abjad 2001) -- which is the Day when the people will rise up before the Countenance of the Living One, the Wondrous, the extent to which God would favour me through His grace and bounty [with numerous explanations] could not be estimated. (Baha'u'llah, Lawh-i-Kullu-Ta'am, The Tablet of All Food, provisional translation by Stephen Lambden) The Báb, the Lord, the most exalted -- may the life of all be a sacrifice unto Him, -- hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!"[Qur'an 59:2] By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of "**Mustaghath**,"[He Who is invoked] the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines 230 have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it." (Baha'u'llah, The Kitab-i-Iqan, pp. 229-230)

We entreat the learned men of the Bayan not to follow in such ways, not to inflict, at the time of **Mustaghath**, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. (Baha'u'llah, The Kitab-i-Iqan, p. 247)

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb,

[^213]: Note: I do not know how the Baha'is explain this passage nor if they explain it.

All, all, run to seek refuge in the shadow of this Point in which you have already entered. If you hear it said that a person has manifested Himself with verses and that the wise ones of this epoch have recognized Him, and I do not speak of the celebrated wise ones, but those who are meticulous and subtle, not like those of this time who have remained in obscurity; I speak, I say, of the meticulous, of those who have the perspicacious eye, even if they are clothed in the vestments of poverty and humility.

They are those who, in truth, have penetrated first into Paradise and have clothed themselves therein with vestments of silk.

hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustaghath, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly 74 or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXX, pp. 73-74)

The people of the Bayan, who utterly misconceived the purpose underlying that Tablet, thought it to be a mere exposition of the science of Jafr.[hurufat, abjad and gematria] When, at a later time, in the early years of Bahá'u'lláh's incarceration in the prison city of 'Akká, Jinab-i-Muballigh made, from Shiraz, his request that He unravel the mysteries of that Tablet, there was revealed from His pen an explanation which they who misconceived the words of the Báb might do well to ponder. Bahá'u'lláh adduced from the statements of the Báb irrefutable evidence proving that the appearance of the Man-Yuzhiruhu'llah must needs occur no less than nineteen years after the Declaration of the Báb. The mystery of the **Mustaghath** had long baffled the most searching minds among the people of the Bayan and had proved an unsurmountable 305 obstacle to their recognition of the promised One. The Báb had Himself in that Tablet unravelled that mystery; no one, however, was able to understand the explanation which He had given. It was left to Bahá'u'lláh to unveil it to the eyes of all men. (Nabil-i-A'zam, translated and edited by Shoghi Effendi, The Dawn-Breakers, pp. 304-305)

During the Báb's confinement in the fortress of Chihriq, where He spent almost the whole of the two remaining years of His life, the Lawh-i-Huru'fat (Tablet of the Letters) was revealed, in honor of Dayyan -- a Tablet which, however misconstrued at first as an exposition of the science of divination, was later recognized to have unravelled, on the one hand, the mystery of the **Mustaghath**, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh. (Shoghi Effendi, God Passes By, p. 26)

It was to the date of His impending Revelation that the Lawh-i-Hurufat, revealed in Chihriq by the Báb, in honor of Dayyan, abstrusely alluded, and in which the mystery of the "**Mustaghath**" was unraveled. (Shoghi Effendi, God Passes By, p. 69)

As for the others they have remained in the previous command. Do not hesitate then! Enter into His shadow, for it is He, the First and the Last, it is He, the Apparent and the Hidden. And if you have not heard (that a manifestation of this kind has been manifested), then wail and pray, so that the blessing of God will not separate from you for 2001 years. If you hear it said from now to 2001 years that has been manifested Him Who is My friend and yours, Him Who is My Lord and yours, then do not hesitate, be it even for the space of a breath⁶⁰; enter all in the command of God and do not say “why?” nor “how?” This is the highest of the commands that I give you. Because I permit you, I deliver you from the fire of remoteness from God.

O people of the Bayan, may all of you be among those who thank!

That if someone (among you) hesitates for the space of a breath after 2001 years, without any doubt, he is not in the religion of the Bayan and has entered into the fire, unless during this space of time, the manifestation of God will not have been manifested: then all have the duty to weep and to wail.[²¹⁴]

[²¹⁴]: Note: As still do today the Muslims who plead for the manifestation of the Imam Mahdi.

It is not that you should be like the Jews who await the coming of Jesus, nor like the Christians who await that of Muhammad, nor like the Muslims who await the Qa'im. My heart will not be satisfied if a single individual remains in the Bayan when it will be announced that the Point of the Bayan has returned to the life of this world.

⁶⁰ *Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt.* (Gleanings from the Writings of Baha'u'llah, XI, p. 16)
Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor. (Gleanings from the Writings of Baha'u'llah, XXXVII, p. 87)
Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation. (Prayers and Meditations by Baha'u'llah, CLXXVI, p. 286)
Take heed lest ye hesitate in recognizing this resplendent Beauty when once He hath appeared in the plenitude of His sovereign might and majesty. He, verily, is the True One, and all else besides Him is as naught before a single one of His servants, and paleth into nothingness when brought face to face with the revelation of His splendours. Hasten, then, to attain the living waters of His grace, and be not of the negligent. As to him who hesitateth, though it be for less than a moment, God shall verily bring his works to naught and return him to the seat of wrath; wretched indeed is the abode of them that tarry! (Baha'u'llah, Suriy-i-Haykal, in The Summons of the Lord of Hosts, p. 54)

I vow by Him Whom God shall make manifest, and there was not, and there is not in the knowledge of God a greater pledge than that, if He is manifested and that a single individual [remains] in the Bayan, all the chastisement of the Bayan is doubled for him. For today, the Qur'anic chastisements are doubled for those who have not entered into the Bayan; it is the same for the chastisements of the Evangel, for those who have not entered into the Qur'an. They have also, those ones, to submit to double the chastisements of the Qur'an.

If one encounters such a person^[^215] ever, ever and ever, he has not entered into the Bayan, nor in the shadow of the Tree of the Master of the Seven Letters.

[^215]: Note: Who does not believe in Him Whom God shall make manifest.

If, for example, a letter of the Qur'an remains (in the Qur'an) without entering into the Bayan, in reality it⁶¹ has not reposed in the shadow of the Muhammadan Tree, for without that he would not have deprived himself of His nobler manifestation, at its end. One can say the same for the Evangel: if an individual had really believed in Jesus he would certainly have believed in Muhammad. The very fact that he did not believe in Him peremptorily demonstrates that he believed neither in Jesus, nor in the Evangel.

Thus if someone examines the ahadith in relation to "Fitnah" and "Emtehan"^[^216], he could see therein how much the saints of God made efforts in order to save the creature in this day of manifestation.

[^216]: Note: Fitnah, the discords, the civil wars that must be lit upon the appearance of the Imam Mahdi; Emtehan, the test of the day of judgment.

Hence those who have the subtle vision, have written in their own books that the manifestation of the High is that of the requested Truth, which is related in the hadith of Kumayl⁶². But God guideth whosoever He willeth and causeth to enter Paradise whomsoever He desireth.^[^217]

[^217]: Note: Allusion to the masters of Shaykhism.

That is the truth of the Paradise in the world of life. When (has this truth) after death, nobody but God knows. God has created in His Paradise all that men desire of His blessing, and therein is found the things that a eye has never seen, that no ear has ever heard and that have been revealed in the heart of no person. If the oceans of the heavens were of ink, and all things were pens, and if every being was a writer, one could not arrive at understanding any of the things of Paradise after death⁶³. And the center of this Paradise is the same as that of this Paradise that we have explained

⁶¹This letter of the Qur'an, meaning this Muslim.

⁶²<https://hurqalya.ucmerced.edu/node/350>

⁶³Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words: "Verily, we are God's, and to Him shall we return."

for the life of the slave. If in this life he has entered into the Paradise of the manifestation of God, he will also enter into the Paradise of the other life, after his death; otherwise he will enter into the fire immediately.

I take refuge in God from this fire.

I see in this Paradise but God, but God alone. I do not see but God before this Paradise, but God, after this Paradise.

I do not see [aught] but God above this Paradise, [aught] but God below! To God belongs the order of creation before and after. There is no God but the Living, Powerful God, He Who subsists!

How many people who, in a manifestation, are the most sublime people of His Paradise and who, at the moment of the next manifestation become the most vile of the degrees of hell.

Take refuge then in God, and strongly grasp the cord of the Point of the Bayan at its beginning and at its end, for it is He Who is the rich [one] Who has no need that anyone believe in Him or enter in His Paradise. If all do not go to Him, they will go in the fire, otherwise they are those who rejoice in the blessing of Paradise. It is why if someone guides someone, this is better for him that to be the possessor of all that there is on the earth: for if he has guided this person until he reposes in the shadow of the Tree of Unity, the mercy of God descends upon both of them and the possession of all that is upon the earth leaves us at the moment of death.

The way of this action of guiding is all of goodness and of love and not of violence and of force. That was the way of God of the past, it is that of what is after. He causes to enter whosoever He wishes in His mercy. It is He the Beloved, the One Who does good.

No Paradise is greater for anyone than this that at the moment of the manifestation of God, he understands Him, that he listens to His verses and that he gives his faith and benefits from His contemplation which is the contemplation of God, that he voyages in His consent which is a sea that envelopes His Paradise, and thus becomes one of those who are in the joy in the height of the Paradise of His Unity.

Glory be to God! That from today all are in ignorance of this Paradise! That they rejoice that, at the moment of their death will separate from them and precipitate them into the fire, because they

The mysteries of man's physical death and of his return have not been divulged, and still remain unread. By the righteousness of God! Were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death, and beseech, with unceasing longing, the one true God -- exalted by His glory -- to hasten their end. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLXV, p. 345)

remain in ignorance of that for which they were created!⁶⁴ Pleasing to heaven that they were in ignorance and did not enter into opposition! Pleasing to heaven that they were in opposition but did not commit in their encounter with the Tree of Truth that which is unworthy of Him!

All believe in Him, and they have imprisoned Him upon a mountain! All are through Him in happiness, and they have left Him all alone!

No fire is more ardent for those who have behaved thus than their own works; so also, for the believers, no Paradise is higher than their own faith. There cannot come from God, if it is not this God that is the God of Paradise, the Lord of Paradise, the Master of Paradise, the King of Paradise, the Sultan! That which is in Paradise subsists only upon the command of God, and this God has no need of what is in Paradise, nor on Paradise. Those who rejoice in the view of God, at the moment of the manifestation of God, who rejoice still when He is hidden, by this way that they do not know, all those ones are in Paradise, and in every state, exalt God, before every state, and after every state. There they glorify the Unity of God that is their Lord, by the mention that they make in each rank, before each rank and after each rank. Never will anyone enter in this Paradise without saying, on the part of his God: "In truth, I am God! There is no god other than Me, Who embraceth all things and subsisteth by Myself. In truth, I am God, there is no other god but Me Who am the Lord and the Possessor. In truth! I am God and there is no other god but Me Who am the Truth and enjoyeth a supreme rank. In truth! I am God! And there is no other god but Me the Lord of all things, the Master of the elevated seat!"

All things return to the human form, be it man or woman. If this man is in Paradise, all that the belongs to him is in Paradise, even if it is a thing that is not worthy of mention. For all upon which

⁶⁴Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldst perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that **God created thee for the purpose of recognizing and of serving it.** (Baha'u'llah, Lawh-i-Burhan, in Tablets of Baha'u'llah, p. 209) Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity **to know Him and to love Him -- a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.** (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXVII, p. 65)

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXIX, p. 70)

If such be the blessings conferred on all created things, how superior must be the destiny of **the true believer, whose existence and life are to be regarded as the originating purpose of all creation.** (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXIII, p. 140)

the Will radiates has the very form of this Will^[^218] according to his measure: if this form is removed by the radiation, then there remains in his heart only the human form.⁶⁵

[^218]: Note: All upon which the Will radiates, reflects the very form of this Will.

And it is why all things ask God to belong to a believer and not to a non-believer, for the Paradise of a thing consists in this that it be in relation with God; which is to be in relation with a believer who is in relation with God.

If this thing returns to a non-believer, it is altogether in the fire and in the ranks of the fire, even if it is a thing that is good at the last degree.

Thus this room (in which I find myself), which has neither doors nor precise limits, is today the highest of the rooms of Paradise, for the Tree of Truth lives therein. One would say that all the atoms of this room sing all by the voice that says: “In truth! I am God! There is no other god but Me, the Lord of all things.”

And they sing it above all the rooms of the earth, even above those that are ornamented with ice or ornaments of gold.^[^219]

[^219]: Note: The dust that composes the room in which I find myself, as miserable as this latter may be, is superior to the dust that composes the palace of Princes.

If nevertheless, the Tree of Truth resides in one of these ornamented rooms, then the atoms of these mirrors sing (this phrase), as did and do the atoms of the mirrors of the Sadri Palace, for at the epoch of the days of Sad^[^220] He lived there. And for nothing is there an order that does not return to this Person.

[^220]: Note: At the time when the Bab was in Isfahan.

This is why, every place that the people of Paradise choose to inhabit becomes worthy of all the possible praises in the possibilities.

Those who look from the side of the truth see this. For example no place was more vile during this epoch than the place in which took place the martyrdom of the fifth word⁶⁶; but, as it was of

⁶⁵Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and **God hath created all humankind in His own image, and after His own likeness.** [Genesis 1:26-27] That is, men and women alike are the revealers of 80 His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favoured, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Baha, proved superior to the men, and surpassed the famous of the earth. (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, #38, pp. 79-80)

Paradise, it was manifested in His shadow at the highest degree of possibilities. If a man with penetrating sight had looked therein that day, he would have seen that it was worthy that the walls of this place be made in rubies and not in gold. And if that had not been done, it is because of the powerlessness in which men found themselves (to do it), and not because of the unworthiness of this earth, for this earth was worthy.

It is equally so for the earth upon which was found that day the tree (Yazid) opposed to that Tree. There was none higher at that epoch^[^221], and nonetheless the people of intelligence saw therein nothing from that day; it seems that since that day they considered it as nothing. And it is found today that there remains no sign, no mark of the one who was seated at that place, nor of this place itself.

[^221]: Note: In the eyes of men.

It is thus that God annihilates negation and elevates affirmation by His order, for He is powerful over all things.

If the contrary (from what we see now) manifested, if the seat of the Tree of Truth was the highest of the earths^[^222], there is no doubt that it would eternally rise in its elevation. And if the tree of negation was the most vile of the points of the earth, it would sink in a continuous descent. For every thing returns to the man and man returns to God, in the Paradise, if he believes in Him Whom God shall make manifest; and in other than God, in the fire, if he does not believe in Him. Whosoever obeys My order in what concerns the 2001 years will enter into Paradise. There is no escaping the sight of God. In truth, God is powerful over all things.

[^222]: Note: In the eyes of men.

Vahid II - Bab 17

In the explanation of the this that the fire is true.

The resume of this door is that:

There was and there is for the fire infinite ranks. The essence of these essences^[^223] is the absence of the knowledge of God.

[^223]: Note: The reality of the diverse realities of the fire.

⁶⁶This refers to Husayn, the first letter of whose name ◦ is equal to 5 in abjad reckoning. This is demonstrated by the name of his opponent, the Ummayyad caliph Yazid, whose forces killed him in Karbila. (https://en.wikipedia.org/wiki/Yazid_I)

In each manifestation, He manifests by the lack of this knowledge (of God) in the being who is manifested in this manifestation^[^224]. He calls men in each language in which He has been brought to life (in saying) “There is no god, if it is not God, in truth, in truth, in truth, in truth! There is no god, if it is not God, in truth, in truth, in truth, in truth, in truth, in truth!”

[^224]: Note: First word of negation.

For the essence of every thing that God does not love returns to negation, and all that which God loves returns to affirmation. And that does not manifest except by that which loves not the Point of Truth, in all the manifestations, or by that which he loves.

This essence is, in the Qur’an, the first heart, and the first heart equally in the Bayan, which, at the moment in which it hears it said that the Tree of Truth has manifested itself, sees his heart annihilated in the fire of hesitation or of rejection; even if this heart was previously in the Paradise, for then he said: “There is no god, if it is not God, Muhammad is His Prophet, ‘Ali is the friend of God, the Imams are the witnesses of God, and the doors, the guides, at the same time as the witnesses of God.”

He believed to be true that which God descended in the Qur’an, but at the very moment in which he manifested his ignorance or his carelessness, or his backsliding, or his negation, or his renunciation, he became vain, such that all that was in him of true verses, of knowledge of God, of knowledge of the Prophet, of the Imams and the doors, so that his affirmation that all that was true in Islam comes from God. For all this was lifted from the Tree of Truth, and this Tree was manifested by Himself and His fruits are from the fruits of the past. And from the very moment that He was manifested and that nobody accepted Him, it seemed that He was not accepted in the first of His manifestations; for this manifestation is the manifestation of the other life for him^[^225] and is must greater than the preceding one. It is why all those who resident in the previous Paradise become the inhabitants of the most vile places of the fire; for he whose origin is in the fire, in his deviation was separate from God; and perhaps one has not heard this spoken of until now of a cutting off like that one. Imagining that in the eyes of someone, he can be the truth, he recommends to him all affairs, and yet this second one is the first of the preceding manifestation; but as, in reality, he has descended in the earth of his estrangement, this one gives him no fruit. For if he was sincere, he would not have hesitated at the moment of the manifestation of Him Who created truth, and he would not have remained in the ignorance of the view of God.

[^225]: Note: In the case in point Muhammad, but it is thus for all the Prophets.

At the beginning of the manifestation of the Point of the Bayan all that was good in the knowledge of God was created with the first who believed in Him: all that was other than good was created by the first who denied. From the day of the creation of all things, until the beginning of the manifestation (of Him Whom God shall make manifest), the essence of essences of the Paradise is the first door, and the essence of essences of all the fire is the first who has denied. And God wished

to make of this latter one a believer and testified to him the perfection of His kindness: He sent him multiple letters and numerous envoys^[^226], but he remained ignorant because of what could not be of any value to him, and he put on the first shirt of fire.

[^226]: Note: This must refer, it seems, to Haji Mirza Aqasi.

Now no Paradise is higher in the science of God than the Point of the B in the Bayan, and no fire is more ardent than the point of fire below the heavens. Thus all that returns to Him, from every thing, is of the things that have entered into the fire; and, all that returns to another, from every thing, is of the things that have entered into the Paradise. Thus, in the past, all that returns to the Prophet of God entered into the Paradise, and all that returned to the first one who did not believe in Him, returned to the fire.

The degrees of this fire are to infinity, but the number of the doors ends at 19. Otherwise none but God knows the numbers of the doors. For each negation, taken from the door of fire, is itself, following its measure, a door of fire, and each door, taken from the door of Paradise, is a door of Paradise, following its measure; so that all that is in the fire returns to the first door, and all that is in the light returns to the first door.

Both adore God, both prostrate themselves, exalt Him, praise Him and unify Him; but one unifies Him in the manifestation of the other life^[^227], and the other in the manifestation of this low world, which is the precedence of this manifestation and the other life of the preceding manifestation.^[^228] This is why the one becomes a liar, the other confirmed, the one becomes fire, the other becomes light, the one nothing, the other subsisting, the one vile, the other beloved, the one poor, the other rich, and the poor is to the point that his mention does not subsist, even before himself.

[^227]: Note: Of the other life of Muhammad, that is to say, in this manifestation.

[^228]: Note: The Qur'anis, the Bayanis adore God and unify Him, but the Bayanis unify Him in the manifestation of the Bayan which is the manifestation of the other life of Muhammad whereas the Qur'anis unify Him in the Qur'an, which is the seed, the first life of the Bayan, at the same time as the other life of the Evangel and so forth.

All, today, tell him: "There is no god, if it is not God", but those who say it in the Bayan say it in the rank beloved by God; and those who say it in the Qur'an say it in a rank that, from now on, displeases God.

It was the same before. Whosoever was in the Evangel was necessarily unitary, but at the moment of the manifestation of the Qur'an, it pleased the God of the world to be unified by the unification of Muhammad Prophet of God and not by the unification of Jesus. Whosoever obeys the religion of God, the spirit of an angel comes to live in him, if it is not the one in whom God put this spirit as a

deposit^[^229]: so this one leaves. Whosoever had not obeyed it, the letter Shin^[^230] fixes to live in him, if it is not him in whom the spirit of Shin was entrusted, otherwise it leaves him.^[^231] For both adore God.

[^229]: Note: And does not believe.

[^230]: Note: Abbreviation of Shaytan, the devil.

[^231]: Note: And who believes.

It is why after the first Shin did not prostrated himself, he worked with all his conditions^[^232], thus that his word^[^233] was encapsulated in the hadith. And this word, at the time of Muhammad, was this: “Pardon me, O Prophet of God, that I do not affirm the vilayat of the Amir of the believers.” And the reply of God, at that epoch, is the response of the Prophet of God which conforms to the word of God: “I desire that you act according to My will, not following your own.” Which means: “I love to be obeyed in the commands that I wish, me, and not in those that you want, you!”

[^232]: Note: Of the demonic spirit.

[^233]: Note: See Vahid VII, Bab 11.

And this word is manifest in the Bayan. The first one who believed therein is the essence of Paradise, and the first who turned away therefrom is the essence of the fire. All the good ranks end in Him and all the not good ranks in the other.

In the Qur’an, God gives this word, as a counsel to all: “Do not be the first who will be unfaithful to the Qa’im of the family of Muhammad.” And I, I counsel to all: “Be the first who will believe in Him Whom God shall make manifest, on the day of judgment, so that you will be the source of all the good things in the Book of God. In truth, this is an immense blessing for the first believer. Fear being ignorant of Him Whom God shall make manifest in the first degree^[^234], in such fashion as to become the source of all that is not good; for, in truth, that is a terrible chastisement!”

[^234]: Note: To be the first ignorant one.

If a perspicacious man looks, he will see that all the good that is manifested in the Bayan returns to the first, who said: “Yes”, and who believed in the Point of Truth. He is the first creature among the “illiyiin”. All the not good ranks return to the first who said “No”, and he is the fire that has no superior in the Bayan.

And it is he (the other one) the most elevated Paradise in the Bayan, until the manifestation of Him Whom God shall make manifest. And it is thus that the argumenters bring their arguments.

The fire has not become fire except because it did not prostrate itself before God, the Beloved, and this sentence was not confirmed upon him except because of his lack of faith in the Point of the Bayan.⁶⁷ And he certainly does not claim to be “fire”, neither in himself, nor before others; (perhaps he says) that it is for God that he has acted.⁶⁸

It is thus, for example, that, after an excess of precaution, in his own house, because of the doubt that ceased him^[^235], he does not make his ablutions^[^236], or does not vow to fast^[^237], or ceased with a doubt on the subject of the mosques of his country, he has not said a prayer in a mosque^[^238]; all that is vain in the eyes of God and is but of the ranks of the fire. For finally, he did not act in this way, in his thinking, except for God and for the sign that is in him. And so! This sign is exactly the one who has radiated from the manifestation of the Point of the Bayan at His beginning, which is the manifestation of the Point of the Qur’an. If he had known that this sign was the same sign^[^239], he would not have allowed the penetration into his heart of a [single] thought against Him.

[^235]: Note: Upon the purity of the water of his basin.

[^236]: Note: With the water of this basin.

[^237]: Note: For the fanatic Muslims, it is not enough to fast during Ramadhan: to be agreeable to God, one’s thought must constantly be fixed on the supreme Being and to report to Him all the pious acts that one accomplishes. Certain ones go as far as to consider that if man who fasts does not take care to say, in

⁶⁷This passage brilliantly summarizes the process whereby an individual becomes “fire” instead of “light”, of the letters of “bad” and “negation” instead of “good” and “affirmation”, “unbelief” rather than “belief”; what was depicted previously in religion as of the people of the “devil” instead of those of the “angel”. It is not a choice made by God, or made by a counterforce of Malevolence, what has been personified as “Satan”, the “Contrarian”. Nor is this an absence of choice, an inevitable consequence of genetic, biological, sociological, economic, cultural or mysterious and otherwise undefined forces that impose motivations and actions upon all human beings. “The fire did not become fire except that it did not prostrate itself before God”. This tells us the whole story, including the references to Lucifer in the Bible and Iblis in the Qur’an. Adam and Eve are expelled from the Garden of Eden, the first Paradise, because they disobeyed God...they followed a lower authority than the supreme authority. The first devil was an angel who did not obey the command of God. That was his choice. Every person who disobeys God is reenacting that primordial disobedience, the act of the first one to turn away from the revealed truth of God.

⁶⁸Not only him but millions of those who regard themselves as believers, not rebels, not devils...they are convinced that they act in the way of God. And they are entirely mistaken. The Gospels describe the Pharisees and Sadducees, both of which parties were convinced that they trod the path of God, that they were the holiness of all, and much holier than their competing clergy. And yet both parties reject the Messiah, persecute Him and His followers. They consider themselves of the saved, while in truth they are of the lost. The psychology of denial which blinds its victim to the truth of himself, the Bab warns that this condition can occur to anyone, and that the true test of each soul occurs when he encounters the truth in its new form, in its new exponent, in its new guise.

the morning, before the rising of the sun, or at least to think with strength in his heart these words: “Today, I am going to fast for the love of God”, his fast is vain and without utility.

[^238]: Note: But one says it one hundred times in one hundred different mosques, so that one of these prayers might be pleasing to God, the others having been pronounced in soiled mosques.

[^239]: Note: Or that the Bab was Muhammad.

He knew it, nevertheless, because the Point was furthermore manifested with what He was previously manifested, and these are the verses of God. And he saw this, for from the Point of the Qur’an, today, nothing is manifested but its verses. Thus, at the moment in which he heard the verses of God and he did not prostrate himself, from the moment that he did not affirm the divinity of his Lord, that which was placed in his nature was manifested in his actions, and he put on the shirt of the first door of fire.

I take refuge in God against this fire. He who believes in God allows no way towards him for the letter of fire. In truth, God guards those who believe in Him.

Every person who has put himself in opposition to one of the doors of the Qur’anic Paradise becomes the universal door of the fire, and the other ranks will resuscitate in his shadow and all will return to the first heart which is the essence of negation. And all the good and all its ranks will return to the Point of the Qur’an the heart of which is the essence of the essences of affirmation.

What the fire loves above everything, it is this very thing about which he remains ignorant, and what he detests the most, it is himself, for it is by himself that he remained in ignorance. For example, in the Qur’an, what the assassin of the fifth[^240] letter preferred was this fifth letter itself[^241] which said “Allah’u’Akbar”; and yet arrived what arrived. But if this assassin had known that this fifth letter was the appearance of the glorification of God, he would have, that very day, prostrated himself before him (instead of killing him), and he would not have permitted a single hostile thought (against him) to slip into his heart. The most detestable of things[^242] was himself[^243] for it was about him that God descended in all His Books this word: “I will pardon him never.”

[^240]: Note: The Imam Husayn.

[^241]: Note: That is to say the Truth.

[^242]: Note: For this assassin.

[^243]: Note: He certainly hated the assassins of the Truth, while, without knowing it, he himself assassinated him.

It is thus for the first word of fire in the Bayan. If he has understood the words of a wise man who considers himself to be in communication with the People of the House^[^244], and these People of the House are the testamentary executors of the Prophet, and the Prophet is in communication with God, he prides himself in himself, and he is dear to all; what then would it be (if he comprehended) the word of the One Who creates the Prophetic [reality] which is the appearance (of the absolute Divinity)? Certainly, he would not have allowed entry into his heart the thought of hostility (against Him).

^[^244]: Note: The family of Muhammad.

Night and day, he prostrates himself for Him; it is why he has remained in ignorance and does not know his Well-Beloved. He has clothed himself with the shirt of enmity towards all things, which is that of the first who entered into enmity with Muhammad. Perhaps one can say that this one (who did not believe in Muhammad) took this shirt from this one (who did not believe in Me) for each following manifestation is the reason of this manifestation^[^245] before God, but of a nobler rank.

^[^245]: Note: Previous.

In effect, the creation of Jesus was made for Muhammad, the creation of the Qur'an for that of the Bayan, and the creation of the Bayan for the manifestation of Him Whom God shall make manifest. And while the pen does not love to write the name of the one who allows the penetration into his heart of the thought of a disobedience to Him Whom God shall make manifest in the day of His manifestation with the verses and the testimonials of God, nevertheless, if that takes place, it is the shirt of that person that this one has put on anew; it is because of the ignorance of that one that this one has remained in estrangement; it is from the fire of that one that this one has become fire. Whosoever in this day takes refuge in Him Whom God shall make manifest, the states of that one will reach this one. The meaning of the word: "I take refuge in God" is, in that day, the faith in Him and not the simple fact of speaking these words. For the first door of the fire repeats them without ceasing and without end, whereas it takes refuge in God against itself, for it is itself the letter Shin.^[^246] But this has done nothing for him, for if he had been sincere, he should have taken refuge in the Point of the Bayan in believing in Him, rather than taking refuge against Him, and not believing in Him. For finally, of what benefit to him to prostrate himself thirty-four times a day for God, following the order of the obligation of the Qur'an and not [following] His optional order, while, that which His truth requires, and the pen is ashamed to tell it, he does it against this Point of the Qur'an?

^[^246]: Note: Shaytan (the devil).

And yet he prostrates himself before this Point of the Qur'an, he claims to come close to God by His intermediary, and, in His eyes, he is the most estranged of the creatures and the first letter of the fire! In the manifestation of the Bayan it is the same, and the Paradise turns around the number of the Unity (nineteen); and it is the same for the fire (which turns equally around the nineteen). If

they multiply themselves to infinity, these are multiplications of this Primal Unity. In these two words (fire and light) whosoever believes in the Bayan and in what is descended therein was and is in the shadow of the Paradise, and whosoever has deviated is in the shadow of the fire.

It is not that the doors of which we speak are, by example, like the doors of a town, but like the Door of Paradise in the land of Ba; the lights that are reside there, and are mentioned in the shadow of the Universal Door and in the shadow of the one who is in His shadow. I take refuge in God against the letters other than the letters of affirmation, in every state, before every state, after every state. I confide myself to God, in every condition, before every condition, after every condition.

For example, suppose that the First Door of Paradise were a point: suppose that the first door of the fire were the one who opposes this point. See then, until the manifestation of Him Whom God shall make manifest, the water of negation annihilates in the veins of the trees of negation, and the water of affirmation flowing, confirms, in the veins of the trees of affirmation, until negation is annihilated to the point that in the Bayan there is no longer mention of it if it is not in the books (of history), and until affirmation confirms in some way that all are proud of the relation that unites them to Him. How many a fire God will change into light by Him Whom God shall make manifest and how many, by this same Person, He will change from light to fire!

If He manifests Himself in the number 1511, and that all enter (into His religion), not a single one will remain in the fire; if one must wait until 2001, and if then all enter, not a single one will remain in the fire; all being changed into light.

One must ask for this blessing from Him Whom God shall make manifest, for the highest blessing, and the most sublime gift is that stragglers will not remain as in the other religions. For example, the letters of the Evangel: two other Books descended from God, and they are still awaiting Him Who must come and the name of Whom is Ahmad.

If He does not manifest Himself at these two names (1511 and 2001), certainly He will manifest Himself; one cannot escape from Him. And truly I see His manifestation as I see this sun in the midst of the heavens, and the setting of all (all the religions) like the stars of the night when the day comes. And I speak (of this disappearance) from the point of view of faith and of truth, and not from the material and contingent point of view.

One can think that it will be as today and say: "It is He, your Lord! It is for Him creation and order. There is no god but Him, the Exalted, the Great!"

While the decisions of God are diverse in each state, in the Bayan, there is no mention that is not the mention (of Him Whom God shall make manifest). It may be that at the moment of His manifestation He will not be tormented by the sight of any trouble on the part of the believers, who believed in Him at the epoch in which He was invisible, and all of whom awaited Him. And certainly I commit the order of Him Whom God shall make manifest to the hands of God. For in

truth, God is the best of friends, the best of aides. It is He the best representative and the best of those who reaffirm. It is He Who suffices for all things, of all things, and nothing suffices against Him, for nothing, without faith in Him, is of any value; and nothing, with faith in Him, can produce sadness. For in truth! God suffices us for every thing, and nothing suffices us against God, our Lord. And nothing can suffice for whatever is in the heavens, upon the earth, and that which is between them, if it is not of the one who seeks his sufficiency in God. In truth God is wise, powerful.

All that has been said there, is in that which concerns the moment of the life of the slave. For after his death, no heart has the power to have anything penetrate into himself. I take refuge in God against all to which is attached the mention of the fire.

And this thing upon which is the mention of the fire is the circumference that turns around its center (the fire) in each manifestation.

Today, in the manifestation of the Bayan, it is clear that in the moment in which the slave enters upon an earth the possessor of which is the light, he enters into Paradise. If on the contrary he enters upon an earth that depends upon the fire, if it is through love of the fire that he enters this earth, he enters into the fire at that very instant, if he did not desire the fire in the thought (that he desired) God. So one must ask of God for the chastisement of this fire.

Truly it seems that one may see the possibilities of the fire in which the believers in God do not enter, in which even the principles of the fire do not enter, and, if they enter, they take refuge therein (believing that they take refuge in God).

The Point of the Bayan and Him Whom God shall make manifest must permit the believers in them and the witnesses of the truth, that, if they see the necessity of being useful to a believer (they go to him bringing help). “Otherwise go to Kufa and see there the place that was fixed for the fire.”^[^247]

[^247]: Note: The place where Ibn Zaid was found, the assassin of ‘Ali, who assassinated him without anyone coming to his aid.

Say: “The promises of God are sincere and such a God annihilates negation until there is no trace thereof, even upon the surface of the earth.”⁶⁹ So look at the place of the light^[^248] and say: “The promises of God are sincere. Such a God confirms affirmation by His command. In truth! God is wise and powerful.”

[^248]: Note: Karbila.

Vahid II - Bab 18

⁶⁹Surely one of the meanings of “this is a Day not to be followed by night.”

In the explanation of this that the hour will come, there is no doubt about it.[^249]

[^249]: Note: Qur'an XL:61.

The resume of this door is that:

In each manifestation of the Will, the hour, in its first truth, is this Will itself. This acceptance descends degree by degree, until the point that, if this will applies the name to the mention of every truth that is in relation to it and which, comes from it, in this manifestation, that is true. Otherwise the thing is not worthy that one apply this appellation to it. That goes to the point that, if in His manifestation, one mentions before someone a new thing coming from Him, this new thing is worthy that one say about it that the hour will come, there is no doubt about it for it demonstrates His sublimity.

Today, the hour is the very being of the Bayan, which comes to men and ordains them until the day of judgment. And there is no escape from this Bayan. If all the seas became ink, to explain the house they could not explain the last atom.

In each manifestation of the Will, all upon which the Will ordains, “This is the hour”, that is true. And truly, truly, await the manifestation of God, and in truth the hour will come upon you suddenly and you, you will be present before your God.

Vahid II - Bab 19

In the explanation of this [is] that which is in the Bayan is a gift of God for Him Whom God shall make manifest.

I glorify Thee, O my God! O My God! How much lower than this gift is the mention I make of Thee and of what is in relation to Me to the extent that I want to make it under Thy dependence! In [Thy] supreme goodness, accept this Bayan and Myself, and that which is in relation to Me (as small as the gift may be) in Thy bounty.

In truth Thou art the best of those who differentiate.[^250].

[^250]: Note: Between the good and the bad.

The resume of this door is that :

That which remains of the manifestation of Truth in each manifestation, is a gift of God for it in its following manifestation which is its last manifestation.

For example, all that God caused to descend upon Jesus was a gift of God for Muhammad, the Prophet of God. In effect, the aim of His Book are the people who believed in Him, and that which returns to these believers, be it even the least atom of dust.

It is the same for that which God descended upon the Prophet of God. We can see today that in the hearts of the believers in the Qur'an, the mirrors of their hearts were a gift of God for the Qa'im^[^251] of the family of Muhammad.

[^251]: Note: The Bab.

It is the same for the Bayan. All that exists therein of good things is a gift from the Point of the Bayan to Him Whom God shall make manifest, Who is the last manifestation of the Point of the Bayan.

And this grandeur and this glory suffice all, that Him Whom God shall make manifest accept someone or something in affirming that he or it depends upon Him.

Thus, today, the Evangelical gift, the most humble of the appearances of the Qur'an reject it: what will be thus for the appearance of the Truth? Also, the most humble of the humble ones^[^252] does not explain the highest of the ranks of the past^[^253] unless he enters under the shadow of the proof in which he has entered himself.^[^254]

[^252]: Note: Believing in the Qur'an.

[^253]: Note: Evangelicals.

[^254]: Note: Islam.

It is thus that Him Whom God shall make manifest will accept nothing of the Bayan without this thing entering into dependence upon His Book. And thus even to infinity, the manifestation of God is manifest.

In each manifestation, all the ranks that return to the first manifestation are a gift of God for the day in which He will manifest Himself in His last manifestation. How far is he who himself breaks the link that attached him to Him and thus leaves his quality of being a gift. Also today, if the believers in the Qur'an want the gift of the Prophet of God to come to them^[^255] they must all believe in the Bayan, otherwise they are themselves bereft of this link of grandeur. It is not the that Tree must say : "Why have you remained in ignorance of the view of your Well-Beloved Who was and Who is the one our hearts desire?" For all that comes from the search of this world does not accomplish it, if he does not find the good-pleasure of God.^[^256]

[^255]: Note: To His successor.

[^256]: Note: He does not accomplish any of the things in which he does not see the good-pleasure of God.

And today is manifested the Tree of Truth, which is the very source of contentment, you have remained in ignorance of the fruit of your existences, which is however that to which your souls return. And then, enter into your souls that which enters into them.

God does not need you, nor all that depends upon you; and you, if you give to yourselves the title of being in the dependence of God, then, because of this very relation you are proud of yourselves. In reality, annihilate but yourselves: you will see Him and you will be convinced.

**SIYYID 'ALI MUHAMMAD
CALLED THE BAB**

**THE
PERSIAN BAYAN**

Translated from the Persian

By

**A.-L.-M NICOLAS
French Consul in Tabriz**

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PREFACE TO VOLUME II (Vahid III and IV)⁷⁰

(I)

I believed I perceived, in rereading a final time my manuscript before giving it to the printer, that the European reader would perhaps not be sufficiently familiar with the manner of speech of our Author which the Baron Rosen calls “the Babi jargon” to entirely avoid commentaries. I therefore had to delay my publication, as eager as I was, upon my return to Tauris, to undertake the revision of my work and the addition of some notes.

A striking example of the difficulty that there is in comprehending the Bab is given by an error of Mr. Edward G. Browne, in his “Tarikh-i-Jadid”.

In effect, on page 424 of this work, he gives the facsimile of the writing of the Bab, of which he publishes the transcription on page 423 and the translation, on the following page.

In his transcription he says: “Soumma létouhharené arzakoum khéirouh amma tas'adouné harfé vahédine yag hlébou koull al aharaf lahou béma qad qaddar allahou fihi mine el haqqé vallahou ala koulli chéin qadirin. Hourouf allallah.”

He translates: “One letter shall subdue to itself all the letters by virtue of that which God hath power over all things. The letters of ellallah.”

The wording of the letter that Mr. Browne translates in this way does not offer, truthfully, in its translation, any meaning. The authorship that is entirely imagined by the translators is unreasonable and does not and cannot present any value for anyone who has studied, and consequently who knows Babism.

Truly one is too hasty, and has too much faith in his rancorous enemies, to consider our Author⁷¹ to be ignorant of the first rules of either Arabic or Persian grammar. One has easily adopted the custom of ascribing to him none of the laws of reason; which singularly facilitates the supposed “translations”. It is now the very propitious moment to justify the proposed nonsense, in order to leave embarrassment with elegance. One has become too completely habituated at saying, with the Baron Rosen: “The reader must then detach himself from every vague desire for the grammatical, forget logic and good sense a bit, and then he will succeed perhaps at

⁷⁰<http://www.bahai-biblio.org/centre-doc/saint/bayan/bayan-persan2.htm>

⁷¹The Bab.

comprehending the mysteries of these literary monuments, that the adepts of the true faith call with an involuntary irony *the clear exposition*”.

Until now, one has been permitted to torture the texts with a scandalous fantasy; one sets aside all attempts to reason; one acts with his book as with a conquered town.

One forgets, although one is an Orientalist, the poor copies that one possesses in manuscript, of no matter what work, and one accuses the Bab of errors of the pen or of the copy of an ignorant individual, who lived by copying in haste suspect works. For finally, for a long time, it sufficed to be found the carrier of a text of this new sect to be executed right away. We know with what success the new religion conquered its first believers and what a formidable shock the ancient Iranian Empire received: one must then conclude that they were numerous, notwithstanding all the tortures and all the investigations, these hasty copies, that circulated under the coat and went everywhere exciting enthusiasm or fanaticism.

And finally one must admit that the Bab was a man; who possessed that which one must have for the life of this world, a body and a soul, a heart and a mind; at least he showed, in the choice of the career he followed, a courage and an intelligence decidedly a genius that one encounters rarely and who must, at least by his death, admit respect and attention. He had, as much in Arabic as in Persian, a marvelous facility of elocution: I imagine that he spoke his language infinitely better than his European critics, and that he understood at least what he said.

And, if he comprehended himself, why could we not comprehend him ourselves. Why, without any reason than the calumnies of his enemies, accumulated upon the luminous way that he followed, made all of a love of the other and ultra-Christian charity, the lying objections of a pedantic, false science, and which allows itself dazzled by the partisan calumnies of Shi'ism? Why make him responsible for a general imbecility, of the Persian copyists, who according to singularly aggravating circumstances lived in constant terror of those who were around them and to the fury of whom the least imprudence could give them away. Why between this powerful brain, dreaming an immense dream and expressing it in words, and the humble operator for one cannot give another name to a Persian copyist frozen by fear, to agree with this one!

Definitively, one cannot make a more complete, a lovelier elegy of our hero. To think one can crush him with scorn because of the faults he did not commit, of which not a single one can be imputed to him, is this not acting towards him as did the SANHEDRIN towards CHRIST? Is it not to demonstrate a profound ignorance of the two theses in presence, the orthodoxy and the reformative? Is it not indefinitely backing up the explanation of this unbelievable phenomenon?

The entire Persian people, alarmed, shaking their heads, flabbergasted, ready to prostrate themselves before the appearance of the IMAM MAHDI!

No! No! That time passes, that one examines it impartially, as one begins to do for Muhammad, the marvelous work of the reformer, that one detach his ideas from the mists, the shadows, the accumulated obscurities by those who claim that one must “forget all good sense to comprehend him” and one will render justice to this powerful brain, jealous to illuminate his fellow citizens and to guide the rest of humanity towards better destinies. For it is humanity in entirety that he wishes to instruct:[^257]: it is [humanity] in its totality which he wants to bring to the paths of knowledge. To negate him is to negate the entire history of all the Prophets: it is to forget the doctrines of the clear exposition, it is to misunderstand the meaning of the newly revealed Law.

[^257]: Note: One must above all forget the teaching of ‘Abdu’l-Baha to understand the Bab. The fifth conference of Mr. MONTET is characteristic on this subject. It is a jumble of all the sayings of the ‘Abdu’l-Baha’is.⁷²

Thus, and to return to the critiqued passage, this is how one must read: «Amma tas’adouné harfé vahidine mine houroufé ellallah yaghloubou koullé aharoufi la élahé béma qad qaddara allahou fihi mine el haqqé. Vallahou ala koulli chéïn qadirine ».

To read it this way, we are in full Babi doctrine. In effect, progress is inscribed in the Law of humanity.

Notwithstanding many blows, due especially to the ignorance of those who are similar to us, we walk without respite in the way of the knowledge of God: the best proof is that, since Jesus, in the envoy of Muhammad, who elevated us a degree, and in that of the Bab who made us, he also, ascend a step of the staircase to the height of while we must arrive.

The bad is all around us, it besieges us, and we can attest that men divide themselves in two classes - that of negation, that is to say that which does not want to recognize God and His Prophet and which is entirely closed in the first part of the phrase of the Muslim confession “la ilaha”: “there is no god” - and the other, that of affirmation, that welcomes the Prophet, follows

⁷²Nicolas was convinced that ‘Abdu’l-Baha, and perhaps to a lesser degree, Baha’u’llah did not understand the Bab’s teachings, and only cited the Bab as a precursor to Baha’u’llah, and one not requiring much attention. However, shortly preceding his death (in 1939), Nicolas was sent the English translation of *The Dawn-Breakers* by Shoghi Effendi, the leader of the Baha’i community at that time, and the perusal of this volume, which lays out in great detail the life of the Bab and His followers, changed his opinion of the Baha’is.

his orders and progresses in the ways of God! This one is under the influence of the second part of the same phrase: “ilal-llah”: “if it is not God.”

And, if God is a hidden treasure, if He created creation to be known, one must of all necessity that it be like this and that humanity not fall short of its destinies. Thus, no matter if the bad is victorious over the good, this will be but momentary. One must never despair. Put things at the worst! Should he have but one single believer, a single man under the influence of “illal-llah”, this man will win over all the forces of negation, “la ilaha” and, definitively, the victory will be God’s.

I do not think that, to understand this idea, one must divorce oneself from reason, and I can only deplore that certain persons imbued with prejudice that I have indicated earlier, renounce, when they publish certain parts of the sacred text, the correction of faults that they attribute to the Author.

Perhaps it is a bit the same for the title of the work published lately in England with a preface translated in Persian by a QAZVINI, I mean the Nuqtatu’l-Kaf.

The title is not assuredly banal, but one [that] must penetrate if one reads attentively the preface that precedes it.

“I gave this name to my work, says Mirza Jani, “for two reasons. The first is that I am nothing, I do not exist”. I am “the ant of nothingness.” Being nothing, I cannot be represented except by a thing that does not exist: the diacritical point of the Kaf. Like it, I am absolute nothingness, and, like it, unworthy that one should be occupied with me.

The second reason is a little more complicated. The Point, as it is said in the preface, is the rank of the Truth. It is also the beginning of all things^[^258] as much those of the divine world as those of this low one. In its manifestations, there are five degrees and can, following this, be represented by a Ha=5 according to the calculations of Abjad.

[^258]: Note: See my Seyyed Ali Mohammed dit le Bab, page 132.

And in effect, the active, the passive, the relation of the active upon the passive, of the passive upon the active, the union of the two, form 5. Another five are formed by the point, the movement, the letter, the word, the significance, etc., etc., etc.

If we make 5 progress, that is to say if we multiply by 4, we obtain 20, which is Kaf, always following ABJAD. And, in effect, Kaf is, 4 points or 4 Ha: the Point of Will, that of Desire, that of Kind, that of Destiny. Furthermore, Kaf is the first letter of the word “Kun”, “Be!” which

comes from the divine World, and the second letter of the word “Yakun!” which came out of the world below. This Kaf of the creative word embraces thus the two worlds, and the point is itself the origin of these two worlds.

We have it from elsewhere that SIYYID ‘ALI MUHAMMAD called the BAB is the Point of the Point of the divine world and of the world of matter: thus, Mirza Jani had cause to give his history the title of “Point of the Two Worlds” of “Point of the Truth” “of Point of Certitude”.^[^259]

^[^259]: Note: This rank, the highest that can be, in the world, it not possible except after the annihilation of 70,000 curtains of light and of shadows.

(II)

It seemed to me also to take advantage of this publication to point out an error in my translation of the Arabic Bayan.

I will therefore raise here the errors that I found in the first two Unities, and I will raise, thereafter, in the course of my publication, at each door, those of the corresponding doors.

Thus on page 103 of my translation, 7th line, in the middle of “I replied to your questions”, read “I love you, I gave you life.”

Page 105 lines 8,9,10 read “Nobody was brought to life, in the religion if is was not You; no Book has descended if it is not upon You.”

Page 106, line 3, read “It is the same for all of Our verses of the past and afterwards. (All are in the Bayan). It is like You, now; You are completed Our Witness, and We cause, by You to enter whosoever We wish in the Paradise of Our Sublime Saintliness and it is this Bayan, the beginning of which, in each manifestation, is manifested of the order.

Page 118, line 4, “The day of the resurrection (Qiamat) lasts from the beginning of the rising of the Sun of Reality until its setting, and these days are better than all the nights of the world.

Page 110, line 2, “And He Whose view is My own view (see the Prophet manifest, it is to see God).

Lower: “The resume of the eighth door is this: I called “dead” at the moment of the manifestation of all that has not My love. And what I begin of my order is that which is useful for you and distances you from the fire to bring you closer to the Light. That is...

(III)

Finally certain people having seemed interested in the marriage of the Bab, I give here what I have found on this subject in his literary work.

The Bab married twice. Once in Shiraz and another time in Isfahan.

The woman he married in Shiraz was named SARAH BEGUM. She was the sister of Haji Mirza Abu'l-Qasim Tadjir, known by the name Saqqa Khani and daughter of Haji Mirza Muhammad Husayn.

When he was arrested, he was not even given time to say goodbye to his wife.

The one he married in Isfahan was named Qanete.

She was the sister of Haji Muhammad Sadiq. There is much discussion about her case. I heard affirmed and denied with the greatest energy that SUBH-I-AZAL married her after the death of the Bab. She was still living in Isfahan on 11 June 1905.

The Commentary of the Surah of Joseph teaches us that from his first wife the Bab had a son. Here, in effect, is what I read towards the end of the Surah Qerabet: "In truth! I was betrothed upon the throne of God with SARIYE (SARAH), that is to say with the well-beloved. For well beloved comes from Well Beloved.[^260] In truth, I fixed the angels of the heavens and the inhabitants of Paradise, witnesses of these betrothal. Know that the kindness of the Sublime DHIKR[^261] is great, O Well-Beloved! For it is a kindness that comes from God! The Beloved! You are not, you like an ordinary woman, if you obey God, upon the subject of the DHIKR, Sublime! Know the immense truth of the Sublime Verb and glorify yourself by sitting with the friend who is the Cherished One of God the very high! Certainly glory will come to you from God, the Wise.

[^260]: Note: The Well-Beloved is Muhammad. This means that Sarah was a Siyyid.

[^261]: Note: See the SEVEN PROOFS OF THE DIVINITY OF THE BAB.

Be patient in the order that comes from God for the Bab and His family. And, in truth, His son Ahmad has a refuge in the blessed Paradise, before the great FATIMIH.

In the second Commentary of Joseph, Surat al-'Abd (108 109): "Glory to God, Who, in truth, gave to the Freshness of the Eyes, in her youth, a child named Ahmad. And in truth, this child, we have elevated him towards God!"

BAYAN-I-FARSI - VAHID III

Vahid III - Bab 1

Arabic Bayan: read: "That which is other than Me, if that follows My straight path, it resembles mirrors in which one can see the Sun of Thy face. He who is like this is My creature. Say: 'O My creature, be virtuous.' And later: read: "All to which the word (thing) is applied belongs to Me. I did not take it because I did not have need of it. Say: "O My creature! In My manifestation possess Me" (you have no need of the things of this world)

In this that : Each thing to which is applied the word "thing" belongs to Me. And He is the more worthy of this thing that whoever it might be.

The resume of this door is that: God has created all things for He Who guides towards Him. And it is He, the Mirror of Truth, Who, from all eternity demonstrates and will demonstrate God! All things have been created and will be for Him, and He is it Who subsists by Himself, because of God, while all things do not subsist except by Him. It is by Him that a thing is a thing. It is why He is the most worthy of all things for each thing as the very being of all things.

The fruit of this knowledge is this that, if the Point of Truth gives to one thing all things it was, and it is true; if that arrives in action^[^262], be that but a command.^[^263]

^[^262]: Note: Is realized.

^[^263]: Note: Not followed by execution.

For example if the Prophet of the past had taken in His possession all that is upon the surface of the earth, He would have been more deserving of it than all those who possessed it. That is the property of God over all things, even as all say: "The creation and the command are of God!"

It is the same if Him Whom God shall make manifest seizes the realities of all things, He is more deserving than these realities are of themselves. And yet, He is too elevated, too sublime to look upon a thing, for all things look upon His blessing and His kindness. It is He Who has no need of anything in Himself, but He has need of God in His essence.

The fruit of this door is that, at the moment of the manifestation if (the Master of the manifestation) gives the command that all recognize His reality, they will not ask why or how of His reality, and the idea will not come to any person to claim the possession of a thing if He gives any order (relative to that thing) for He is the more deserving, by Himself, of this thing (than that person).

However, in truth, He does not ordain except following the order of the Bayan, until the moment when He wishes to renew His treaty over the necks of all things. But, if He ordains to one of those who, following the order of the Bayan, is apt to stand as heir, to not take away a carat of this heritage, this order is the order of God, to His subject, in the Bayan and if (notwithstanding this defence) the heir persists in inheriting it, he will go to the encounter with the order of his God.

It is thus that if, today, the Prophet of God ordains that, following this order which has descended in the Qur'an, you must act, there is no doubt that that is not the order of the Qu'ran that He mentions today.

In effect, that which He descended before came from Him, and the previous order and the later order in the eyes of those who know God are equal. It is thus His privilege, whereas the pen is ashamed to report what is the privilege of the creature. All, following His order say the Friday prayers, and if He ordains to one of those ones to not say the prayers or if He says: "One is more worthy than you of this office" he does not accept it while he does not show his faith in His first order. It is thus that He^[^264] cannot be content with the Muslim knowledge.^[^265] For without that all that has happened would have happened so. Here is the privilege of the creature and here is Thine! That if, in the hearts in which God has placed the signs of His Unity, He ordains another verse^[^266], He certainly has more rights than the being itself.^[^267]

[^264]: Note: The Master of the manifestation.

[^265]: Note: According to him, it is an infidel.

[^266]: Note: If He removes the verse or the preceding sign, to replace it with another.

[^267]: Note: He certainly has more rights over this sign than the person in which it is.

Thus, in the manifestation of the Prophet of God, the sign of Unity, which was previously in the hearts, He^[^268] has removed it and He has radiated in all the hearts the new sign of the Qur'an. And so, how could He have done it if He did not have more rights upon this sign? From the moment that, in the highest question that concerns the slave, he thus shows his right to property, how can he who depends upon this slave be worthy of being mentioned? The slave, by the very fact that he looks at the Sun of Reality, knows his limit: Perhaps we will become filled with pride of because of what he becomes thus in his dependency, even if it is but a relation of property to property owner. For example, in what concerns all things, the grandeur of all things resides in this that it is the master of all things and, not an other than him.

[^268]: Note: The Prophet. He took away the Evangelical Unity to replace it with the Qur'anic Unity.

If in his last manifestation, the slave does not become filled with pride, at least he is closed and honored in Him, of the past. And this is clear and evident. If the letters of the Alif do not become prideful for being the letters of Qaf, if they do not enter into the shadow of the Qaf, notwithstanding, relative to themselves, they are prideful being the letter of the Book of Alif[^269] and thereafter the same, before before until they reach the first man, and thus also after after, until ending at the end that has no end.

[^269]: Note: Alif means the Evangel, Qaf=Qur'an.

Say: God creates all things and causes all things to return. After God there is no mention as there was none before Him. Why then do you not give your faith?

Vahid III - Bab 2

Arabic Bayan : read : For each negation and each affirmation exists and manifests itself because Thou saith it, Say: "O My slaves be virtuous!"

In this that each word (pronounced by the Tree of Truth) creates the thing, if it speaks of this thing, for His Word is the truth.

The resume of this door is that:

The word of none of the contingencies resembles the word of the Tree of Truth, for it is by this word that the very being of a thing is created.

For example, if in the manifestation of the Qur'an, the Tree[^270] did not speak of the Vilayat of the Commander of the Faithful, this Vilayat would not have been created, even though from all eternity He was the Vali of God; but the origin of the manifestation (of this Vilayat) is due to the affirmation (of Muhammad) in that very manifestation and not earlier.⁷³

⁷³In response to thy request the Pen of Glory hath graciously described the stations and grades of the Most Great Infallibility. The purpose is that all should know of a certainty that the Seal of the Prophets [Muhammad] -- may the souls of [pg 124] all else but Him be offered up for His sake -- is without likeness, peer or partner in His Own station. The Holy Ones [The Imams] -- may the blessings of God be upon them -- were created through the potency of His Word, and after Him they were the most learned and the most distinguished among the people and abide in the utmost station of servitude. The divine Essence, sanctified from every comparison and likeness, is established in the Prophet, and God's inmost Reality, exalted above any peer or partner, is manifest in Him. This is the station of true unity and of veritable singleness. The followers of the previous Dispensation grievously failed to acquire an adequate understanding of this station. The Primal Point [The Bab] -- may the life of all else but Him be offered up for His sake -- saith: 'If the Seal of the Prophets had not uttered the word "Successorship", such a station would not have been created.' (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah, pp. 123-124)

[^270]: Note: Muhammad.

It is the same for the one who is contrary to the truth, from the first fire to the end: it is by His word that he was created. For if He had not said: “This is the contrary of the truth”, it would not have been manifested in the world and could not have flowed in the souls. It is why the fire and the light, both, turn around His word. It is the same in the manifestation of the Bayan: if the first fire had not been mentioned, from whence would it have been created? It is the same for the light. If He had not mentioned it, from whence would the Vilayat have been confirmed?

See a little after was hidden the Tree of the love of the Qur’an; how numerous became the doors of fire: why did there remain no mention of them? How were the doors confirmed that came before?[^271] And the disgust of all against them was manifest before everyone. There was not, there is not any doubt for the intelligent people that if the Tree speaks of “illiyiin” letters, a universal soul is created following it’s measure by this word: it praises the Unity of God in a loyal and sincere fashion; if it speaks of letters other than those that are “illiyiin” by His justice, in the fire is created a universal soul in His measure, and the pen is ashamed to mention the privilege of this fire.

[^271]: Note: All those who are born after the death of the Prophet and who did not believe in Him are not even mentioned by their names because they are not worthy of this; alone, those who arose against Him, during His life, are named by their names because they are the doors of fire of whom all the others are but the multiplications.

In each manifestation of God, no blessing is greater for the people of this manifestation, than to arrange themselves in such fashion that thoughts are not manifested towards the glances of the Will, that are hostile to Its privilege; for if it is manifested therein, of a certainty He will give His decision as to this subject and, by the fact that He will mention it, this one will be created and will become fire for the people of this manifestation. If men knew how much it is of value that all which stops His glance not be contrary to Truth, they would all force themselves, at the summit of their forces, to say nothing before Him that is contrary to the Truth, for the order against (this thing) is given and it becomes fire in this manifestation and men lose themselves therein.

Thus, if in the beginning of the manifestation, all made efforts to never mention before the Tree of Truth that which was not worthy of Him, He would not have mentioned the fire, this fire in which perpetually remain those who have persevered in ignorance. His creation depends upon the mention that He made of it. Why does nobody mention the first letter[^272] who was before the second[^273] whereas the dominion of these two letters was relatively equal over the creatures? It is because one of these letters[^274], in opposition to God, and without any right, committed evil

acts and the creation of his existence is due to these acts. Until the day of judgment all have disgust towards him and he annihilates himself in the fire of his own annihilation.

[^272]: Note: Abu Bakr.

[^273]: Note: ‘Umar.

[^274]: Note: ‘Umar.

No blessing is greater than this that, in each divine manifestation, the people of this manifestation understand the words of God, for the creation of their reality holds to these words.

For example, if He descends a verse that does not contain the mention of a particular order, or a special mention, if He causes, let us say, descend this verse: “And it is for God the possession of the heavens and the earth and of that which is between them. And God is powerful in all things” He will meet, among the Bayanis, an appearance that will demonstrate this verse; he will encounter even mirrors without end in the shade of other mirrors.

Thus, in the Qur’an, the verses of this kind are very few in number, and yet, the appearances without number have been manifested since the epoch of His manifestation until today. It is thus that in the shadow of each verse come and are confirmed innumerable reflections.

If there is (in this verse) a special command, such as for example the obligation of the fifth or the other obligations, all must obey it until the day of judgment. It is thus that His word creates the thing and it not like the word of anyone. In it, in effect, one can see nothing but God, and there is no other creator of any thing but God, no other nourisher of any thing but God, no other who makes any thing die but God, no other who makes live any thing but God, no inventor of a thing nor of renewing any thing. Know that the creation and the order of the past and the order of before and after belongs to God. It is He the Lord of the worlds.

If someone sees, the manifestation of Him Whom God shall make manifest, no blessing is greater for him nor for anyone than this: to not mention before this manifestation the ranks of the fire for then it creates the fire. That whosoever, following His truth, will take from the source of His kindness his traveling provisions until the moment of the other manifestation so as to be, between two manifestations, honored with His gift; be this but a single verse, for then the spirits attached to this verse will certainly manifest themselves in him.

And who is more truthful than God in what He says, if you are convinced?

Vahid III - Bab 3

In this, that the Bayan and that which is in it, turns around the word of Him Whom God shall make manifest, as the Alif^[^275] and that which is in it, turns around the word of Muhammad, the Prophet of God. That which God caused to descend in Him (Muhammad) in His first manifestation and that which was in it, turns around His last manifestation.^[^276]

[^275]: Note: The Evangel.

[^276]: Note: Mine.

The resume of this door is that:

The purpose of the glances of the Bayan is none other than Him Whom God shall make manifest: for there was not, there is not any other annulator of the Bayan than He, even as there was not, there is not any other but He Who has, who does descend.^[^277] The Bayan and the believers in the Bayan have more desire for Him than the lover has for his mistress; even as the Qur'an and the spirits that depend upon it had desire for the manifestation of Him Who caused it to descend and did not see and did not have eyes but for Him.

[^277]: Note: Nobody other than Me has caused the Qur'an to descend.

Today the Qur'an gives its blessings to the letters that have made it progress and enter into the Bayan^[^278] and he claims the chastisement of Him who caused it to descend, upon the spirits that did not enter into the Bayan and did not profit of the happiness therefrom.

[^278]: Note: Thus the Qur'an sends blessings upon those who have become Babis.

It is the same for the Bayan that sends its blessings upon the believers who are its "illiyiin" letters who will believe in Him Whom God shall make manifest and will cause him^[^279] to progress in His^[^280] Book, and He claims the chastisement of God very High upon the "non-'illiyiin" letters that, at the moment of the manifestation, do not prostrate themselves before God by His intermediary and remain in ignorance of the view of God because of a thing. If someone looks with the eye of his heart, he will hear the letters of the Qur'an(saying): "We take refuge in Thee, we take refuge in Thee, O my God! O God of all things! Find us and deliver us from the fire! From this fire of our relation to that upon which we depend (lack of faith)! Cause us to enter into Thy domain! Cause us to enter into the Bayan! In truth, we seek among ourselves Thy blessing!"

[^279]: Note: The Bayan.

[^280]: Note: Him Whom God shall make manifest.

Those are also the words of the letters of the Alif^[^281] in the past, and the Bayan will pronounce identically the same words. Mercy is for him who has not destroyed himself his own truth and who has not purchased for himself his own chastisement: for him who prostrated himself before Him would caused it to descend. At the moment of the manifestation of Him Whom God shall make manifest, the Bayan looks upon those who believed in Him and said: “Is there a spirit from Me that comes today to affirm Him Whom God shall make manifest, so as to fulfill the agreement that ties him to his Lord?” he will become happy for the affirmation of His believers towards Him Who caused it to descend and He will be sad if a torment arrives from the fact of one of His believers in Him Who caused it to descend.

[^281]: Note: Evangel.

Today, for example, nothing is more vexed than the Qur’an. All read it, and they have nothing of its mercy, all having its chastisement! It is the same for those who, at the moment of the descent of the Qur’an, were reading the Book of the Alif.

O people of the Bayan! Do not do what the people of the Qur’an did! For no reason should you remain in ignorance of your Well-Beloved, for the annulment of the Bayan is its very progress and the joy of its end: and it is the same for the spirits attached to the Bayan. Do not say: “Alas! For the Bayan!” Understand the order of God and prostrate yourselves before Him before Whom you prostrate yourselves at every instant; for the Bayan will not be happy with you if you do not give your faith in Him Whom God shall make manifest, Who is the One that it^[^282] caused to descend, even as all the Books; and this (Bayan) intercedes before Him (Him Whom God shall make manifest) for those who believe in it (Bayan). And its intercession is accepted by Him Whom He caused to descend. And there is no slave who does not cry to God, by the Bayan, without his prayer being accepted until the beginning of the manifestation of Him Whom God shall make manifest. If at this moment this slave implores God without end by the Bayan, his prayer will no longer be approved.^[^283] O My God! Thy benevolence and Thy blessing will be claimed on the subject of the Bayan by the believer in the Bayan, and of all these things that Thou lovest and not of those things that Thou lovest not. Have pity! Have pity upon the Bayan, and upon those who believe in the Bayan at the day of Thy manifestation. Efface the Bayan in that day and those who believe in it, and replace them with what Thou causeth to descend Thyself.⁷⁴ In truth O My God! Thou art the best of those who have pity.

[^282]: Note: The Bayan.

⁷⁴That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur’an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent [pg 200] and supreme. (Baha’u’llah, The Kitab-i-Iqan, pp. 199-200)

[^283]: Note: Because this Bayan will not be the Truth; it will be the Book of Him Whom God shall make manifest that will contain it.

Vahid III - Bab 4

In this that which God will cause to descend in Him[^284] of verses and of words will be higher and greater than what God causes to descend at this time.

[^284]: Note: In Him Whom God shall make manifest.

The resume of this door is that:

In each manifestation of the Will, the words of the Master of this manifestation are, as a consequence, in its own elevation, higher than the words of the past.

His first (manifestation) is a beginning, His second, His end, in the eyes of God and of intelligent people. There is no first manifestation if it is not for the second, a second but for the third, the third but for the fourth, and thus and eternally, without end!

In the same way the superiority of the Prophet of God over Jesus (is clear), and equally clear the superiority of the Qur'an over the previous Book. It is the same in the manifestation thereafter and in that one after the after. There is no end to the order of God and there is no arrest in the blessing that radiates from God.

Happy is he who, in each manifestation, wears again the shirt of the Hadith Askari:[^285] “The Holy Spirit, in this garden which is the greatest degree of intelligence, has tasted the garden of our virginity.” And the aim of these words are the new words of the Tree of Truth, at the moment of each manifestation.

[^285]: Note: Second Imam.

If, for the people of intelligence, there is a doubt about the superiority of the Qur'an over the Book of the Alif[^286] this doubt will persist in the following manifestations.[^287] In truth, there is no later manifestation which is not a previous manifestation, but higher; there is no Book without it being the first Book, but higher.

[^286]: Note: Which does not exist.

[^287]: Note: He will not comprehend the superiority of the Bayan over the Qur'an.

This is why all remain in obscurity and do not comprehend! For in truth, the order of God is more evident than all things. In reality, it is in God that all things come to their objective, it is in God that they return, in the end and in the beginning.[^288]

288]: Note: In my estimation the great superiority of the Bayan over these predecessors consists in recognizing the progress of the human spirit. Also he does not state that he is the last prophet: he affirms that when humanity will have digested his teaching, another will come that will complete it and after him another again and thus for eternity. If then ‘Abdu’l-Baha says the truth, in speaking of his father and in affirming that this one is the last of the prophets⁷⁵, he contradicts the Bayan and falls back into the errors of the Christians and Muslims.

⁷⁵Nicolas was either misinformed or misunderstood statements made by ‘Abdu’l-Baha. First, ‘Abdu’l-Baha referred to Manifestations of God after Baha’u’llah:

“Abraham, on Him be peace, made a covenant concerning Moses and gave the glad-tidings of His coming. Moses made a covenant concerning the promised Christ, and announced the good news of His advent to the world. Christ made a covenant concerning the Paraclete and gave the tidings of His coming. The Prophet Muhammad made a covenant concerning the Báb, and the Báb was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Báb made a Covenant concerning the Blessed Beauty, Bahá’u’lláh, and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by the Báb. Bahá’u’lláh made a covenant concerning a One Who will [pg 115] become manifest after one thousand or thousands of years. That Manifestation is Bahá’u’lláh’s Promised One, and will appear after a thousand or thousands of years. He, moreover, with His Supreme Pen, entered into a great Covenant and Testament with all the Bahá’ís whereby they were all commanded to follow the Centre of the Covenant after His ascension, and depart, not even to a hair’s breadth, from obeying Him.” (*‘Abdu’l-Bahá, from a Tablet - translated from the Persian, published in "Bahá’í World Faith" (Wilmette: Bahá’í Publishing Trust, 1976), p. 358; in The Compilation of Compilations vol. I, #217, pp. 114-115*)

“Centuries, nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory... Concerning the Manifestations that will come down in the future "in the shadows of the clouds," know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them "doeth whatsoever He willeth." (*‘Abdu’l-Bahá, cited in "The World Order of Bahá’u’lláh - Selected Letters", p. 167; The Compilation of Compilations vol. I, #221, p. 115*)

Baha’u’llah also referred to Manifestations that would follow Him:

“We, moreover, swear fealty to the One Who, in the time of Mustaghath, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly [pg 74] or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.” (*Baha’u’llah, Gleanings from the Writings of Baha’u’llah, XXX, pp. 73-74*)

The manifestation of the Will in each manifestation, is the manifestation that, in perfection, guides all the beings; the partial manifestations are not mentioned except in His shadow.

It is thus that what raises the Imams and the Shi'ah in the divine manifestations is in the shadow of the manifestation of the Prophet of God. And it is the same before the before, and it will be the same after the after. There is for Him no manifestation if it is not that it embraces all, and that it embraces all the atoms of all that can be called thing.

All to which is applied the name thing is mentioned in the shadow of His manifestation, and He is worthy that this thing obey this manifestation. That is the order of God, of before and of after, and we are all His slaves.

Vahid III - Bab 5

In this that the built places^[^289] upon the surface of the earth, must disappear if the Tree of Truth permits it. If He does not permit it, they are confirmed; the command is in His hand.

[^289]: Note: Mosques, tombs, etc.⁷⁶

The resume of this door is this that:

After the manifestation of the Tree of Truth was certified, the order of its order in that which it ordains and the defence, its defence, in that which it forbids. There is no escape: the people who have become cherished in the built seats of God, He must resuscitate them from tombs to be living beings. At the moment that He is brought to life, the order of these built places return to Him. If permits to annul them, they will be annulled, otherwise, confirmed. It is for Him the creation and the order. He doeth whatsoever He willeth, and ordaineth whatsoever He desireth He will not be questioned about whatsoever He does while all men will be questioned about all of their acts. Whatever He Himself does, it is God that does it! All that He ordains, it is God Who ordains it! All that He asks for, it is God Who asks for it!

For He, is the mirror who has not demonstrated and does not demonstrate aught but God Unique, the Lord of all things, the Lord of visible things and invisible things, the Lord of the worlds!

⁷⁶Baha'u'llah resolved this question in the Q&A appended to the Kitab-i-Aqdas:

"94. QUESTION: Concerning mosques, chapels and temples.

ANSWER: Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth it is verily of those who have transgressed. No harm attacheth to the builder, for he [pg 135] hath performed his deed for the sake of God, and hath received and will continue to receive his just reward."

Vahid III - Bab 6

Every thing to which is applied the word thing, other than God, is a creature in the limit of creation.

The resume of this door is this that:

God has caused to descend, in the Bayan, the word that is the “reunion” of all the sciences and this word is this one: “In truth! I am God! There is no other God but Me! In truth, that which is other than Me is My creature. O My creatures fear me!

Every thing to which is applied the word thing, and which is other than God, is His creature, in the limits of creation, of newness, of new creation, of youth.

But, in these degrees, exists the appearance of the truth, for all demonstrate God! And the sea of names and of attributes, from all eternity in the past, of all eternity in the future does not demonstrate and will not demonstrate anything other than God, but only in that which concerns the names and attributes and not with regard to the Essence, the Divinity, the Being itself. For other than God is His creature, and all are adorers of God. All that to which is applied the word thing, God created it by His Will, and the Will, He created it by Itself.

In this way today all things depend upon the Bayan, for the spirit of the thing exists in them, and they were created by the Master of the Seven Letters, Who is the appearance of the Primal Will.

In each manifestation the secret of God is thus manifested and in every act of being hidden, the order of God was and is hidden.

We all, we have been created by the intermediary of God, and we all we return to God. God creates each thing then He makes it return and all of us, for Him, we are sincere slaves.

Vahid III - Bab 7

In this: that what God caused to descend on the subject of that which one saw of Him, or that one saw the Lord, this means: “Him Whom God shall make manifest”, for God can not be seen in His Essence.

The resume of this door is that:

The eternal Essence can not be comprehended in essence, cannot describe itself, cannot qualify itself, cannot praise itself, cannot see itself, while all is understood by it, is qualified by it, is described by it, is praised by it, is seen by it.⁷⁷

In the celestial Books each time that it is question that He is seen, this means that one sees the One Who is manifested in His manifestation, that is to say that one sees the Point of Truth that is and was the Primal Will.

In the Qur'an, when it is said "that one will see God" or "that one will see the Lord" this means, in the first truth, the view of the Prophet of God. Then this meaning awaits to arrive bit by bit at designating the face of each thing that demonstrates only God, in the shadow of this first truth. Thus, that which is said on the subject of the directing Imams: "that those who will know them, will know God", or other similar ahadith, the meaning of these phrases is opened by the knowledge of this door.

It is the same for the believers, on the subject of which it is descended: "That his joy is the joy of the Prophet of God, and the joy of the Prophet of God is that of God. Also, his word is the word of the Prophet, and the word of the Prophet is that of God." The intended meaning of the word believer, is here, in its first truth the conducting doors, then that descends bit by bit to end in each of the believers. And that goes to the point that if a staff is found in the hand of a believer, in this staff one can see nothing but God for upon Him does it depend. If this staff was in the hand of a non-believer one could not see aught but the fire in it, because it depends thereon. It is the same for the part of the earth upon which he^[^290] is seated and for all the things that depend upon him.

[^290]: Note: The non-believer.

All have not been created except in view of seeing God, which is the view of the Primal Will, in its first truth. To mention something other than God, is to speak of the reflections, and not of that which subsists by Himself. For, in every state, He is like the sun, and what is other than Him are mirrors, upon which are reflected the reflections of the sun. If we mention the view of God in another than Him, it is uniquely because of the reflection of the sign of the Unity, which is of God in this mirror.

⁷⁷God in His Essence and in His own Self hath ever been unseen, inaccessible, and unknowable. (Baha'u'llah, Epistle to the Son of the Wolf, p. 118)

To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. (Baha'u'llah, The Kitab-i-Iqan, p. 98)

See Baha'u'llah, Gleanings, XXVI, LXXXIV, XCIV. See 'Abdu'l-Baha, Some Answered Questions, Chapter 59.

Without this an application of this term is never permitted, if it is not upon the Primal Will.

Whosoever has seen Him Whom God shall make manifest, has seen God, has benefitted from the view of the Lord, if he believes in Him, for otherwise, he who has seen the fifth face^[^291] has benefitted from the view of God, but what fruit has he derived therefrom? Perhaps it would have been of infinitely greater value for him had he done otherwise, rather than to have seen it, without believing in it.

[^291]: Note: The Imam Husayn at the moment of his ascension to the sky. This here is Shi'ism.

The view of the first wish (which is created) before the Primal Will is like the reflection of the sun in the mirror, and thus following, without end, until the last existence.

How to compare the view of the sun itself with the view of its reflections in the mirrors? Even though in reality these reflections are but the sun and tell only of Him. These reflections are but in the rank of contingency before the manifestation of the Eternal, it is a new rank^[^292] facing the Eternity.

[^292]: Note: Created.

Whosoever associates the view of Him Whom God shall make manifest to any other view, or even, whosoever thinks that there can be an analogy or identity between this view and another, that one has not known Him Whom God shall make manifest, and is not worthy to be mentioned. One should elevate oneself, one can never transcend His limit for one can never know Him. And so, from the moment that Him Whom God shall make manifest cannot be known, how could one know the eternal Essence?

God is pure of those who say that He is of a sublime purity, and he is of a prodigious elevation above the mention of those who wish to mention Him.

Vahid III - Bab 8

All that is in the superior world is in the Bayan.

The resume of this door is that:

All that can be called a thing is in the Bayan. But, of course, the name alone (of the thing) and the spirit attached to this name, but not the spirit attached to this thing itself and which is its essence.^[^293]

[^293]: Note: For example the word “box” and the spirit attached to the word box, but not the box itself nor the spirit attached to this or that box.

All that is in the Bayan, is in this verse:

“If we cause to descend this Bayan upon whomsoever is in the invisibilities of the heavens, of the earth and of that which is between them, then all would believe in God, their merciful⁷⁸ Lord.

“Allah! There is no God if it is not Him, THE LIVING, HE WHO GIVES ASYLUM, THE STABLE.

“Allah! There is no God if it is not Him, THE VICTORIOUS, THE EVIDENT, THE UNIQUE, THE INACCESSIBLE, THE SUBLIME, THE EXALTED, THE VERY holy. The excellent names are for Him.

“He Who is in the heavens, upon the earth, and between them, exalt His glory⁷⁹. And He IS EXALTED EVEN ABOVE THAT WHICH MEN CAN SAY.

“Say: In truth, God! It is He the KING, the SULTAN, the ALL-POWERFUL, the WISE: It is for Him the exalted names. To prostrate before Him the one who is in the heavens, upon the earth and between them. In truth He is the CHERISHED ONE, the WELL-BELOVED.”

These verses contain nineteen names⁸⁰ that demonstrate God. All the names, all the similitudes are mentioned in the shadow of these nineteen.

There are nineteen words of negation that are the nineteen doors of the fire, in opposition to the nineteen doors of the Paradise. Whosoever believes in the Bayan and recites these four verses⁸¹ that are the place of the Creation, of the Nourishment, of the Death and of the Life, and believes in the nineteen letters, whose heart seeks the aid of these names, and who takes refuge in God from the doors of fire, from which he turns away; whosoever knows that every good mention that is found in the Bayan returns to these names and to these examples, while all mention other than good, returns to the letters of negation, this one has recited the entire Bayan, and he has affirmed all that God has caused to descend in it.

These four verses return to this one:

“God testifies that there is no God if it is not Him. It is for Him, the invisible and the visible, then the Grandeur and the All-Power, then the Sovereignty and the Divinity, then the Force and the Power, then the Empire and the world here below. He causes to live, He causes to die, He kills, then

⁷⁸The MERCIFUL seems to be the first name of God cited in these verses.

⁷⁹The GLORY seems to be the 12th name of God in these verses.

⁸⁰With the addition of these two other names, the total comes to nineteen.

⁸¹These affirmations are four in number, and have been separated by a space, although this is not found in Nicolas’ translation nor of course in the original language.

He revives: in truth! He is the Living who does not die, the Padishah⁸² whose royalty is never weakened, the Just, Who does not tyrannize, the Sultan Who does not change, the Unique Whose hand allows nothing to escape neither in the heavens, nor upon the earth, nor in what is other. In truth, it is He, the powerful over all things.”

And this verse returns to this other: “God testifies that there is no God if it is not Him. It is for Him the order and the creation. He causes to live, He causes to die, He causes to die, He causes to live. It is He the Living Who does not die. In His hand are the invisibilities of all things. He creates what He wishes upon His order. In truth, He is Powerful over all things.”

And all of this verse returns to the Bismillah al-Amna al-Aqdas, all the letters of which return to the point of the B (of Bism).

Thus, even as at the beginning all arose from this point, all the Bayan is but its commentary, and the manifestation in the mirrors. It is similar to the sun, and all the letters are like the mirrors that reflect it. In no letter is there beginning if it is not Him, in no letter is there an end if it is not Him: Nothing is manifest if it is not Him, nothing is hidden if it is not Him.

Thus, whosoever has entered into the shadow of the faith of the Qur’an, one can not see in him anything but the reflection of the sign of the Prophet of God, from the blessing of which it has entered in His shadow. All the Bayan is the manifestation of the Point and this Point is the place of the Will of the manifestation of God.

All returns to Him Whom God shall make manifest for He is the one towards Whom the Bayan and that which is in it returns, with the greatest obedience and the greatest deference. It is He Who can be seen in all the mirrors of the Bayan.

If in the Bayan there is an appearance of justice, it is He, the Just. If there is an appearance of compassion, it is He, the Compassionate; if there is an appearance of power, it is He, the Powerful; for in the mirrors one can see naught but the sun, of which they are naught but the reflection!^[^294]

[^294]: Note: Thus man is but the mirror reflecting more or less completely one among or several of the attributes of God⁸³. It is in his quality of reflection that he returns to his source for, in his quality of mirror, he is nothing.

⁸²Persian expression (پادشاه), meaning “superlative king”. See <https://en.wikipedia.org/wiki/Padishah>

⁸³Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXVII, p. 65)

Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most

All the “‘illiyyiin” letters of the Bayan return to Him Whom God shall make manifest, Who is the first door of Paradise and the Great Name⁸⁴ manifested with the Divinity. All the non-‘illiyyiin letters return to the shadow of the first door that, in the shadow of this name, take aid from nothingness.

May a man with meticulous vision look! He will see all the good in the hand of Him Whom God shall make manifest, and all the lies he will see them in opposition (with Him Whom God shall make manifest); even as it is manifest doay in the Point of the Bayan, and previously in the Point of the Qur’an. No elevation is greater for the Bayan and the people who believe in it than this: at the moment of the manifestation of Him Whom God shall make manifest, one can see in them nothing but Him. For finally, there is no doubt that the preceding manifestation is manifest in them and that in them one can see it alone. Thus, today, nobody has any doubt on the subject of the Point of the Qur’an: and yet the manifestation of the Point of the Bayan is exactly that of the Point of the Qur’an, but of a more noble degree. Perhaps it is He, Who is manifest in the Qur’anic mirrors, but it is because of the elevation of His manifestation that they have remained in ignorance. Because of the sublimity of His light, He has remained hidden from their eyes.

For example, today all the Qur’anic appearances seek, by Him, to come closer to God and have no other wish than His contentment: how could they ordain against?[^295]

[^295]: Note: It is the Bab who is aimed at in the Qur’an, but men have not understood because their intelligence was not developed enough. It is by invoking the Bab - without knowing so - that Muslims seek to come closer to God and as soon as they see the Bab, they curse him.

It is thus that he who is in the Bayan will not find salvation except by the view of Him Whom God shall make manifest in His very being and not by the view of that which was manifested before.[^296] For it is He Who is manifested and as long as He is in the cradle of grandeur, of inaccessibility, of elevation, of power, of sovereignty, all that is there, they are His acts that act in the Bayan.[^297]

distinguished, and the most excellent are the Manifestations of the Sun of Truth. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XC, p. 178)

⁸⁴There is a tradition in [Sufism](#) to the effect the 99 names of God point to a mystical "Most Supreme and Superior Name" (*ismu l-'A'zam* الْأَعْظَمُ) [Schimmel, Annemarie (1993). *The Mystery of Numbers*. New York, USA: Oxford University Press. p. 271. ISBN 0-19-508919-7.] This "Greatest Name of God" is said to be "the one which if He is called (prayed to) by it, He will answer."^[9] [Momen, Moojan (2000). *Islam and the Bahá'í Faith*. George Ronald. p. 241. ISBN 978-0-85398-446-7. The endnote states: "Ibn Májah, *Sunan*, 34. (Kitáb ad-Du'á), ch. 9, no. 3856, vol. 2, p. 1267. See also: Ad-Dárimí, *Sunan*, 23 (Fada'il al-Qur'án), ch. 15, no. 3296, vol. 2, pp. 324-5. Similar statements in Shi'i tradition include: *Majlisí, Bihar al-Anwar*, vol. 26. p. 7."] (see https://en.wikipedia.org/wiki/Names_of_God_in_Islam and https://bahai-library.com/faizi_symbol_greatest_name)

[^296]: Note: At the moment of the manifestation of Him Whom God shall make manifest. So he must abandon his belief in Siyyid ‘Ali Muhammad and in the Bayan.⁸⁵

[^297]: Note: In reality it is the Bab who spoke in the Qur’an, it is Him Whom God shall make manifest Who speaks in the Bayan.

The excellent names are the proofs of His Paradise, and the names that are not excellent, which are buried in the fire, are the appearances of this fire. And these excellent names see at the very moment that the Sultan of the Bayan is the appearance of His name[^298] and that he does not do what he does except in mentioning it. It is the same for the appearances of grandeur, of wealth, of power, of inaccessibility and for all the good ranks even as this is evident in that which today concerns the Point of the Bayan.

[^298]: Note: It is in basing oneself upon this door that the Azalis reject Baha, saying that there must be at least a Bayani Sultan before the new divine manifestation.⁸⁶

And He, he is upon His mountain, He sees that in all there is nothing but by His manifestation, and yet all do to Him what they do to Him. Be it the Qur’anic appearances or others! How have they remained in the ignorance of their Well-Beloved! It is why they eternally remain in the fire of ignorance and do not rejoice in the knowledge of their Well-Beloved.

If in the contingencies something is in contentment, it is He Who is in the contentment and if a thing is in discontentment, it is He Who is in discontentment. For in this thing one can see nothing other than the Sun of the Will by which this thing is a thing, was a thing or will be a thing. For if this Sun is removed from this thing it becomes absolute nothingness: perhaps the existence of the word “nothing” as much as one expresses nothingness thereby, which is the non-being and the non-existence, does not exist except by Him: for without that this very word would have been pronounced. That is the meaning of the word of the Prophet of God: “O My God teach Me the truths of things as they are.”

This does not mean that in the truth of everything, you can see the Point of the Bayan. Perhaps its manifestation in the rank of the dust is but dust, in that of water is but water, in that of air is but

⁸⁵Nicolas has apparently misunderstood the Bab’s teaching. When one recognizes the new Point, the Tree of Truth, in this case, Him Whom God shall make manifest, one does not reject the Bab...on the contrary, one has affirmed the true nature of the Bab by recognizing Him Whom God shall make manifest. And by affirming the truth of the Book of Him Whom God shall make manifest, the Babi is fulfilling the purpose of the Bayan. It is the Babi who clings to the Bab and the Bayan after the appearance of Him Whom God shall make manifest who is actually abandoning his belief in both.

⁸⁶This verse clearly refers to the monarch (Sultan) deriving his authority to rule from Him Whom God shall make manifest, not from the Bab. Furthermore, the Bab indicates that the only person permitted to interpret the Bayan is Him Whom God shall make manifest. Hence the Azali argument is without foundation.

air, and in that of fire is but fire. It is not that from this point something can be augmented or diminished, for if until infinity the mirrors are found opposite the sun, be they of rubies or diamonds, of crystals or glass, or of anything that one can imagine, these mirrors will always reflect the sun, without removing anything, without adding anything.

It is like the manifestation of the Prophet of God after He was brought to life and that twenty-three years had passed: if in this moment, He had not manifested His quality of Prophet with the permission of God, all the creatures would not have been guided; but nothing of Him was diminished, nothing was augmented, and, if He had not manifested His quality of Prophet, He would be dead when His destiny had been fixed and would have arrived at the highest point of His saintliness. And, from all eternity in the past, to all eternity in the future, the rising of the star is this that all exist by the blessing of the Point of Truth, without, from the sea of His compassion, a drop diminishes or augments. And it is the same for all that comes (from the Point) if until infinity they were written (the words that come from the Point) in the highest manner that one can conceive of, and that until the infinity that all be guided by Him, nothing will diminish from Him, but nothing will augment from Him. It remains what it was. It is in this fashion that God has fixed the radiation of the sun in the limit of His mention in that which concerns it. In truth, God is powerful over all things.

Vahid III - Bab 9

In this, that all that is in the Bayan is in one of the verses of the Bayan.

The resume of this door is this that:

All that is in the Bayan is in the verse in which are mentioned the nineteen names^[^299] and, in their shadow, nineteen letters of negation.

[^299]: Note: See Vahid III, Bab 8.

Everything that returns to the human form, if it demonstrates affirmation, is mentioned in the good names and the good examples, even if this is an atom of mud; and if it demonstrates negation, it is mentioned in the “Amma iasmutun”.^[^300]

[^300]: Note: God is higher than the words that you do not even pronounce.

Happy is he who believes in Him of Whom the verses are but a sprinkling of the sea of His Power. These examples are only because of the Ocean of His Sublimity. Every thing upon which is mentioned the word negation is thus certified by it not having inclined nor prostrated before the grandeur of the saintliness of His sublimity: and it is the Point of the Bayan in this very manifestation, the Primal Will in each manifestation, the very Being of Him Whom God shall make manifest when He will manifest Himself with the permission of His God. Thus await in truth! O

Master of the view, we all we wait He will not arise except from Himself and will not set except in Himself. He is like a sun that arises in the sky of the hearts. Whosoever places himself facing the sun and whose heart is pure like a mirror, this sun will reflect in him without the appearance of this sun changing in the height of its mention and of the sublimity of its saintliness. Know that it is for God the order of before and the order of after, and, at the moment of this manifestation of the Tree of Truth the believers are happy.

Vahid III - Bab 10

In this, that what is in this verse is in the first verse of Shahid'u'llah, until Qadira.[^301]

[^301]: Note: From: "God testifies" until: "Powerful over all things." See Vahid III, Bab 8.

The resume of this door is that:[^302]

[^302]: Note: Arabic Bayan: That which is in this verse, when you are happy and content repeat it in the number of all things; and if you are not happy, be silent and reflect.

The commentary of this door was given in a preceding door, but the explanation that every being endowed with intelligence can understand is this one. And if I say each being endowed with intelligence can understand, it is that he can understand it in the place of the Prophetic[^303] not in the world of the hearts[^304] which is the world of the manifestation of the names of God, while for this world there were and there are no boundaries nor limits, nor manifestation, nor action of being hidden, nor high nor low, nor rising nor lying down, for each limited thing, in the world of the spirit, is clothed with the shirt of limitation. In the world of hearts (on the contrary) one can see nothing but God and the names. It is for Him the order of before and of after and we are all His adorers.

[^303]: Note: Which is the world of names.

[^304]: Note: It is still He Who is this B.

If someone looks today at the beginning of the manifestation of the Prophet of God which is the place of the specialization of the Will in this manifestation of the Qur'an (he will see) that all that he acquires, by himself, the quality of the thing be it true or not has manifested from the sea of His manifestation, and all subsist upon Him. The aim of the first verse is itself in the Qur'an, and the meaning of this "that all things are manifested in the B of Bismillah" is also Him.[^305]

[^305]: Note: It is again He Who is the B.

May this same person look also in the Bayan. All that is found therein whether by the believer in God or not, is authenticated by the manifestation of the Point of the Bayan, and the meaning of the verse “that all are in this verse” is He. For it is He the sign of the creation of this verse, and it is He the B of Bismillah in the creation, for this B demonstrates Him.

In the same way that the letters of the words are certified by the Point of the Bayan and are multiplied to infinity, so also the spirits of the realities of the things are created by Him and are multiplied from Him. And if one mentions “the masters of the heart” the meaning of this expression was and is those who demonstrate the word “There is no god but God” and if one mentions “the masters of the spirit” the meaning is those who demonstrate the Prophet; and if one mentions the “masters of the bodies” the meaning is “the doors”. All the names, all the attributes are multiplications of this First Unity.

See the letters of the words of the Bayan, all are the multiplications of its first unity, even if they are until infinity; even if in this multiplication are encountered the universal appearances (complete) that are more powerful in their manifestation than the first Unity.

It is by it that they are certified, and all return to it even as they were all created by it. This does not mean that all the letters of the Bayan become these letters (of the first Unity). Each letter, following its measure, is a sign of it[^306], even as each individual, in his measure, demonstrates it. See the “return” as you see the “new creation”.[^307] If today someone is in the Orient of the creation, he cannot be created unless he puts the vestments of the Bayan upon his heart, his spirit, his soul and his body. It is the same if someone is in the Occident of the return and that he awaits the manifestation of Him Whom God shall make manifest, he will return towards Him with all that he will have clothed with the shirt of his knowledge, which are His new verses. It is thus that every thing, in its limit, exists by the Point, without for that returning to the essence of the Point or without rising from Him. Suppose that all are mirrors and the Point, the Sun of the heavens. If it is a white mirror that is placed before this sun, the sign of the heart is created therein; if this mirror is yellow, the sign of the spirit; if it is green, the sign of the souls; if it is red, the sign of the bodies[^308]; and, if it is of another color, with all that is in him following his measure until this sign, I ask pardon of God, if a non-believer places himself before this sun, he will take away reflections, but others than those of the beloved colors.

[^306]: Note: In this first Unity.

[^307]: Note: See that it is of the resurrection as it is of this new creation.

[^308]: Note: It stands out clearly from this passage that the color white is assigned to the highest degree, is that which is pure and mixed with nothing strange; the color yellow is reserved to the one that could not

completely let go of ties to this low world, the heart of whom is not perfectly pure. The green is relative to the one who is found in an inferior degree; lower still is the red. See the Revue du Monde Musulman, 4th article on Shaykhism.

It is from this that comes this word of Fa^[^309]: “I am your very august Lord!” facing the word of Mim^[^310] that He spoke in the name of God Very High.

[^309]: Note: Pharaoh.

[^310]: Note: Moses.

This is why is reflected in each manifestation the absolute truth opposite that which it is not; if it is not before those who see and those ones look in all truth in the verities of the things: they have the fixed look on the Sun of the Truth. The manifestation of this sun, no more than the diverse colors of the mirrors, do not make them remain in the ignorance of the manifestation of this sun in these mirrors. Those ones are those who, in truth, fear God in the previous Book and in the Book that comes after and it is they who are guided.

If someone had looked at this manifestation, he could have contemplated the reflections of this kind in the second word of negation. This letter mentioned the sun^[^311] and yet this sun arrived at the place of his torture and this second letter did what it did, and the pen is ashamed to tell of it.

[^311]: Note: The Bab.

Astonished are you certainly! O master of heart! Fear God, O masters of reflected suns.

Vahid III - Bab 11

In this that what is in this verse is in the Bismillah al-Amna al-Aqdas.

The resume of this door is that:

All the letters of the words exist only by the Point, and their spirits only exist by the Point of Truth. And it is He, Who in the Qur'an is Muhammad the Prophet of God, upon Him be blessing; and, in the Bayan, the Master of the Seven Letters, and in the manifestation of Him Whom God shall make manifest this divine truth, this very pure and very holy being, Who is Himself the Sun of Truth with His radiant splendor which are the verses of truth. That which is other than this radiance are the shadows in the mirrors. The mention of this was made in the preceding doors and will be made, in its place, following this.

God loves those who fear Him.

Vahid III - Bab 12

In this that the Point is like the sun and the other letters like mirrors facing the sun. All that is in the Bismillah is in the Point. And the one that says: “God is my Lord and I give him no associate”, has mentioned God in truth, in the fashion that God fixed for the Point.

The resume of this door is that:

The significance of the word Point is the very being of the Primal Will. If in the locations and places of the Bismillah al-Amna al-Aqdas there was Izz’u’llah al-Amna al-Aqdas, then the mention of the very being of the Will would have been made by an ‘Ayn. In effect, if the B was departed, his first manifestation made by the letter ‘Ayin even as this is evident in the difference that exists between Be Kul Shay and Ala Kul Shay (with all things and upon all things).

That is the secret of the word of the Amir of the Believers, upon him be blessing! When he say: “I am the Point below the B” and he says it in the rank of conformity and he mentions the letters and the numbers and not the very being and essence of this B. By the very fact that in the manifestation of the Point of Truth which was manifested in the Qur’an under the name of the Prophet of God He has but to consider Him as the Sun and the believers in Him as the reflections of the sun in the mirrors. And therefore the fruit of this door has been gleaned, in knowledge, but not in works. The rank of the works is this: today who is the manifestation of this same Point in the Bayan, every person who believes in Him sees in Him only what is the cause of His grandeur and like a reflection that he sees in a mirror relative to the Sun of the Heaven. If for example this person says “Allah’u’Akbar”, or if someone who believes in the Qur’an says this “Allah’u’Akbar”, this word is, before the ‘Allah’u’Akbar^[^312] that the Point of the Qu’ran says in His final manifestation that like a sun reflects in relation to the Sun of the Heaven.

[^312]: Note: This one is absolute, the others are but relative. Furthermore now if a Muslim says Allah’u’Akbar, his word imbued with the Qur’anic idea is vain, while this word, in the mouth of a Babi expresses the truth: for it is the Point Who creates Truth and the Point is the Truth.

This fruit, in this period, was not manifested. If it was manifested before a small number of people, it is in knowledge that it was manifested, not in actions. I gave as example the greatest thing by which man may rejoice (the knowledge of God) so that the consequences that are in His shadow may be His consequences for Himself, so that, at the manifestation of Him Whom God shall make manifest, the believers in the Bayan will act following this door, which is the essence of all knowledge and of all work. Thus, for themselves, they will no longer see the quality of thing, if it is not by Him; thus that the quality of thing of the very being of their hearts, of their spirit, of their soul, of their essence is confirmed by the manifestation of the Point of the Bayan, for it is He Who put in the souls of the creatures these very signs by which they turn towards Him. That is all

knowledge, all faith. If someone looks and gleans the fruit of his existence and will be like a dead person before each manifestation of the Will, even as all are in the preceding manifestation, as, for example, the people who today believe in the Prophet of God, they do not believe they are mentioned before Him^[^313], and they rejoice in faith in Him, honored by it and firm in the contentment of God; but they are in the ignorance that the manifestation of the Point of the Bayan is exactly His last manifestation, in a higher rank.

[^313]: Note: The text has here, in the manuscript of Subh-i-Azal as in the others “Nemidanend”. If this text is exact, this passage becomes incomprehensible. If we replace the “Nun” of the beginning and if we read “midanend”, then all is clear. I thus propose to read: “They believe themselves, they know themselves to be mentioned before Him.”

If someone had this knowledge and his works in Him, in no manifestation would he remain in ignorance and, in each manifestation he would rejoice in the view of his Well-Beloved, and he would glean all the fruits of this manifestation.

Thus! Happy is he whom God has instructed in this science, has honored with this work. If this science had been widespread among men they would not have believed that the blessing^[^314] of the Amir of the Faithful was like that of Muhammad, even though in the sun of this blessing one cannot see anything but the Sun of Truth. Thus, the one who said this word had in view the sea of the Will, and not the sea of the eternal Essence, and this word demonstrates what I said: “This sea is the sea of the Will that was in eternity. In truth, the contingencies are the waves and the forms (of the surface).

[^314]: Note: Preeminence.

And this is, in reality, the reflections of the mirrors that demonstrate the sun, for in the degree of contingencies, which is the degree of mirrors, other than that is impossible. The first mirror that gleaned a reflection of the sun in all the worlds, is the Amir of the Believers, upon him be blessing! And that in each manifestation, under a different name, until it ends in this manifestation.

In truth, in this manifestation, ‘Ali is the mirror of this manifestation. Happy are those who place themselves in his shadow. Those are the companions of destiny, the witnesses [who] say the name of Him Who fixes destiny, the companions of the day of Badr. Those ones have progressed to the point that nobody in the world precedes them if it is not Him Whom God wishes. In truth, when God commands something He creates what He wants, and even higher, if He wishes.

In truth, he is powerful over everything.

The fruit of this science is this that: if in the day of Him Whom God shall make manifest all that is on the earth gives a testimony upon one question and that He gives a contradictory testimony to that they have given, He is like the sun, and their testimony like its reflections in the mirrors that

have not been placed before Him, for otherwise, their testimony would have conformed to His.[^315]

[^315]: Note: The mirrors placed before the sun reflect it, the mirrors that are not placed before the sun do not reflect it, that is to say they lie.

I vow by the very holy Essence of God! One line of His words is worth more than the words of all that are upon the earth. I ask pardon from God to dare make this comparison, for how can one compare the effects of the sun upon the mirrors to the effects of the sun in the skies.[^316] In the mirrors, these suns are in the degree of nothingness, while the sun in the sky is in the rank of a thing that creates a thing because of God very high.

[^316]: Note: Said otherwise: the effects of the Sun reflect those of the sun itself.

If someone takes from him the retribution of “La ilaha illallah” that is worth more than the retribution of the Unity that all things do to God. I repent for this comparison: perhaps it is as I have said.[^317]. All that to which He testifies, is the testimony of God upon this thing, all that He says about it is the word of God on the subject of this thing.

[^317]: Note: They, nothingness; He, creator.

If, in the epoch of His manifestation is found a Sultan who mentions[^318] his personal sovereignty, this Sultan is exactly like a mirror placed in front of the sun that will say “It is I who am this source of light”.

[^318]: Note: Who is ostentatious.

And it is the same for a wise man, if he boasts of this science before Him, for a wealthy one who is ostentatious with his wealth, for a powerful one who would reveal his power, for a great one who will show off his greatness.

The sons of men who are not in His limits laugh Him off[^319] - that one can think Him to be the Sun of Reality?

[^319]: Note: Of this sultan, of this wealthy one, of this powerful one.

Like him[^320] there are many sultans upon the surface of the earth, be it in the manifestation of the Bayan be it in the manifestations prior to the Bayan, all of which aim to the Point of Will, in whatever manifestation it may be. It is the same for the wise men, for the wealthy, for the powerful, for the great. See that it is like this, and be convinced of it; act in consequence thereof in all the names, in all the qualifications, in all to which is applied the word thing. Before Him do not make mention of your existence, for it would be to prove non-existence. This is the rank of those who

wished to affirm the Prophet of God by the intermediation of the priests of the Book of the Alif: it is the same for the Bayan, see those who affirm the Point of the Bayan by the affirmation of those ones who are in ignorance, since 1270 years, in infinite degrees and which were not guided except by His first manifestation in the Qur'an.

[^320]: Note: Like this Sultan.

And this also, on condition that they have accepted it (the Qur'an), for how could the Pen be caught up in mentioning those who have not accepted and who have not wanted to accept except by the intermediation of those who are in the fire Him Who created Paradise and the Fire; who do not want to admit except based upon their affirmation the word of God! And who can not testify except upon their testimony upon the subject of the Creator of truth, the testimony of whom is exactly the testimony of God upon all things, of Him, of whom those who believe in Him are the believers and those who do not believe in Him are the infidels!

If someone pronounces (on the subject of a believer) the name of a non-believer, which is that of this one, what limit does he have! (Why does he do it?)[^321] It is even regrettable to use for this subject the "l" of "limit". In effect, they are under the order of the word "Purity" and in itself, in its own order the word "purity" can not be applied to him.[^322]

[^321]: Note: Allusion to the Muslims who treat the Babis as apostates.

[^322]: Note: To him who treats as impure those who are pure.

I vow by Him Who opens the grain, Who created man and Who is unique in His immensity, Very holy in His sublimity, the only Unique in His majesty. No fire is more ardent than their ignorance of their Well-Beloved, towards whom they turn night and day; no Paradise is greater than to look upon the Sun of Reality, to know others than Him the reflections of the mirrors and to act for Him.

If this one who has given a command against God arrived at discovering what he did, he would feel upon himself the chastisement of his ignorance: certainly that will take place even if it is in the night of nights[^323] and he will know it. God guides whom He wishes upon the straight and true way. God does not love to mention those who have not believed in Him and in His verses, God loves those who fear Him.

[^323]: Note: Purgatory say the Babi Doctors; but I think more readily that it refers more in actuality to annihilation.

Vahid III - Bab 13

In tis that it is not permitted to interrogate Him Whom God shall make manifest⁸⁷ if it is not upon the subject of His own Book. If someone who believes in the Bayan acts like this, it will be better for him. If someone can do it, that he interrogates Him and returns to make known the response: that is very good. God is witness to all things.

The resume of this door is that:[^324]

[^324]: Note: A Prophet cannot be interrogated except regarding the proof that He brings. It would have been in vain to ask of Moses something other than the preeminence of magic, from Christ something other than the excellent in medicine, from Muhammad something other than the sublimity in eloquence. Muhammad did not accomplish any miracle apart from the verses.

It is not permitted to interrogate Him Whom God shall make manifest except upon what is worthy of Him[^325], for His rank is that of the manifestation without mix, to the point that the very Truth of His manifestation is in His shadow.

[^325]: Note: Arabic Bayan: Do not interrogate neither in My first manifestation nor in My last one, if it is not on the subject of what is in the Book, and may each of you act in His way.

If in the world, there is a blessing, it is one of His reflections; if a thing exists, it is by the quality of thing to Him and if someone wants to see His science may he look at the ‘ulama of the Bayan that do not act[^326] except after the science of His Book that He caused to descend in His preceding manifestation. If one wishes to see His power, that one looks at those who are powerful in the Bayan, for it is by the preceding manifestation of His power that they are powerful; so also, the masters of grandeur, that are not so except by the manifestation of His grandeur; so also the masters of elevation, who are not so except by the manifestation of His elevation, of the masters of force, who are not so except by the manifestation of His elevation of His force. And the Bayan, from the commencement to the end, the treasure of all His qualities, the repository of His light and of His fire, and His spirits upon the surface of the earth are witnesses that demonstrate the truth of His words since His preceding manifestation. For all were created for His subsequent manifestation. For example, the word Javad was created in the Bayan by His name of Javad in His manifestation to Himself. So also the name of Wahhab was created in the Qur’an for His name of Wahhab in the Bayan. It is the same for all the names, for all the resemblances: the true, in the true, le untrue, in the untrue. If someone knows it, he must die as soon as he is before His Will, and if he does not have it, there is no greater testimony for Him than Himself before all, for all the verses and words arise from the sea of His benevolence, from the oceans of His goodness, from the depths of His grandeur.

[^326]: Note: I think it must be *Alem end* instead of *Amel end*.

⁸⁷This entire chapter is devoted to Him Whom God shall make manifest.

If someone wishes to interrogate Him, this is not permitted, if it is not in His Book, so that he will receive the perfect joy of a response, and the sign of his Well-Beloved towards him. The same if in the Bayan someone reveals himself with these approved qualities, he is well-beloved of Him and during His manifestation and while He is hidden; but one must not interrogate Him about things that are not of His rank. For example if one interrogates the one who sells a ruby about the price of straw, how much is one in ignorance and far from the truth. It is the same in the highest rank of the creatures, if it is not the things that he reveals himself of these qualities in the day of His manifestation. It seems to me that I see someone interrogating Him in His Book on the subject of what descended in the Bayan, according to his own imaginations, and He, in His response, causes to descend from God, and not from Himself:

“In truth, I am God; there is no other God but Me! In truth, I created all things and I sent all the Prophets of the past, and I sent them the Book. Adore none but God, My Lord and yours. And this is, in truth, of the most clear evidence. It is the same for Me that you will believe in Me and in this case collect for yourself all the good or you do not believe in Me nor in what God descends in Me and then it is of yourselves that you remain in ignorance. In truth, I, I was in the past without need of you, and I have no need of you afterwards. Aid then yourselves, O creatures of God. Believe in My verses. In truth! He who will not believe in Me, nor in the verses that God descended in Me, is before God like him who has not believed in the Master of the Seven Letters, nor in the Bayan, and remained at that moment, believing in Muhammad and in His Qur’an.”

“How therefore, would you have been content to enter among the number of those people.[^327] Now, it is the same, if you know it. Enter in haste the religion of God and do not be content with waiting in the Bayan after God causes to descend upon Me the verses that come from Him. In truth this God is powerful over all things.

[^327]: Note: The Muslims.

“In truth! I, I am the Point of the Bayan of the past. In truth! God manifested Me today as He manifested Me in the past. Certainly He will compensate the one who will believe in My religion then in the Bayan of the past. Hasten you, O men in the order of God and fear God! And you, do not see in Me but God, My Lord and yours, the Lord of the heavens and of the earth, the Lord of everything, of things that are perceptible and those that are not, the Lord of the worlds! In truth, what is before you is like that which is in the mirrors and demonstrates the sun of the heavens. It is the same for the things about which you argue in your books when we have caused to descend upon you the previous verses in the Bayan, O slaves, fear God!”

If He thus abbreviates His demands for His Well-Beloved, if it is not in the height of the Unity, the elevation of the saintliness of God, the sublimity of His glory, the inaccessibility of His greatness in science, in words, in appearance, in secret: for He Himself does not love that the hearts demonstrate aught but God and the love of God.

The spirits (Nabis or prophets), the souls (Imams), and the bodies (Abwab) must not demonstrate aught but the Letters of the Living which are exactly the Letters of the Living of the Bayan, that were exactly the Letters of the Living of the Qur'an, who were exactly those of the Book of the Alif[^328], and those of the Book T[^329], those of the Book Z[^330] and thus following until the Book of Adam. For, in the manifestation of Adam, to the beginning of the manifestation of the Point of the Bayan, only 12,210 years passed in the life of this world. There is no doubt that before (Adam) that there existed for God infinite worlds and men, and none save God can count their number. In none of these worlds were there appearances of the Will apart from the Point of the Bayan, the Master of the Seven Letters: there were no Letters of the Living apart from the Letters of the Living of the Bayan! There were no names but the names of the Bayan nor of similarities, apart from the similarities of the Bayan.[^331]

[^328]: Note: Evangel.

[^329]: Note: Torah.

[^330]: Note: Zabur, psalms of David.

[^331]: Note: We see to what end the Bab pushes the Unity of the teaching of God.

It is He Who is known by all things under this name: “The Prophet, the Book” that one attributes to God.[^332] But all are in ignorance of His knowledge, know nothing of His Book, except the believers in the Bayan. See in this fashion the manifestation of Him Whom God shall make manifest. It is He exactly the Primal Will, in all the worlds, and it is His Book that is the Book of the Primal Will in all the worlds.

[^332]: Note: We know that for the Muslims the Prophets are divided into two classes: the great Prophets called “Shari”, because they bring a Book and a ritual: such as Adam, Abraham, Moses, etc., and the little Prophets.

And He does not demonstrate and will not demonstrate aught but God, and His Book was not and is not speaking aught save on the part of God; and His names were not and are not aught but rays of the Name of God very high, and His analogies were not and are not aught but under the shadow of God very high. It is for Him the shadow and the creation of the past and afterwards. There is no god if it is not Him, and we are all His humble slaves.

This Point of the Bayan is exactly this first Adam Who was created, and this ring that He has on His hand is exactly the same ring (that Adam had) and that God conserved since this day until today.[^333] The verse that is engraved therein is exactly this verse that was engraved therein. This explanation is due to the weakness of men, for in reality, this Adam Who is in the degree of seed, becomes this man. For example, a young man who is twelve years old does not say: “I am exactly this seed descended from this heaven upon this earth”; if he says it, he abases himself, and the wise will accuse him of having an incomplete intelligence. It is why the Point of the Bayan does

not say today: “It is I the appearances of the Will from Adam to today”, which will be exactly the same word (as that said by the child of twelve years). It is why the Prophet of God did not say: “I am Jesus!” for He would have said it at the moment in which Jesus had progressed from His limits (of Jesus) and arrived at this limit (that of Muhammad). It is the same for Him Whom God shall make manifest. At the moment in which He will have fourteen years, it would not be suitable that He say: “I am exactly this young man of twelve years”. If He says it, it will be because of human weakness, for every thing tends to progress and not to descend while in reality this young man of fourteen years, at the moment in which he was seed, was Adam: bit by bit, he progressed until today he has twelve years: bit by bit he will progress until he arrives at fourteen years.

[^333]: Note: I found from an Afnan the ring of the Bab.

If today one of the believers in the Qur’an consents to say of himself: “Me I am one of the believers in the Evangel” the Point of the Truth will consent Himself to speak in this manner. In the same way it is in the Bayan relative to Him Whom God shall make manifest, to the infinity of infinity. The manifestation of God is manifest in each manifestation, in the manner it wishes, but the following manifestation is always the age of reason of the preceding manifestation. This is why this age of reason is too noble to give to himself the relation to that which is above him: for the age of reason for him who is above him with, furthermore, that which he has himself: it is thus that the Ghayn has the 900 of Zad⁸⁸, but the Zad does not have the 1000 of Ghayn.

You can see the same thing in the number of men. At the beginning of each manifestation you entered with God very high in this manifestation. Thus you have the preceding manifestation and, furthermore, all that you have in the new one. Otherwise, you remained in ignorance of the new gift of God and you annihilated yourself in the first manifestation.

Thus, in actuality, the Will that manifested itself from Adam until the Point of the Bayan, is manifest: it has all that it had in its preceding manifestations: it has thus, but these preceding manifestations do not have what it has in this manifestation. However the arch of its very being, les arches of its “adella”[^334], every being that is sincere in its faith, can be everything that was among the ‘illiyyiin of this period, arriving at the manifestation thereafter and entering in the Paradise. Thus all today entered into the Bayan and they will enter therein by the goodness of God very high.

[^334]: Note: Arguments, proofs.

It is why they (those who have not believed) have remained in the obscurity, and the order of Paradise has not been delivered to them, while the order of fire dwells upon them. In effect, Paradise, in each epoch is the perfection of this epoch, and today the perfection is in the Bayan and not in another than it. At the moment that the manifestation of Him Whom God shall make

⁸⁸In conventional abjad (gematria), ض (pronounced Zad in Persian) = 800, whereas ظ (pronounced Za in Persian) = 900, while غ (pronounced Ghayn in Persian) = 1000.

manifest, it will be in His Book until infinity. It is thus that all progresses and every subsequent manifestation to the preceding manifestation with it, and furthermore, what it has of itself.

In no manifestation is there Will without the desire of this Will be it to have all return to this manifestation so as to save them from the fire and make them enter into Paradise. In each manifestation, if the circumstances have permitted it, this phenomenon has been produced, otherwise (if the consequences have not permitted it), it has remained in the state (leaving to the future the care of progress), so that the master of the manifestation sees the courageous of the Bayan and its reckless ones do what they do. These ones cause humanity to enter religion or else, following their power, they propagate the order of God.

I vow by the eternal Essence of God very high: if at the epoch of Him Whom God shall make manifest all the potentates and wise of this epoch are in agreement to believe in Him, He would not be content with leaving a single Bayani in impiety upon the surface of the earth: how would He leave the others?[^335] Reunite yourselves, come to the aid of the absolute God so that nothing will remain without entering into the Paradise. That is the great blessing, the sublime benevolence in each manifestation, that all that is upon the surface of the earth believe in His manifestation. While the Will is satisfied. Otherwise in all eternity it claims before God until His contentment may be reality. There is no escape until this takes place, for God was and is powerful over every thing. In each century in the manner in which it is useful for men He reunites and causes to flow what is needed, and finally in sum, all that is upon the earth, He will make of it parties of His Paradise.[^336] In truth this God is Wise, He is the Master, He is All-Powerful.

[^335]: Note: The Christians, the Jews, the Muslims.

[^336]: Note: Another proof that the manifestation of Baha'u'llah, if it is true, is not the last.

Vahid III - Bab 14

In this that it is ordained to conserve the Bayan as much as it is possible for each one.

The resume of this door is that:

That which remains of the Tree of Truth in the midst of men, are its words and the spirits attached thereto. The more that all work to conserve its words, to render them more precious, more elevated, more rich, the more this is manifested before His spirits. It is not permitted to employ mediocre paper except on condition that it is bound and that it is conserved like that which is the most precious in the eyes of all, so that it (the book containing the words of the Bab) does not become like the Qur'an, the copies of which are lying around unstitched and disheveled in all the corners of the mosques.

Nobody will expend in the Bayan the value of a grain of mustard without God being the guarantor that He will give him 2000 times more: and, if this does not arrive directly to him^[^337], this will go to his heirs, and, in any case, this will not separate from him in this world and not in the world after death.

[^337]: Note: Of the one who makes the payment.

Happy is the one who conserves and ornaments the words of God as it is possible for an individual (to do so), for the greatness of his spirit^[^338] and their ornamentation is there. It is not that someone completes a Bayan for the price of 1000 miscals of gold and that a believer in whom is the spirit of the Bayan, for 1 miscal, is reduced to extremes: each one should spend what he can.^[^339]

[^338]: Note: Believers in Him, following the present commentators.

[^339]: Note: One must not spend one's fortune on ornamenting the Bayan and leave those around one to die of hunger.

It is not hidden from the eyes of the people of the Bayan that there is no slave who, become the possessor of all the Bayan, does not see doubling the value of his good works, and each day the angels of God without number send him benedictions and request for him mercy and blessing. The more one makes efforts in the good way of the Bayan, in the lightness of its weight, in its good handwriting, in the ornamentation of its pages, the more this is worth in the eyes of God, and is better than to do the contrary.

It is not appropriate to write on the margins, as it the habit of the students in theology, for this takes away from its value.

The resume of this word in this door is this that each one should strive, according to his measure, to possess a Bayan which is without parallel, even though there are infinitely superior ones, even as there are infinitely inferior ones.

It is not permitted to write it with any script apart from a lovely script.

His contentment resides in His reading or in His view or in the reflections that are made upon His subject. For all aims at the implementation of that which God causes to descend in Him. In effect, there exists no word, before this person the spirit of whom receives the aid of something other than the reading of the Bayan.

Whosoever examines the greatness of the Bayan and sends benedictions, in these terms: "O My God! Send Thy benedictions upon the Bayan and upon them who have believed, in every state, in Thy greatness and Thine exaltation. Punish those who have not believed in the Bayan in Thy chastisement, Thy anger and Thy justice" this one has rendered to the Bayan that which he should.

That is the blessing of God upon His slaves, and in truth God is without need and the dispenser of blessings.

All the splendor of the Bayan is Him Whom God shall make manifest, all the mercy upon him who has believed in Him, all chastisement upon him who does not believe in Him.

Vahid III - Bab 15

He who believes in Him Whom God shall make manifest, has believed in God and in His orders, in all the worlds. He who has not believed in Him, even if he believes in God and His previous orders has not, in truth, believed in God and enters into the fire.

The resume of this door is that:

The manifestation of God, in each manifestation which is that of the Primal Will was and is the Beauty of God. All things become nothingness before His beauty.

Whosoever believes in the latter manifestation believes in truth in His manifestations in the past and in the future: for the latter manifestation, in this manifestation, is this manifestation (latter) itself. A person fourteen years old, before will have arrived at his nineteenth years, his nineteen years are (in power) in his fourteen years. This is why, whosoever has believed in Him Whom God shall make manifest, has believed in all that He had ordained. He has believed in God since the beginning for which there is no beginning, and he has left the shadow of the contentment of God with all his^[^340] contentment in each manifestation. Whosoever has not believed in Him, even if he has been a believer in the contentment of God in all of the worlds, all that becomes vain. It is as if he had not believed in God, even for the space of the blink of an eye.

[^340]: Note: The contentment of Him Whom God shall make manifest.

It is manifest in the same way for the Point of the Bayan, in the eyes of intelligent people.

In the Qur'an, all evidence indicates that the one who has believed in Muhammad Prophet of God has certainly believed in His orders in all the worlds: whosoever has not believed in Him (Muhammad) has not believed in God nor in any of His orders, in any of the worlds. This is why the order⁸⁹ of non-believer was rendered upon all who are in this world, except for the believers in the Qur'an in this epoch. Fear God, all of you, O people of science!

How many individuals are believers in one manifestation and in another are in the fire! How many individuals who, in the manifestation of the past, are in the fire, and are, in the following manifestation, in the Paradise.^[^341] For the manifestation of God there is neither first nor last

⁸⁹Designation as non-believer is the likely meaning.

that one can mention. If someone has remained ignorant of the thousands and the thousands of manifestations and that in this one^[^342] he is a believer, all his worlds changed for him into faith. And if, I ask pardon from God for this, it is the contrary (that takes place), it is the contrary (that occurs). For in each manifestation is found that which is the contentment of God, be it before, be it after.^[^343]

[^341]: Note: As, for example, the Jews who did not believe in the Evangel and who converted to Islam.

[^342]: Note: That of Him Whom God shall make manifest.

[^343]: Note: Hence, the Muslim who, until the manifestation of the Bab, believed in all the worlds, becomes an infidel in all the worlds, proves his non-comprehension of the Laws of God in not believing in the Bayan.

For example, at the moment of the manifestation of the Prophet of God, all that was the contentment of God until the moment of the beginning of the manifestation of the Qa'im, may blessing be upon Him, was entirely in His contentment^[^344], and the contentment (of God) is in this very manifestation, the contentment of the Prophet, even as the contentment of Him Whom God shall make manifest is, today, this Bayan until the moment of His manifestation.⁹⁰

[^344]: Note: To Him, Prophet.

So His contentment is renewed in His manifestation. From all eternity in the past, in all eternity in the future, that is and will be the rank of the Primal Will before God.

No manifestation is, without one taking the believers in this manifestation, the commitment to believe in the latter manifestation if they are faithful, not one will remain in the fire. Thus, if the letters of the Alif had been faithful to the commitment made regarding Jesus, not a single one would have remained in the fire at the moment of the manifestation of the Prophet of God.

It is the same in the Qur'an. If all, at the moment of the manifestation, had attracted the light of the effulgences of the manifestation of God, the order of non-believer would not have been thrust upon any of the sectarians of the Qur'an and not one of them would have remained in the fire.^[^345]

[^345]: Note: At the moment of the manifestation of the Bab.

⁹⁰Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayan by the Glorious, the Wise One. Verily He is the King of the Messengers and His book is the Mother Book did ye but know. (Baha'u'llah, Tablet of Ahmad, in Baha'i Prayers, p. 209)

It is the same if all the believers in the Bayan believe in Him Whom God shall make manifest; not a single one among them will remain in the fire, and the order of non-believer will not be thrust upon any one among them. Await the manifestation so that that space of a breath will not pass between the moment of the manifestation and that in which all those who believe in the Bayan will give their faith, for it is not worthy that He be awaited during Mustaghas (that is to say 2001 years). If they take step of the robe of circumspection, this circumspection was and is in the fire.

Even if our hope in God, very good and very benevolent may be this that at the moment of His manifestation, by His elevated orders in His writings He awakens all His slaves from their sleep and does not permit that, following the formal order of His Bayan which is “from Qias to Mustaghas” they will remain in the fire; for, finally, nobody other than God knows the date of the manifestation. When it takes place, all must affirm the Point of Truth and thank God, even though we hope in God that one will not have to wait until Mustaghas and that before this date the word of God will arise.

The proof of Him Whom God shall make manifest are His verses, and the proof that He is Who He is, it is He Himself.⁹¹ In effect, all other than He is known by His intermediary and He can only be known by Himself.⁹²

God is far above that which is attributed to Him by men.

Vahid III - Bab 16

Actions are not permitted except those which conform to the Books of the Point.

The resume of this door is that:

⁹¹Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth...Say: So great is the glory of the Cause of God that even the blind can perceive it, how much more they whose sight is sharp, whose vision is pure. The blind, though unable to perceive the light of the sun, are, nevertheless, capable of experiencing its continual heat. The blind in heart, however, among the people of the Bayan -- and to this God is My witness -- are impotent, no matter how long the Sun may shine upon them, either to perceive the radiance of its glory, or to appreciate the warmth of its rays. Say: O people of the Bayan! We have chosen you out of the world to know and recognize Our Self. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LII, pp. 105-106)

⁹²In like manner, the Primal Point saith: "Behold ye Him with His own eyes. Were ye to behold Him with the eyes of another, ye would never recognize and know Him." This referreth to naught else except this Most Great Revelation. (Baha'u'llah, Epistle to the Son of the Wolf, p. 151) There follows in this last epistle penned by Baha'u'llah, a long passage citing references by the Bab to Him Whom God shall make manifest.

It is not permitted to act if it is not following the Books of the Point of the Bayan; for, in this manifestation, for the Letters of the Living, their books (traces) do not manifest except from the Sun of Reality for the verses are particular to the Point, the spontaneous sermons particular to the Prophet of God, the special commentaries to the same directors and the scientific questions, particular to the doors.

But all of that does not flow from this sea except in such manner that all its works we see as more noble in their first truth.[^346] there is no greatness for them if it is not promptitude in faith, haste which is the greater than all things in the eyes of God and in the eyes of those who know. All good is in the shadow of this haste in faith.

[^346]: Note: All emanates from the Bab.

From the moment of the setting[^347] until the instant of the rising of Him Whom God shall make manifest, all the elevated obligatory works, and the Letters of the Living and all those who believe in God and in the Bayan are in their shadow,⁹³ if it is not that someone flies very high in the science of one of the orders of God, be it in principle, be it in consequence, and does not leave a trace of himself.[^348] If he will not have gone over the limits of the Bayan[^349], he will resuscitate in its shadow, otherwise, he is not even worthy of mention, before God nor before the people of science. Perhaps in this century most men see the truths of these questions, the alignment in these words and the proofs and rejoice thus for all that has descended from the Point of the Sun of Reality, for His traces are like the rays of the sun in comparison with the rays of the stars. Can someone compare these two lights? God is higher than that of a sublime height.

[^347]: Note: From my death.

[^348]: Note: All are in the shadow of My books (3) will fail unless someone Very High will manifest Himself who gives explanations that I still hold in reserve.

[^349]: Note: This does not seem to be in favor of ‘Abdu’l-Baha, who declares the Bayan abrogated and yet seizes of its substance; he goes even, according to Baha’i historians, to announce in the Bagh-i-Ridvan of Baghdad that the legal impurity of infidels is henceforth abolished, which was perfectly useless, if he had kept the Bayan.⁹⁴

⁹³The shadow of the Books of the Bab.

⁹⁴Nicolas has a number of things confused here: it was not ‘Abdu’l-Baha but Baha’u’llah who wrote in the Ridvan Garden that holy war and ritual impurity were abolished, two themes which are found throughout his writings (<https://www.h-net.org/~bahai/trans/vol1/ridvan2.htm>). Also, the Bab indicated that Him Whom God shall make manifest was entitled to reaffirm and abrogate whatever He wished from the Bayan, and so it should not be surprising or troubling to Nicolas that Baha’u’llah would have reiterated some teachings already found in the Bayan, inasmuch as Baha’u’llah was a Babi and then claimed to be Him Whom God shall make manifest.

Strive in the science of letters, in the conjunction^[^350] of the numbers of the names of God and the conjunctions of the words that have the same meaning, in those of similar words among them in the place where they are, following what is permitted. In effect^[^351] it is permitted to each one to organize the Bayan as he believes to be the best, even if it is arranged in one thousand different cards. But all must return to the very being of the Bayan, for no word can be added to it, none subtracted.

[^350]: Note: That is to say, to unite together.

[^351]: Note: This means to order the Bayan one must examine and place together the parts that have the same meaning, the same bill, etc.

Unless because of the order for the keeping of the verses of God, and the conjunction (of the verses) the ones with the others (placed for example in the same book), such a copy will be different from another (in the arrangement but it is in reality the Bayan).

We will see that no order will be given to him thereafter which is not superior to the past order.

Happy is he who looks upon the order of the splendor of God, and thanks his God because this splendor of God will certainly manifest itself,⁹⁵ and there is no other way than this in the Bayan as long as God will lift up the orders that He wishes and will abase those that He wishes. In truth this God is strong and powerful.

The best of the orders is that which relies upon the apparent limits. For example, if ten prayers of one hundred verses exist, that they be placed one beside the other: and that the five degrees of the revelation not be mixed with them.

The verses are fixed in their greatness, the spontaneous sermons in their elevation, the commentaries in the seats of their splendor, the words in their radiance, and the persian words in the inaccessibility of their exaltation. It is thus that the one who looks with attention, will not leave in obscurity these five degrees (of similitude). This is a blessing of God upon the ‘ulama of the Bayan, so that they will occupy themselves of an order of God until this order becomes easy for them until the day in which will manifest Him by Whom they turn night and day towards God. And if He does not manifest Himself and does not make Himself known to anyone^[^352], the Bayan

⁹⁵To this World Order the Báb Himself had, whilst a prisoner in the mountain fastnesses of Adhirbayjan, explicitly referred in His Persian Bayan, the Mother-Book of the Bábí Dispensation, had announced its advent, and associated it with the name of Bahá'u'lláh, Whose Mission He Himself had heralded. "Well is it with Him," is His remarkable statement in the sixteenth chapter of the third Vahid, "who fixeth his gaze upon the Order of Bahá'u'lláh, and rendereth thanks unto his Lord! For He will assuredly be made manifest..." (Shoghi Effendi, *God Passes By*, 1944, pp. 324-325)

...World Order whose advent was announced by the Báb in the Bayan... (Shoghi Effendi, Letter dated 5 June 1947, in *Citadel of Faith*, p. 5)

that He will ordain will be like a sun in the midst of the stars. And that will not take place until He sees them all in obscurity.

[^352]: Note: It does not exist less.

It is thus that the Point of the Bayan wrote three commentaries on the Qur'an⁹⁶, two of which are in verses to the end and one a commentary upon the Surah of the Cow⁹⁷ in the form of scientific matters.[^353] One word of these commentaries cannot be equaled by the commentaries of all the commentators since the beginning of the descent of the Qur'an until the moment of its abrogation.

[^353]: Note: He was among the men but He found them unworthy of His manifestation; which is why He occupied Himself with perfecting the Qur'an.

He who compares the light of the sun with that of the stars does not have eyes that are worthy of being mentioned before God. Do you not see?

Vahid III - Bab 17

It is not permitted to write all that the Point leaves, if it is not in the best script. And if before anyone there is a word other than in good script, his works are vain and he will not be of the believers.

The resume of this door is that:

All that the Point leaves is called Bayan.

This name, in its first truth, is special to the verses; it is applied after that to the spontaneous sermons in its second truth; then to the commentaries in its third truth; then to scientific questions in its fourth truth; then to the words in Persian in its fifth truth.

But this name is special to the verses and not to anything else even though this thing may be worthy. It is thus that it is permitted to name a child 'Abdu'l-Bayan, for it is from the matter of the

⁹⁶Shaykh Hasan-i-Zunuzi told Nabil-i-A'zam: "During His incarceration in Mah-Ku, nine commentaries on the whole of the Qur'an had been revealed by Him." (Shoghi Effendi, *The Dawn-Breakers*, p. 30) "It was during His incarceration in the fortress of Mah-Ku that He, according to the testimony of Shaykh Hasan-i-Zunuzi, who transcribed during those nine months the verses dictated by the Báb to His amanuensis, revealed no less than nine commentaries on the whole of the Qur'an..." (Shoghi Effendi, *God Passes By*, p. 24) "Within the walls of that same fortress the Bayan (Exposition) -- that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, "Him Whom God will make manifest" -- was revealed." (Shoghi Effendi, *God Passes By*, pp. 24-25)

⁹⁷<https://www.h-net.org/~bahai/areprint/bab/S-Z/tafbaq/baqarah.htm>

Bayan that the name of Allah is derived. The first who is given the name of Bayan is God very high, there where He descended these words: “In truth! I am God, there is no other God but Me, the Unique, He Who explains.”

All the secret of the Bayan is manifest in its name, for the number of the Bayan (=94) with its Unity (=1) is the complete formula of the words^[^354] for God (=95), until a mirror is found for the Point of the Bayan. And this mirror is the word “For God” at the same time as for Him Whom God shall make manifest, for He is the mirror for God.

[^354]: Note: Lillah.

And all that there is in the Bayan and that was for God was and is for God.^[^355] At the moment of the complete total, it is He as well. At the moment of the mention of each letter of the letters of the Unity^[^356] they come to the number of the Bab (=5).

[^355]: Note: The Bab or Him Whom God shall make manifest.

[^356]: Note: The letters of Unity are 19 in number. If one multiplies them by 5 one obtains 95, which is the number of “For God”.

And it is they (these letters of the Unity) which were, and are for God. But all (these letters of Unity) return to the first door as that is evident, in the Point of the Bayan^[^357] for the reflections which are in in the mirrors cannot equal the sun of the heavens. There is no God if it is not the Unique God Who is the Master of those who are in the heavens, of those who are upon the earth, the Master of all things, the Master of perceptible things and invisible things, the Master of all the worlds.

[^357]: Note: That all these letters of Unity arrive at the Point of the Bayan.

And your God is unique. There is no God if it is not Him Who is the Merciful, the Sublime, the Very High.

It is not permitted that anyone write a word of the words of the Bayan if it is not with the best of scripts. And the best script for each one is according to his power, and not above anymore than below what he can do.

And, this order is given for this that the spirit attached to this word that is in the Bayan rises to the highest possible point in the possibilities. In such manner that among the believers in the Bayan nothing can be seen without that thing, according to its measure, having arrived at its degree of perfection.

Hence, today, as the letters of the Evangel are separated from the perfection of their being, from all the other nations, in like manner is it for the people of the Bayan. So that if one of the Bayanis is found in the Orient of the earths and should be loved by all men, because of his natural good, and because of the perfection of all that is around him, this is the greatest of the ways to attract all men to the religion of God.

But all these orders are on condition that this Bayan may arrive at this degree, and not that it be saddened by not being able to arrive, for God does not love to see a believer tormented.

All men are charged with obligations according to their forces.

Perhaps one can see now from this mountain that well ornamented Bayans are found in the hands of the believers in the Bayan: and these ones rejoice from the reading of this Bayan. Because of these Bayans they are ready, with their Books, to honor themselves by serving Him Whom God shall make manifest. And to go to serve Him was, is serving God.

And because of their claim to existence they remain in obscurity of Him. And this claim of existence is far, very far from life.[^358] Hence certainly, distance yourselves from disobedience to God, O people of the Bayan, all of you.

[^358]: Note: The believe they believe and are in the truth, it is why they remain ignorant of Him.

Vahid III - Bab 18

He who wishes to make a commentary upon something that is from the Point, or wishes to write a book in the contentment of God, he is not permitted to give a copy of this book to anyone, if he does not write this book for himself in the best script, his [handwriting] or that of another. So he is only permitted to give this book to a third person[^359]: otherwise, it is not permitted.⁹⁸

[^359]: Note: The copy that that he first wrote and upon which he made the copy with a beautiful script.

The resume of this door is that:

God loves in the Bayan that everything that arrives at action, from the moment in which it is seed until its highest point in appearance and in interior, be perfect in its degree and in its appearance the most beautiful, and its intimacy the most perfect, so that not the least atom of disgust will befall anyone and that nobody will do what he does not love to do.

⁹⁸The Bab seems to be addressing the question of standards employed in the transcription of His writings and of writings by the Babis - the accuracy, the ease of reading, the aesthetics of the actual script employed by the scribe.

Among others it was ordained that whosoever writes a commentary on the words of the Bayan, or will himself write a book in science; if he can do so that he write the original in the most beautiful script; otherwise, that he gives it to someone to write and that he receives it back and keeps it by his side. So he can give the other copy to someone so that the compositions of each one are first of all before this one, [but if] they will arrive at others it is otherwise, his compositions become vain.

Otherwise, if that is not possible for him, or if in giving this copy to someone he acquires a better one for himself, then he has permission to do this if, before he gives it away, he makes a good copy for himself.

This is in case of the impossibility (for him to write a good copy) otherwise, if he can do so, the manner that we have spoken of previously is more beloved.[^360]

[^360]: Note: It is preferable that he himself make a beautiful copy.

It is thus not that he must do as the ‘ulama of this century who possess books in a thousand scripts, and on every page this writing is diverse.[^361] From the moment that it is the original work, they keep it. It is like the book of the “Martyr”[^362] that is at this moment upon this mountain and which comes from the pen of the one who has written it.

[^361]: Note: The books of the mulla are actually of diverse scripts, in general very bad.

[^362]: Note: This refers to a book called either Luf, or Muhriq al-Qulub⁹⁹ on the subject of the martyrdom of Husayn. Tradition reports that the Bab read it continually and wept.

If a book is found that has a point somewhere apart from where it should be, it is not worthy of being conserved: it merits that one wash it in the sea.

Strive with much care, certainly, certainly! In all your industries, O Master of the Bayan, following the measure that is possible for you. Say: in truth God is more pure than all purity, nobody has the power to wish to distance himself from the empire of His purity, neither in the heavens, nor upon the earth, nor in that which is between them. In truth God is pure, the very pure!

Vahid III - Bab 19

It has been permitted to the one who wishes to do so to spend according to the measure he wishes of the goods wherewith God gave him possession in the Books of the Point. The more he augments his expenditures, the more God loves him.

The resume of this door is that:

⁹⁹Muhriq al-Qulub, by Ahmad ibn Muhammad Mahdi ibn ‘Abi-Darr al-Naraqi (1715-1795). Read about the author: https://en.wikipedia.org/wiki/Mulla_Muhammad_Mahdi_Naraqi

God, in His benevolence, has permitted that whosoever spend as much as he wishes in the price of a Bayan. If it was possible that one give a Bayan the price of all there is on the surface of the earth, it would be permitted to give it.

The fruit of this door is that: At the moment of the manifestation of Him Whom God shall make manifest he will understand that from the moment that it has been thus ordained, by His works that one can [recognize Him and] by Himself. That at least it will not arrive what has happened today, where the Qur'an priced at one thousands tumans are without number in Islam, while He Who caused it to descend is imprisoned upon a mountain, in a room the walls of which are raw brick. Nonetheless, in every place where He is found, that was, that is the 'arsh of God,¹⁰⁰ be it at the highest degree of greatness, be it crouching in the dust.

This is said so that the believers in the Bayan understand that they should not do with their Master what the believers in the Qur'an did. For, in reality, for Him the light is equal to the shadows, and both praise and glorify God, evening and morning.

BAYAN-I-FARSI - VAHID IV

Vahid IV - Bab 1

For the Point^[^363] there are two ranks: a rank in which he speaks for God, and a rank in which he speaks for another than God. This second rank is that of his adoration^[^364] for the first rank; night and day, he is the slave of God and he praises His grandeur morning and evening.

[^363]: Note: The Point of the Bayan, that is to say, the Bab.

[^364]: Note: It is the rank of man in relation to God.

The resume of this door is that God created, for the Sun of Truth^[^365], two ranks; the first is the rank of the invisibility of His Essence, the rank which is the appearance of His Divinity; all that He causes to descend in verses, descends from this rank which cannot be qualified by any qualification, described by any mention, mentioned by any attribute, praised by any praise. It is more holy than all purity and, than all essence.

[^365]: Note: The Primal Will, and, by extension, the Bab.

¹⁰⁰The Throne of God: https://en.wikipedia.org/wiki/Throne_of_God

Other than Him none can know Him, other than Him^[^366] none can ever unify Him. Creation¹⁰¹ and Order¹⁰² are His.^[^367]

[^366]: Note: Other than this first sign which is considered here, which means that none but God can know him.

[^367]: Note: It is to Him that He decrees to create and to ordain.

There is no God but Him, the Unique. Elevated above all others, the Sublime! And this is the rank of this sublime Sign.^[^368]

[^368]: Note: Of this Sun of Truth.

Say: God is the Truth. That which is other than God is His creature, and all adore Him.

All that is other than this Sign which is in Him^[^369] is His creation. It is this very Sign in which nothing can be seen other than God, for all that is other than Him is His creature.

[^369]: Note: God.

That is the Sign in which one cannot see duality^[^370]; perhaps this is the very being of the manifestation of God and the hidden essence of God and the Sublimity of the exaltation of God, and the grandeur of His transcendence and of His eternal existence, His essence without beginning, His absolute beauty.

[^370]: Note: One cannot see duality in him, for if we considered it thus, this Sign would immediately become two: the absolute Unity would disappear and this second of the two Signs is inevitably the creature of the first.

When we say “Sign”, it is so that men will understand, for, without this, this Sign cannot be seen, for if this Sign could be seen^[^371] it would be one of the creatures of God. But, he cannot be mentioned in himself, if it is not whereby the Eternal Essence is mentioned. For Him there is no place nor limit:

[^371]: Note: As we have seen in the above note, this Sign should not be seen, cannot be mentioned in himself: he cannot be it except that by this is mentioned the eternal Essence, and, for this Sign, he has no place nor limit.

His proximity is verily His transcendence, His transcendence is His proximity, His beginning is exactly His end and His end is exactly His beginning; His elevation is exactly His abasement, and

¹⁰¹ Khalq in Arabic.

¹⁰² Amr in Arabic.

His abasement is exactly His elevation; His quality of being white like camphor¹⁰³ is exactly His simplicity; His simplicity is exactly His composition, His existence is exactly His me, His me is exactly His existence.[^372]

[^372]: Note: Said otherwise, He is inaccessible to [human] intelligence.

From all eternity, He was God! He was adored, when, in His degree, there was no adorer; He was the ordainer when there were no receivers of ordinances: always, He was loved when there were no lovers; He was Adored when there were no adorers; He was the goal, when nobody was seeking the goal. God most high is above every name, every attribute, ever qualification, every sign. Always God was God and there was no God but Him; always He was the Lord, and there was no Lord but Him; He was eternally the King, and there was no other King but He; eternally He was Sovereign, and there was no other sovereign but He; eternally He was the Possessor, and there was no possessor besides Him; eternally He was the Wise, and there was no wise one apart from Him; eternally He was the Powerful and there was no powerful one but Him; God was eternally existent and there was none existing but Him; He was eternally the Creator and there was no creator besides Him. From all eternity, He was God and had at His right all the names, in His hand all the attributes.

All that is upon the earth, in the heavens and between the heavens and the earth glorify Him. There is no God other than Him, the Master of greatness, the Beloved.

And it is the Sign outside of which all that is other than it is mentioned as His creature.[^373]

[^373]: Note: Hence, the Bab possesses two ranks; one is the rank of Divinity, about which we have just read an ample description; the other, the rank of creature. This rank of Divinity is reflected in Him, as the sun is reflected in a mirror.

Whosoever has said what is said in the prayer[^374], “The glorification is for Him Who is the Living, Him Who does not die...” to the end, the sea of the manifestation of this Sign radiates in his heart, for this prayer, at the beginning of every manifestation, is unique and its appearances[^375] are more rare than the red sulfur.[^376] At the end of each manifestation this prayer becomes more inaccessible than all inaccessibility, more elevated than all transcendence.[^377]

[^374]: Note: In kind, the Bab.

[^375]: Note: Or at least those who say it with comprehension.

[^376]: Note: A favorite expression of the Bab: red sulfur is that which serves to produce the philosophical stone.

¹⁰³ Camphor is described in some detail in this paper: https://bahai-library.com/lewis_camphor_fountain

[^377]: Note: This prayer should be said the day of the manifestation, for its goal is Him Who is manifested. It is inaccessible because the Sun of the Truth is in its decline, and the Prophet will sleep in Its splendor. He who says this prayer to the end feels from then on radiating in himself the negation of the manifestation of the first divine Sign; that one is Jesus, that one is Muhammad, that one is the Bab. He is unique and those who reflect his thought are rare. But, at the end of the manifestation, at the moment when the Prophet disappears, then it becomes inaccessible, for there can no longer be a mirror placed directly facing this Sun, henceforth hidden.

It is thus that you say: “I glorify Him Who is Him who renders sentences, and against Whom none are rendered.” But, at the end of each manifestation, the appearances arrive at such an elevation[^378] in the hearts of those who glorify[^379] that they can render sentences upon all, while no one allows the thought of rendering sentences against them to penetrate his heart. But, at the beginning of each manifestation, no one allows the penetration into his heart that that is He Who has the right to render sentences.[^380]

[^378]: Note: The believers, those who reflect the ray of the Sun of Truth; the first Unity, who gave his faith to the one against whom one cannot render sentence.

[^379]: Note: The believers.

[^370]: Note: In the beginning of the manifestation, no one would agree that the Bab had the right to render sentences but at the end of the Babi cycle, the believers in the Bab, who are naught by the mirrors reflecting this Bab, rendered sentences, and nobody doubted their right to do so. How would it thus be, at this epoch, if the Bab reappeared.

As for example: “I glorify Him Who says truth!” while no one is worthy of confirming that He says truth. At the end of the manifestation this saying arrives at such a height that nobody believes himself worthy of confirming him, as He is so elevated, so sublime in His beauty. But, He, confirm what He wishes, and everyone prides himself of this confirmation from Him, whereas at the beginning of the manifestation (those who acted this way) are more rare than the red sulfur, for no one confirms him, and notwithstanding, each truth does not become truth except when He confirms it.

It is the same for all the names and all the attributes, for in this name or in that attribute nothing can be seen but Him.

He who manifests himself with this name or this attribute, does not see himself before Him except as absolute nothingness.

Thus, today, look upon the Qur’anic period. He who is worthy to put on the garment of the name “Wise” without having been instructed, the heart of whom is this one? And himself, how much

does he see himself and knows himself to be nothing before the Prophet of God. And see that it is the same for the appearances of all the names and of all the attributes.

But that is an immense sea. At the mere thought of allowing the idea of the view of the being of this Sign to penetrate in his heart, the slave drowns. How many voyageurs have drowned in this sea! How many drown in it still, because they look upon any other than the one in whom is Sign is manifest.[^371] That if they look upon the Sign himself, even if they are the Letters of the Living, death seizes them.[^372]

[^371]: Note: When they look upon the mirror, they see only the sun and they confound it with the mirror; otherwise said, they believe in the incarnation of God in the Bab.

[^372]: Note: The death in Faith, explained in Vahid II, Bab 8.

It is thus for all the attributes and all the similarities, but as in this mirror[^373] one can see nothing but the One Who is the Living, it is why from all past and future eternity, those ones live from this life.[^374] It is the same for the “Sultan”, there is here no sultan but Him; the “Wise”, there is no other wise one but Him; the “Powerful”, there is no other powerful one but Him; so also for the “Sincere”, there is no sincere one but Him.

[^373]: Note: The Bab.

[^374]: Note: Who is reflected in this mirror.

For the names of God, there is no beginning nor end, they were and are innumerable.

In the very being of every thing there was, there is a sign that comes from God. After this sign, this thing can glorify the unity of God. This sign comes in him, from the Will, and in it nothing can be seen but God. In the very being of the Will is His being (to God), and this will is the mirror of God; it has never demonstrated and demonstrates only God the Most High.

It is this sign that in every thing one can see in it only God, for the one that turns towards God, at the very moment in which it turns to God, [one] does not see the creature; and, at the very moment in which he mentions the creature who comes from God, then he sees the creature, for he knows from this creature that it is God Who was, Who is the Creator and that what is other than Him is His creature.

In every state of cause, whoever glorifies the Unity of God look upon the Bayan, it is by the teaching that he has received from the Point of the Bayan, for this word of the Unity has risen and caused this sublime place to be raised: but while it radiated, it demonstrated nothing other than God. But it is not only while it radiated, that it demonstrated nothing other than God, for its aspect of “creature” is a testimony to his adoration of God, as the aspect of “all things” is testimony from himself of his adoration.

All things were created from the reflections of the shadows of the Will.

And, it is the same for the Will there are heavens of signs, the sign of God and the sign of the creature and, with this sign of the creature she adores God and prostrates herself before Him in the same way every thing adores its well beloved with the sign of the quality of creature.

But this has not occurred and does not occur, other than by the sign that, coming from God, is in her, that sign that demonstrates God and nothing else. And, in effect, if this sign demonstrated the very being of the sign, it would be a creature. Perhaps none of the intelligent people have seen nor see, if it is not God alone, for, in the names of the hearts, one cannot see anyone but Him.

If it were otherwise, the way of adoration would be cut for the adorer, while nothing has been created except for this adoration. Thus, it has descended in the Qur'an: "We have not created jinn and men except for adoration."^[^375] And, even as in the names, one can see no other but God, in the mirrors of these names which are the hearts of the Unitarians¹⁰⁴ one can see nothing other than God.

[^375]: Note: Qur'an 51:56.

If someone, at the moment in which he pronounces a name, has in view any other than God, at this very moment he is in ignorance and drowns in the sea of this ignorance; like the one who looks but does not see, at the moment in which he looks in the mirror, only his own image, without having the least idea of seeing the existence of the mirror. For in the mirror, one can see the mirror and not his image. The image that radiates in the mirror, comes from Him in the very being of the image and does not subsist except because of Him Who radiates. It does not subsist the least in the world by the mirror itself; for if it existed in the mirror, one would have to be able to see it before the one who radiated it therein.^[^376]

[^376]: Note: Said otherwise: Before that was radiated Him Who radiated it therein. When I look in the mirror, it is myself that I want to see. It is nevertheless not me that I see but my image that exists only because of me.

See that it is the same in the mirrors of the Letters of the Living: if, in effect, in their mirrors, one could see the name of the Living^[^377], one would have to have been able to see the radiation of this Living before. But, it is only at the moment of the radiation of Him Who radiates that one can see it therein: it seems that in this Living (reflected) there is nothing other than the one who has put this name in this mirror.

[^377]: Note: If it existed in him.

¹⁰⁴Muwahhidūn (موحدون) in Arabic refers to monotheists and is usually applied by traditional Muslims to themselves, as they regard Jews and Christians as straying from strict monotheism. The Bab appears to use this term to refer to all monotheists, including the Babis.

It is exactly as in the mirror; there is nothing in it but the image and not the essence, and this image is in the very being of the image (of the one who projects the image), and not in the very being of the mirror; for, if it was in the very being of the mirror, the Letters of the Living would have, before the image of the possessor of this image could manifest in it, mentioned this living one. And, if this fact had presented itself, it came from the previous radiation: it is thus not in the very being of the mirror that there is something hidden. It is in this sea that all those who have the thorough eye have penetrated. They have believed that the image was in the very being of the mirror. Perhaps one can say that the image has its seat ('arsh) in the very being of the image, for its manifestation depends upon him who is the master of the image and of the very being of the mirror.[^378]

[^378]: Note: Said otherwise, the manifestation of God in order to produce itself has need, first God, and then a mirror. And these are the two ranks of the Bab. He is God in this sense that he is the mirror of God, in the sense that God is reflected in him; he is man, because he reflects this image. Christians believed that the image of Divinity was in the very being of Christ, a simple mirror, and he was called God. Without going that far, Muslims did not consider Muhammad altogether as a man; they were dazzled by his divine side.

See also all the names and all the attributes: in them, see naught but God, the Unique. Do not stop at seeing the quality of the name, the quality of the sign, the quality of the attribute, for as soon as you do you will fall into the ignorance of its purpose.[^379]

[^379]: Note: If, when you look at the Bab, who calls himself God, you see naught but God alone, if you stop at his quality of man, then you remain in ignorance of all the prophetic manifestations, and you accuse him of preaching Hulul¹⁰⁵. The Bab is God, not as a man, but as a mirror of Divinity. The Letters of the Living are letters of the Living, not in their quality of humanity, but because the Bab is reflected in them.

It is because this path (Syrat) is narrow that in the Qur'an, the opening of the doors of names was not accomplished, and that the appearances of the Unity were not explained prior to the Bayan. If that was done somewhere (it was done only in an allusive manner) as in this saying of the Lord of the Believers: "O my God! Thou hast ordained that I return to the traces[^380], make me return to these signs.[^381] Radiate in making me wear Thy light as a garment, and in showing the way to sight so that by these traces, I return to Thee, even as in the past I returned from these traces to Thee. So that my inner being may be guarded from the fact of stopping me in these traces, and that my highest aim be to find belief and security in these traces. In truth, Thou art powerful over all things."[^382] Today the obligation of the voyageur in this sea[^383] is removed from the whole world, for men notwithstanding that they know that it is a mirror, cannot see the quality of the mirror in this mirror.

¹⁰⁵Hulul in Arabic means incarnationism, the doctrine that God incarnates Himself.

[^380]: Note: To the things of this world, to the names.

[^381]: Note: These signs that are in things.

[^382]: Note: He is thus the only one who, in the cycle of the Qur'an, prayed to God not to leave him plagued by names.

[^383]: Note: The sea of names.

It is why this command was removed from all, except him who sees only God in the names, of him who does not enter the sea of creation in the sea of God, no more than the sea of God in the sea of creation, for in the sea of God, one can see only God.

In every human form, perhaps one can say in everything, God has placed His two signs. By the first sign, man knows God, glorifies His unity, sees no absolute but God and knows that everyone apart from Him is His creature. With the sign of His very being, he adores God and prostrates himself before Him. He turns completely towards God, despoiling himself of the love of all that is not God.

So that if someone thus turns himself towards God, all the good that is possible in this world of contingencies comes to him; perhaps then the slave sees nothing in himself but his adoration. These two ranks cannot be mentioned except in the Point of Truth, for no other than He has the power to speak on behalf of God.

All to which can be applied the name of thing must voyage in the sea of adoration, for they did not and do not have the power to do anything else, for God has permitted it only to the Will, and the slave cannot arrive at the supreme point.[^384]

[^384]: Note: That is spoken in the name of God. Thus the creature remains eternally creature; there is between it and God no point of contact, apart from the first creature of God, the first dhikr, the Primal Will... (see the Seven Proofs of the divinity of the Bab¹⁰⁶). It is this which creates, which maintains, which causes to live, which causes to die. It is this which is reflected in the heart of the pure human who is chosen as Prophet, and it is as a reflection that this Prophet can say as 'Ali did: I am the Creator of the heavens and of the earth. I am the Nourisher, I am Him Who makes live, I am Him Who makes die. (It is

¹⁰⁶Dala'il-i-sab'ih, with introduction in Arabic and the rest of the text in Persian. Original text:

<https://www.h-net.org/~bahai/areprint/bab/A-F/dalail/dalail.htm>

Translated into French: <http://www.bahai-biblio.org/centre-doc/saint/bab-7preuves.htm>

Translated from the French into English: <https://bahaprovisionaltablets.blogspot.com/2017/03/dalail-i-sabih-seven-proofs-by-bab.html>

<http://bahai->

[library.com/bab_nicolas_terry_proofshttps://bahaprovisionaltablets.blogspot.com/2017/03/dalail-i-sabih-seven-proofs-by-bab.html](http://bahai-library.com/bab_nicolas_terry_proofshttps://bahaprovisionaltablets.blogspot.com/2017/03/dalail-i-sabih-seven-proofs-by-bab.html)

understood that when he speaks in this fashion, it is not him who speaks, but the Sun of which he is only the reflection.) As a man, ‘Ali is but a miserable creature, as a reflection he is God, for it is God Who is reflected in him, because it is God Who speaks by his mouth. Here is the theory of the Bab, which is easy, if one has read my Essai sur le Cheikhisme¹⁰⁷, to relate to the doctrine of Shaykh Ahmad.

After the setting of this sun¹⁰⁸, nobody other than Him Whom God shall make manifest has the power to manifest thus in the manifestation of God. He is the absolute manifestation, and all the signs that demonstrate God in all the hearts are manifested by His manifestation.

If anyone progresses and penetrates in the sea of his own heart, then he will contemplate the grandeur of God and (see) that anything other than Him was and is His creature: but this person is from all eternity an adorer of God and separates himself from all towards Him. It is thus that the sea of the Will is the absolute of the world of the manifestation. All the hearts are created from the reflections of the shadows of the signs of this sea and, as much as it is possible (for this sea), they voyage in adoration and they say therein: “I am more grain than the most miniscule grain”¹⁰⁹, while when the sea of the manifestation of his being which is the mirror of God comes forth this saying: “I am God; there is no other God but me! From all past eternity, to all eternity to come.”

And, in this sea of Will, his human being cannot be mentioned; it is the very Being of God, for His being of Himself (the Bab) was and is a creature of God.

That is the Syrat, such as there was not, that there is not a more narrow [path] in the science of God. When we look upon this sign, and we see God, we see all the things by which God has qualified His Being (we see the Being of God). But when we look upon this sign itself, we see only the attributes that apply to the creature.

From all eternity God was Creator, and Beloved and other than Him was His creature. Between God and His creature there is not a third entity[^385], and if there was a third entity, it would be but a creature.

[^385]: Note: Even though he is of an essence superior to that of the creature, because this intermediary, the Primal Will, is a creature.

There is no God, other than God the Unique, and all, we are His adorers.

¹⁰⁷Essay on Shaykhism, written by A.L.M. Nicolas and published in French in four parts: Tome 1 - Cheikh Ahmed Lahcahi (1910); Tome 2 - Seyyed Kazem Rehti (1911); Tome 3 - La Doctrine (1911); Tome 4 - La Science De Dieu (1911), In the original French: https://bahai-library.com/nicolas_essai_cheikhism

¹⁰⁸Meaning after the demise of the Bab. This expression was also used by Baha’u’llah, such as in Kitab-i-Aqdas, #6, 41, 53.

¹⁰⁹Affirmation of humility, acknowledging one’s insignificance in comparison with that of God.

Vahid IV - Bab 2

All that returns to the Point, returns to God, and what does not return to the Point does not return to God. Whatever returns to God, returns to the Point, and that which does not return to God does not return to the Point.

The resume of this door is this that:

From all eternity in the past, to all eternity in the future, the Eternal Essence has never been able to be seized, has never been described, has never been and will never be seen. That which comes from It comes from the Word of the Will and all that returns to It returns to the Word of the Will.

This is why, in each period, there are for this Will states and manifestations, that they wise ones have understood and comprehend.

For example, today in the Bayan, all that is made for its elevation is made for God and returns to God until the day of the manifestation of Him Whom God shall make manifest. If in His epoch (that of the manifestation) someone acts for anyone other than Him (Him Who is manifested) his act does not return to God, even if this person voyages at the highest degree of the Unity. It is the same for the Unitarians in the Book of the Alif¹¹⁰; after the manifestation of the Prophet of God, their wise ones no longer derived any value from their Book, except for those who entered the Qur'an.¹¹¹

It is the same in the Qur'an: all those who progressed therein, in each approved quality, in each hidden matter of science, in each branch of truth, it suffices that he did not enter into the Bayan for him to become useless and for him to give no fruit to the Qur'anis.[^386]

[^386]: Note: The pious Christians who did not believe in Muhammad lost the fruit of their piety.

It is the same for the Bayanis at the moment of the manifestation of Him Whom God shall make manifest. None of their works will return to God, be it even the saying "La ilaha ill'allah", unless it is by faith in Him.[^387] Only, before His manifestation all that is in the Bayan is for God and returns to Him.[^388] It is not that it returns to the Eternal Essence, but the return to Him Whom God shall make manifest is the return to God.

[^387]: Note: In Him Whom God shall make manifest.

¹¹⁰This refers to the Evangel or Gospel, called Injil (إنجيل) in Arabic, hence a reference to the Christians.

¹¹¹Who became believers in the Qur'an, hence, Muslims.

[^388]: Note: God.

When we say that it returns (to God to this essence) it is by virtue of the relationship that exists between this Essence and the Qiblih that we call the house of God, and which was not so named except because of His own elevation and His sublimity. Other than this it is not possible in the contingencies, for the Eternal Essence does not combine with a thing and the beginning of the creation of a thing is the attachment of the Will to this thing and the end of its resurrection and of its return to it.¹¹²

If, a thousandth of a second before Him Whom God shall make manifest gives the order of the abrogation of the Bayan, someone removes a grain of millet to make it enter into his Paradise[^389] and that he does so in order to avoid seeing the fruit of his being becoming useless, he has done this thinking of the Master of the Seven Letters and for God, and he will receive the recompense of all things; but if he does this at the very moment in which the manifestation takes place, at the moment in which the order is given that the Bayan is abrogated, then he must accomplish this work only for Him[^390] and with His permission, if His contentment is in this thing. For in truth, His contentment is Paradise in what he ordained or ordains, in each thing that He has done or that He does. That is the secret of all existences, the invisibility of the fire and of the light. If anyone holds strongly to this cord of truth, in no case will he be in the shadow of the fire and he will repose in the shadow of Paradise.

[^389]: Note: In eating it for example.

[^390]: Note: Him Whom God shall make manifest.

In effect, in each nation that you look upon, you will find therein people saying “We, we act for God” and all that is chastisement, in the Qur’an, was for the mirrors of God. They said “it is for God that we act” and yet it was against God that they acted. It is the same in the Bayan: all that happened to the Bayanis by the letters of the Qur’an, these ones did it and had no other aim in doing it than: “we do it for God” and yet it is against God that they acted.

I attest by the truth of Him Whom God shall make manifest, and there is no greater oath than this in the knowledge of God, that nobody will contest Him Whom God shall make manifest or one of the believers in Him, without having the intention of acting for God and without saying “it is for God that I act.” Yet he lied and he lies and it is against God that he acted and that he acts.

O people of the Bayan, have pity upon yourselves; do not ordain except following your intelligence and accept the truth. Do not remain in ignorance by that which is the cause of ignorance, for the testimony of God, at the instant of the manifestation, arrives and suffices for all things.

¹¹²Meaning the resurrection and return of any thing to the Primal Will.

If you see today the number of those who believe in the Qur'an, (know well) that in the moment in which it descended there was but one person who believed in it^[^391] and this for seven years. And yet the testimony is the same as that which was and which is. This derives from the lack of intelligence of the people of that epoch. It is thus that until the day of judgment, all those who will enter into the Bayan, will enter therein by this first testimony.

[^391]: Note: 'Ali.

The slave who, in the beginning, remained in obscurity, remained therein because of his lack of intelligence, for, in truth, the testimony of God, at the moment of the manifestation arrives (equally) for all and suffices to every atom. It is thus that at the moment of the descent of the Bayan, if all the believers in the Qur'an had so wished, they could have believed in him, for the testimony of God was complete and perfect for them.¹¹³ In effect, God produces for all proofs as He created for the¹¹⁴ first believer. This same thing by which the first believer believed, was found in all. Why did they remain in ignorance? It is by this very testimony that He chastises him until He causes him to enter into His religion. So reflect well O perspicacious people, all of you, all of you!

Vahid IV - Bab 3

In this that "Bid'at"^[^392] of God, is true.

The resume of this door is that:

God is adored by nothing as much as (belief) in "Bid'at".

[^392]: Bid'at. The grammatical meaning of this word is: to begin, to create, to give a commencement to a thing. Here the sense is a little different; it is renewing the order, that is to return to the previous order, by accepting it, by abrogating it, and in some cases, to renew it in new orders. Which means, in fact and in that which concerns the Bab, to accept the Qur'an, in abrogating certain orders which are replaced by others, in accepting certain orders by renewing them. It is also to return to old ideas and decisions. As an example of "Bid'at" we can cite the history of Moses. God promised to give him at the end of thirty days

¹¹³ Meaning that the revelation of God was complete and perfect, not that their response to that revelation was complete or perfect.

¹¹⁴ Bid'at (بدعة) is the Arabic word that denotes innovation, especially in religious doctrine or practice.

the books he was to give his nation. At the end of this time God ordained that he wait ten more days, and it was only at the end of forty days that the books were revealed. [See] Qur'an VII:142.¹¹⁵

In effect, “Bid'at” is the affirmation of His power over all that He wishes. If someone adores Him with what in the world of contingences cannot be supposed higher, from the moment that this someone affirms His “Bid'at”, this adoration alone is more exalted than all he has done. (His belief in this Bid'at must be such that he will say that if God causes him to enter into the fire, He had and He has the right that nobody may ask Him (from God) why or how. For He is just in His order.

It is the same for the opposite. If someone commits sins as much as it is possible in the contingences and pays very little attention to Bid'at”, this latter fault then becomes greater in the eyes of God than all that he did. If nevertheless God wishes to make him enter into Paradise, who then will come ask him why? How? For He is the One from whom the order is accepted.

The “Bid'at” of God is too elevated to be possible to compare to that of His creature. In effect, that of the creature derives from his powerlessness, His, from His power.

In each manifestation of the Will is manifested His “Bid'at”.[^393]

[^393]: Note: by the abrogation of the Book and of the religion of the past.

He has given His judgment upon faith and (entry) into Paradise of the believer (by that which descended from the heaven) previously. But He imposes (in this moment) His “Bid'at” upon the neck of all and gives the contrary order.[^394]

[^394]: Note: To the one whom He has primitively given on the subject of faith and of entry into Paradise: which is to say that He ordained that those who would believe in the Qur'an would enter into Paradise, while today He says that those who believe in it are in the fire.

And that, to show His Power. Otherwise in His eyes what (difference is there) between the Bayan and the Qur'an? (What difference) between the Bayani and Qur'an decisions? It is thus only due to the elevation of His power and the sublimity of His reign, so that all may know that they were and are in the hand and under the possession of God and and that for them there is nothing without the permission of God.

This is but the “Bid'at” of the Will, for the Eternal Essence was and is in the past as in the future eternity in a single state.[^395] To be apparent, to be hidden that is the attribute of the Will, the first and the last are naught but the traces of desire.[^396] If we mention these words in that which

¹¹⁵And We appointed to Moses thirty nights, and completed them with ten; and thus the time appointed by his Lord was forty nights. And Moses said to his brother Aaron: “Take my place among my people, and be upright, and do not follow the way of the mischief-makers.” (وَأَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ)
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ (هَارُونَ) أَخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

concerns (the Eternal Essence), since then His beginning is His end, and His act of being manifest is exactly His act of being hidden.

[^395]: Note: Not susceptible to change.

[^396]: Note: That God had to be known.

May the one who looks in the Bayan not remain in obscurity, on the subject of the employment of these terms. In effect, one first time, the word “first” is employed on the subject of the invisible Essence, another time on the subject of the first Dhikr, another time on the subject of the first creature[^397], another time on the subject of the first fire.[^398]

[^397]: Note: The Primal Will.

[^398]: Note: The first believer.

The first that is mentioned beside[^399] the Will is the first creature who is mentioned in the eternal side.[^400]

[^399]: Note: Relative to...

[^400]: Note: It is the first degree of divinity.

It is the same for the first that is mentioned in the creature.[^401] So it has for example the reflection of the sun[^402] in the mirrors, relative to the Primal Will. It is the same thus for the mention of the fire: it is the Primal Dhikr that is in the creation of annihilation and not in the creation of that which subsists.

[^401]: Note: This is the first creature mentioned in the rank of creature.

[^402]: Note: The Eternal Essence is reflected in the Primal Will which reflects it in the first believer.

Do not remain in obscurity on the subject of the manifestations of these names, for every thing, in its place, with all by which it can be mentioned, cannot go beyond its limits.

Now that you know that (when we say) the “Bid'at” of the Essence (we have in view) the “Bid'at” of the Will, and that the approval (by the Essence) of the order given in the past[^403] is this approval by the Will, see, in each manifestation the “Bid'ats” (to the Will of this manifestation) roll their waves as upon a sea without limits.[^404] Thus whoever was in this manifestation saw this kind of manifestation in the Ocean of the Will.[^405] It was the same in the Qur'an (where the word “Bid'at”) is replaced by the word “Naskh” (effacement, abrogation).

[^403]: From the Book revealed in the past, such as the Qur'an.

[^404]: Note: That is to say they change continually.

[^405]: Note: How this manifestation abrogated all the old laws and changed them into new laws.

What is reported in the hadiths, that from the moment that an order arrives to the ranks of destiny one can no longer have “Bid’at”, that means that if the Faith has arrived at the fourth degree, which is the column of “takbir”[^406], then it is in what has become destiny. And that is an effect of the goodness of God[^407] for if one was dealing only with His justice, there would be “Bid’at” for every thing, from all eternity in the past, in all eternity to come.

[^406]: Note: The four columns are: 1st, that of “tasbih”; 2nd, that of “tahmid”¹¹⁶; 3rd, that of “tahlil”¹¹⁷; 4th, that of “takbir”¹¹⁸. They correspond, we will see later, to the four elements, those of “takbir” representing the element of earth.

[^407]: Note: The blessing of God because God was all powerful over all things; He could further change His orders after the death of the Prophet, put the Bab. But He does not do so. Thus, as long as revelation exists, there can be “Bid’at”, there can no longer be it when it is removed.

This “Bid’at” does not separate itself from anything in any rank, unless God wishes, for God is powerful over all things.

The rank of destiny in the column of “takbir” means the ascension[^408] of the Will. This one since its rising to the column of “tasbih”, until its setting in the column of dust[^409], made all of its course in itself.[^410]

[^408]: Note: Death.

[^409]: Note: “Takbir”, see Note [^407].

[^410]: Note: It is thus in its quality of prophet that the appearance of the Will rises in its own body, in the column of “tasbih” and its quality of prophet sets in him when his body dies (column of “takbir”). This has another consequence: the rising of the sun in the West predicted by the Prophet as a mark of the manifestation of the Imam Mahdi becomes thus exact, because it is the rising of the Sun of Truth from the very place in which it has set, that is to say a human body.

¹¹⁶Tahmid (تَحْمِيد) is al-hamdu'lillah (إِلْحَامُ لِلَّهِ); see <https://en.wikipedia.org/wiki/Alhamdulillah>

¹¹⁷Tahlil (تَهْلِيل) is La ilaha illa' Allah (لَا إِلَهَ إِلَّا اللَّهُ); see <https://en.wikipedia.org/wiki/Tahlil>

¹¹⁸Takbir (تَكْبِير) is Allah'u'Akbar (اللَّهُ أَكْبَرُ); see <https://en.wikipedia.org/wiki/Takbir>

For example, that which was ordained during the life of the Prophet of God, and all that was manifested of “Bid’at” that this exists, but at the moment in which the Prophet ascended to heaven^[^411] and from that moment all that He permitted is permitted until the day of judgment^[^412], that is to say until his other manifestation at its end.^[^413]

^[^411]: Note: For example, the abrogation of the Gospels.)

^[^412]: Note: Manifestation of the Bab.

^[^413]: Note: The final manifestation of Muhammad, who is the first believer in the new manifestation.

That which he forbade remains forbidden until his other manifestation at its end. His witnesses^[^414] after him, are in the sea of his precepts except in the questions where they are convinced of his contentment.^[^415] If that has occurred (that one acts contrary to the orders of the Prophet in order to satisfy him), that is certainly the “Bid’at” of the Prophet of God.

^[^414]: Note: Imams, doors, ‘ulama.

^[^415]: Note: Only in the questions in which they are convinced that acting contrary to his orders is acting following his contentment. For example, jihad was ordained by the Prophet, and the Muslims took part in it, but there came a moment in which being occupied with the conquest and conversion of foreign peoples could compromise Islam itself. Thus jihad was abandoned, apparently contrary to the order of the Prophet, but in reality following his contentment.

However that did not arrive and it is more than probable that these ‘ulama did not exceed the limits of the Book of God in the thickness of a grain of mustard.

After the setting of the Sun of Truth these “Bid’at” are secrets, but they are with the believers. Otherwise as nobody knows them, nobody is any longer illuminated by their lights.

Moreover, during the days of his absence he will not ordain anything other than that which he ordained during the days of his manifestation.

This is the meaning that the word “Bid’at” has from God Most High. It is that the slave, in any rank, should not be convinced by the hope of entering into Paradise, even if he has progressed as much as possible in the world of contingencies; for to think of the “Bid’at” of God is higher than all these progresses. Likewise, if he has descended to the lowest of the degrees, he should not have the slightest fear if he thinks of the “Bid’at” of God, for not to think of this “Bid’at” of God is greater than all the sins into which he has descended.

But the manifestation of this “Bid’at” comes from the Throne of the Will and from no other and it is manifested in the Bayan.^[^416] If, on the subject of a thing,^[^417] Paradise had been mentioned,

this Paradise is confirmed in it, until the day of judgment; if, on the subject of another, the order of the contrary of Paradise had been given, it was and is, until the day of judgment, in nothingness, according to His justice.

[^416]: Note: Which is the Throne of the Will.

[^417]: Note: In the Bayan.

At the moment of the manifestation of the judgment, if this tree even of fire accepts this manifestation, it becomes the tree of Paradise, and if the tree of truth remains in ignorance, it becomes the tree of fire, even as could see whosoever has witnessed this manifestation.

In each manifestation, all with the supremacy of your efforts, attempt that God will inscribe in His Book a good mention of you, until the following manifestation.

And this inscription is higher than to spend considerable sums upon venerated edifices and the mention of which remains with their authors. How many times it arrives that edifices disappear and that no name remains for them, especially if they were built in a path other than that of God. Otherwise the recompense will be given to him by God. And God recompenses those who do good.

Vahid IV - Bab 4

In this that the mention of every slave (means to say) the serf of God.

The resume of this door is that:

The spirits of all things return to the human form, and the Paradise of all things is in the human Paradise: here is an example.

If a diamond without equal is found in the possession of a believer, the price of this price of this diamond derives from the greatness it has in belonging to a believer, and it is the same for all things.

This form[^418] returns to the name and to the attribute, if his heart demonstrates God in the shadow of His words: “It is for God all the excellent names,” then it is mentioned before God: if it is among the qualities, it will be mentioned among the attributes. And that is the greatness of the significance of this Hadith: “If it is not God, His names and His attributes.”[^419]

[^418]: Note: Human.

[^419]: Note: My manuscript copies are probably incomplete.

This form[^420] is only touched by the name and the attribute on condition, at each manifestation, of entering into the shadow of this manifestation.

[^420]: Note: Human.

Otherwise[^421] (the Tree of Faith) is removed from it: since then may it be for the name and the attribute. It is there that the glance of God looks[^422] and not in the exterior ranks of men. Hence today we can see that all of the good qualities are found in the letters of the Alif[^423], but they are changed in actuality to qualities of fire. If today, in the Bayan, is found a believer in God and in His verses, even if he is seated in the dust, it is he who is seated upon the throne of grandeur.[^424] Other than he, even if he is seated upon the supreme throne of grandeur[^425] is, in the eyes of God and of the people of knowledge, seated in the lowest degree.[^426]

[421]: Note: If it does not enter therein, the order of faith is removed.

[422]: Note: In the advent of each manifestation.

[423]: Note: Evangel.

[424]: Note: Spiritual.

[425]: Note: In this low world.

[426]: Note: Such as Shah Nasr¹¹⁹ who did not believe in the Bab.

At the moment of the manifestation of Him Whom God shall make manifest, every believing man, who becomes a believer in Him and who is worthy that the Sun of the Essence arise in his heart, then the name of God is established in his being.

Each believer in the Bayan was and is a serf of God, even as the masters of the forms[^427], in the Qur'an, were and are the slaves of Muhammad the Prophet of God.

[^427]: Notes: Men.

¹¹⁹Nasiri'd-Din Shah Qajar (ناصرالدين شاه قاجار) born 16 July 1831, assumed the throne 5 September 1848 and assassinated 1 May 1896. For more details see these publications:
https://en.wikipedia.org/wiki/Naser_al-Din_Shah_Qajar
<https://www.britannica.com/biography/Naser-al-Din-Shah>

And since then if a slave, who is nothing but a slave, causes to happen to his master whatever apart from what is necessary for his adoration, see, and be aggrieved.[^428] How many men have put on their necks the yoke of absolute enslavement[^429] and derive glory therefrom, while at the moment of its manifestation, high even at the moment of its end[^430], they let things go to the point that he is a prisoner upon a mountain. All believe, by the faith they have in Him[^431], while they are not even content that this name of believer be applied to him! If they were truly¹²⁰, what came to be would not have happened. All are drowned in the sea of ignorance, the suns in the mirrors agitate themselves because of His light but these mirrors ignore Him. They are like fish who live in the water and who ask, “what is water?”

[^428]: Note: That a slave allow to occur to his master anything other than what he should allow to occur to adore him, that is to say he deviates from this way and brings torment to him.

[^429]: Note: To Muhammad.

[^430]: Note: Manifestation of the Bab which is that of Muhammad at a higher degree.

[^431]: Note: The Muslims who believe in Muhammad believe in the Bab but do not recognize Him; they believe they see in Him an enemy of Muhammad and do not allow that He be given the title of Muslim.

Today all the believers in the Qur’an await the manifestation of the Qa’im of the family of Muhammad. They weep in the hope of His manifestation, they lament; they glorify themselves for having seen Him in dream, and see that He Himself by their own hands has been imprisoned and sent off to a mountain. That is the meaning of the Hadith: “In Him there is one of the qualities of Joseph: He will be sold, He will be bought.”

Oh! People of the Bayan, take refuge in your well beloved and have around your neck the yoke of his enslavement: do for him what you accept for yourselves who are humble slaves.

You are not without having heard spoken of the manifestation of the Prophet of God of the past and of the ignorance in which had remained those who awaited Him, after His manifestation. During seven year according to some, nine years according to others (nobody believed in Him), what happened that which happened. And yet this did not avail you anything[^432], for if this had been of use to you, in this manifestation it would not have been as it has.

[^432]: Note: This example that I give you.

Have shame of your well beloved, no longer act in this way in the manifestation of Him Whom God shall make manifest. If you decide for yourselves that nonetheless you will not accept for anyone what you did not accept for yourselves from the sovereign to the famer unless it pleases God,

¹²⁰Believers.

He^[^433] will not be aggrieved in any thing. For the suns in the mirrors do not know the sun except by its reflections in them. This is why they see them to be similar to them while all exist but by Him^[^434], so that it is by the traces of His goodness that is due the creation of the heaven, that of the earth, that of what is between them. It is thus that another who is one of the letters of the Bayan^[^435] said: “In truth some of the portions of the goodness of God are the world and the truth of the world. In truth some portions of His science are the science of writing and of speaking.”

[^433]: Note: Him Whom God shall make manifest.

[^434]: Note: As men cannot ascend to the sun and know it only by its reflections in themselves, this is why they take Him to be a man similar to them and do not know that it is He Who is the pivot of their existence.

[^435]: Note: I do not know who this is.

He said some places...but perhaps all to which is applied the name thing is but a sprinkling of the Ocean of His blessing, but a taste of the sea of His kindness.

Know His greatness at the very moment of His manifestation so that you will not weep for Him night and day, as you do today, while He is upon a mountain and torments besiege Him. And it is by His goodness that you all, such as you are, are delivered from torment.

Be attentive O perspicacious men, be attentive.¹²¹

Vahid IV - Bab 5

In this that all the possessors of rings are verses for Him.^[^436]

[^436]: Note: Slaves.

The resume of this door is that:

The explanation of this door is the same as the explanation of the preceding door. However, when we have mentioned what belongs to God, we have not mentioned women.

The Persians claim that the word “devair”¹²² applies only to the ring that certain Arabs pass through the nose. It was in the past a sign of slavery, and certain ones among them would have

¹²¹This expression evades the comprehension of the translator.

¹²²This word has not yet been found in lexicons of the Arabic and Persian languages.

carried it in order that others would understand that they were the slaves of God. I believe however that I must clarify this meaning and give a more general meaning of “nose-rings” (also of bands as well as bracelets and necklaces); the word would thus aim, be it more particularly women, be it, in general terms, men and women. The word “verse” or “sign” which is employed here, simply means to say that men and women are the slaves of God.

It is He Who is more worthy than all the things that belong to Him. If He wants someone, nobody has the right to come ask Him why? Nor how? Even if this person might be the most exalted or the most vile of beings. In every state God ordains that which He willeth: He will not be questioned over His order, while all men will be questioned over theirs.¹²³

The fruit of this door is that if God does not permit it to His slaves, the union (between them) is not licit. It is the same at the moment of His manifestation. If He declares illicit (the union) of one of His verses[^437] that belong to Him, it is illicit for this slave: it is thus that He forbade union with whosoever does not believe in Him. And He ordained this more severely than for any other sin, so that in the moment of His manifestation¹²⁴ one does not hasten to disown Him. If one does not believe in Him, at least one should remain quiet.

[^437]: Note: The slaves.

How they who hear Him mentioned and do not affirm Him instantaneously, and nonetheless approach one of His slaves[^438], even though this is forbidden to him from the very beginning of the manifestation[^439], if he has not given his faith. This act only becomes licit for him from the moment in which he has given his faith. Be circumspect, O people of the Bayan, for the manifestation of God will manifest in whatever fashion He wishes¹²⁵.

[^438]: Note: Accomplish the act of marriage.

[^439]: Note: And M. de Gobineau, in his book on *The Religions and Philosophies in Central Asia*, speaks of the community of women!

Do not allow to penetrate in your hearts the idea that the truth can be not real, for His verses are His proof for all. If you reflect thereon you will believe at the very instant. What difference there is

¹²³Baha'u'llah, Kitab-i-Aqdas, #126: In the Bayan it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.

¹²⁴Him Whom God shall make manifest.

¹²⁵All of these references are to Him Whom God shall make manifest.

between the Qur'an and the Surah of Unity?[^440] In the same way there is no difference between faith in the last (manifestation) in which the heart demonstrates God, and faith in the first.

[^440]: Note: Title of one of the works of the Bab.

Reflect always upon the manifestation of the Point of the Bayan; it may be that on that day[^441], you will not yourself plunge into ignorance of your well beloved. If you had reflected upon the manifestation of the Point of the Qur'an, you would have understood today the order of God.

[^441]: Note: The day of the manifestation of Him Whom God shall make manifest.

That did not take place notwithstanding all of your efforts. It is not that you should try all religion, to become finally ignorant of Him Who created religion. It is thus that, in the century of the Qur'an, all looked with the most supreme attention, the greatest circumspection and, intending to make proof of their circumspection and their attention, they rendered a judgment against the Creator of religion, against Him by Whom religion was affirmed.

From the moment that the mujtahidun of the Qur'an thus rendered vain their circumspection, how will it be for the Bayan?

However, in the Bayan it was made illicit to kill anyone, and nothing was forbidden to this point.¹²⁶

Whoever allows the penetration into his heart of the idea of killing someone, this one leaves the religion of God and is chastised during the time that God wills.¹²⁷

All that was licit in the Bayan becomes illicit for him, even to the very breath that he breathes. God, in the Bayan, permitted to no person to render the judgment of death, towards whosoever it might be. In no state, in no rank, in no place, even if between them arise divergences on the subject of scientific questions¹²⁸, let it be known, that the command for death has never belonged and belongs to no person: it is to God that belongs separation and command.

¹²⁶This may refer to the exemption of the Manifestation from having to follow the laws revealed in His Book.

¹²⁷While the commandment that prohibits murder is found in the Torah, stated in Exodus 20:13 and Deuteronomy 5:17, which is reiterated in the Gospel of Matthew 5:21 and the Epistle to the Romans 13:9, it is only in the Gospel of Matthew (5:22) that we find Jesus saying: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." The Bab takes this a step further, making the thought of murder cause for being expelled from the religion of God.

¹²⁸"Scientific questions" appears to refer to theological issues, to matters of doctrine.

You, O annulled creatures, what right do you have to launch against anyone the judgment of death? And see that you do not know that it is by the blessing of this One^[^442] that you are vested with the name of Muslims! Think then about what happened to the people of the previous house^[^443], and it is in the name of Islam that they did this. And yet it was done against the master of Islam, for there was no Islam without faith in him.¹²⁹

[^442]: Note: You condemn Me to death, I who am veal for your well being!

[^443]: Note: To the Imams.¹³⁰

From the moment of the setting of the Sun of Truth for anyone among the believers in the Bayan, it was not, it is not permitted to kill anyone: if anyone did so, he was not, he is not of the Bayan. No sin could be greater for him. In effect, God caused to descend in the Qur'an: "Whosoever kills voluntarily, it is as if he had killed all men."¹³¹

That applies only (to the murder) of a believer; what would it be if the victim was like the Kaaba under the dependence of God and had even been called the very being of God^[^444]

[^444]: Note: It is impossible to say in the reading of this passage that the Bab did not expect the fate that was reserved for him; he speaks of it as a matter of certainty.

Notwithstanding this gravity given (regarding murder) in the book of God, this served for nothing to those who believed themselves to be dependent upon the Qur'an, from the beginning of Islam until today. However, no chastisement is more violent than to commit sins towards their well beloved, while they are prostrated before Him.^[^445] God has rendered it necessary to His very essence, not to pardon anyone who allows to penetrate into his heart the idea of killing one of the believers in the Bayan. Hence, what can it be for the one who ordains this murder, what may it be, and I ask pardon from God, for the one who executes it!

[^445]: Note: All prostrate themselves before the Imam Mahdi, that is to say before the Bab whom they treat as we see it.

Every sultan who mentions the history of martyrs of before and after^[^446], and elevates it from the beginning to the end upon the believers of the Bayan with all that is between this beginning and this end, if, in memory of what happened to the first letters, he does not torment a single individual

¹²⁹Reference to any of the Imams, but most likely to the Imam Husayn.

¹³⁰The family of the Prophet Muhammad, His descendants from the marriage of His daughter Fatima and His cousin 'Ali ibn Abu Talib, are called collectively the People of the House (أَهْلُ الْبَيْتِ) see <http://www.iranicaonline.org/articles/ahl-e-bayt>

¹³¹Qur'an 5:32: مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

blessed with breath, then God has the right to bless all that he has done and to double (the reward) all that was written on this subject.

[^446]: Note: Or from the beginning to the end.

If his days arrive[^447] to the manifestation of Him Whom God shall make manifest, he must then give his support to this Creator of religion and ask Him to alleviate His precepts in whatever they may contain that is too hard for men.

[^447]: Note: Of this sultan.

He must ask Him permission to reign until the day of judgment[^448], for it is He who gives each thing, for it belongs to Him.

[^448]: Note: This recalls the famous passage of the *Ahsan'u'l-Qisas* and the incident of Shiraz. See *Seyyed Ali Mohammed dit le Bab*, page 223, note 176.) [Translator's note: *Ahsan'u'l-Qisas* is the title of a book well known in Iran at the time of this writing, meaning the "Best of Retributive Justice". The incident of Shiraz referred to here is described in the biography of the Bab by A.L.M. Nicolas, published in an English translation with annotations: https://bahai-library.com/terry_nicolas_prophet_modern]

And if Him Whom God shall make manifest has given him permission (to reign), nobody will present himself who, from the command of God, can remove him from power, for it is He Who is the most worthy of possessing it.

It is as in the other commands of God: nobody can find therein a breach. By nothing can one remain ignorant of the well beloved of all, for all that He has belongs to Him from before the manifestation. May he thus come in aid to (this sultan),¹³² and if Him Whom God shall make

¹³²Baha'u'llah and 'Abdu'l-Baha refer to the kings who will arise in the future to champion His Cause: "...the Guardian labors by day and by night to bring to pass the prophecy of the Master when He said: "I see the ships of all the kings of the world berthed at the docks of Haifa. I see the sovereigns disembark. Bareheaded and barefooted, and carrying on their shoulders vases studded with jewels, they advance toward the Shrine." And to fulfill these written words set down by the Pen of Glory: "After that which is inevitable shall have come to pass, these very kings and presidents will follow in the footsteps of the champions of the Cause of God. They will enter the field of service. They will fling in the dust the crowns of their perishable sovereignty and place on their heads the diadems of utter servitude, and in the front ranks of the pioneers they will labor with all their heart, with all their possessions, with all that God in His bounty hath bestowed upon them, to spread this Faith. And when their labors are completed they will hasten to this sacred place, and in complete humility, supplicating God, bowing down before Him, in utter lowness, they will circle round the Holy Shrines, and lifting their voices will cry out to heaven, extolling and magnifying and glorifying the Lord, and they will unveil and establish before all the peoples of the earth the incalculable greatness of this almighty Faith." (cited in article for Baha'i World, XII, p. 226, written by Dhikru'llah Khadem and translated by Marzieh Gail)

Baha'u'llah refers to such a king in other Tablets:

manifest ordains holy war, may he die in His way and in being extremely honored, so that his name may be registered in the book of the cherubim.¹³³ Otherwise he will leave this world and no mention will remain of him.

It is not that in the chosen days He represents the mysteries^[^449] for God according to the tradition of the believers in the Qur'an, from the most exalted to the lowest, all of whom are occupied with the "mysteries" relative to the Prophet, His parents and what happened to their Shi'ah. Rather, at the very moment of His manifestation, the One for whom the "mysteries" of the saints of his religion were represented, for whom he cried and lamented, that One, one sees the masters of command (the 'ulama) have become tyrants against Him, and the learned overwhelm Him under the weight of their sentences, and all the others in the ignorance of the ignorant ones.

[^449]: Note: Religious representations of Muharram.

"What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the cord of wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree.... We cherish the hope that one of the kings of the earth will, for the sake of God, arise for the triumph of this wronged, this oppressed people. Such a king will be eternally extolled and glorified. God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty. They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel. Woe unto him that faileth to fulfil My wish." (Gleanings from the Writings of Baha'u'llah, CII, p. 206)

"How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark -- the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance." (Gleanings from the Writings of Baha'u'llah, CV, p. 212; cited in Shoghi Effendi, The Promised Day is Come, pp. 26, 73)

In the following passage He expresses this wish: *"We cherish the hope that one of the kings of the earth will, for the sake of God, arise for the triumph of this wronged, this oppressed people. Such a king will be eternally extolled and glorified. God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty."*

In the Lawh-i-Ra'is He actually and categorically prophesies the rise of such a king: *"Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent." In the Ridvanu'l-'Adl, wherein the virtue of justice is exalted, He makes a parallel prediction: "Erelong will God make manifest on earth kings who will recline on the couches of justice, and will rule amongst men even as they rule their own selves. They, indeed, are among the choicest of My creatures in the entire creation." (Shoghi Effendi, The Promised Day is Come, pp. 73-74)*

¹³³ Cherubim (כְּרוּבִים) are the angels who directly serve God and are closest to Him. For more details see <https://en.wikipedia.org/wiki/Cherub>

Thus we mention what happened in the past so that, if it pleases heaven, a command will not be given that may be the cause of the entry of the one giving into the fire.

All this insistence of the Bayan is so that nobody may aggrieve anyone. It may thus be that He to whom belongs the command and the creation¹³⁴ will not be aggrieved by the reflections in the mirrors, if they accept Him. Otherwise they become absolute nothingness. From the beginning to the end of their lives, they have acted with the greatest possible circumspection, with the greatest efforts in worship and works; they have acted for God, but in the eyes of the manifestation, in the manifestation, they are no more than dead ones.[^450] What fruit did their actions bring to them? They are not even worthy of being mentioned before God under the title of nothingness, which is nothingness itself.

[^450]: Note: Not the dead after death about which is spoken in Vahid II, Bab 8, but death in nothingness.

Nobody can ordain apart from Him Whom God shall make manifest. And He is the pure tree, who manifests Himself with verses and testimonies for the content of God and the renewing of His religion. He ordains with truth among the people of the Bayan and with justice[^451] upon those who have not entered therein, if they remain there until that day.¹³⁵

[^451]: Note: The word of justice implies that of chastisement.

For finally, how could the sultans of the Bayan drink water, while anyone remained upon the earth who did not believe either in God or in His religion?

And that is not permitted in the Bayan to others besides kings[^452], and, for the kings, that is not permitted to them towards a believer in the Bayan, under any condition, in any state, in any place if it is not at the moment of the manifestation of Him Whom God shall make manifest.

[^452]: Note: To oblige by force for men to embrace Babism.

As for those who are not believers in Him nor in the Bayan, this permission is given for their encounter, in order to conquer lands and cause all the inhabitants to enter into the shadow of faith in God and in His religion. To those who belong to the Bayan, he must not cause them an atom of sorrow, even during the conquest of lands. Even for the people who live therein, this command could not be authorized.[^453] One must try to make them enter into the religion by other methods. For example, the people who are not perspicacious love the goods of this world. In giving them such, many will enter into the religion of God. This command concerns those who are not in the Bayan and not the Bayanis, except at the moment of the manifestation of Him Whom God shall make manifest, for then the command of God is that which emanates from His[^454] sublimity. All

¹³⁴Him Whom God Shall make manifest.

¹³⁵The day of the advent of Him Whom God shall make manifest.

that comes from Him^[^455] arises of the commands of God, all must, with all their force, seek to manifest in actions, following the measure for which He has prepared the ways and destiny. In truth, the slave cannot decide even destiny even if he prepares the ways; he cannot decide destiny except with the permission of God.

[^453]: Note: To use violence towards them.

[^454]: Note: Him Whom God shall make manifest.

[^455]: Note: Him whom God shall make manifest.

In truth, this God is the best of masters of destiny, the best of those who prepare the way for Him, the most exalted, the most inaccessible. From His knowledge, nothing diminishes either in the heavens or upon the earth, nor what is between them. He is powerless in nothing, neither in the world of command, nor in that of the creature, nor in other than these two worlds. He creates by His command that which He wishes. In truth, He is powerful over all things.

Vahid IV - Bab 6

In this that God shall be questioned regarding none of the acts that He accomplishes, while the others will be questioned upon everything.

The resume of this door is that:

For the Eternal Essence there was not and there is not from Itself¹³⁶, neither act of manifesting itself, nor act of hiding itself, while for other than It there was not, there is not, without It, neither at of manifesting, nor act of hiding. Nobody has access to It so that we could say that It cannot be interrogated.^[^456]

[^456]: Note: We are wrong to say that It cannot be interrogated, because nobody having access to It, how could it be interrogated?

For this Essence, there is no act that can conjugate with It in such fashion that we can say “It does” or “It ordains”. The Primal Will, It created It as it create all things from Itself. It created the Will of Itself and all things by It. It accepted this Will under Its immediate dependency but because of Its exaltation and Its sublimity, even as It called the Kaaba Its house.

All the contingent things are however equal in Its eyes; and, it is because of Its rank and of Its sublimity^[^457] that It made Mecca a special thing for It. It is thus that It made Will the

¹³⁶In the French original, the Eternal Essence is called by the feminine pronoun, “Elle”, and is capitalized. In this English rendering it is referred to as “It”, to indicate that it does not refer to the Manifestation of God.

appearance of the name: “It will not be interrogated”, for in It’s knowledge there was nothing, and there is nothing higher than It to be worthy of a name of this kind. It is the same for “Him Who does not give asylum”, “Him Who does not make a sign” and the same for other similitudes.[^458]

[^457]: Note: A second text, but faulty, says: because of the sublimity of His friend Muhammad.

[^458]: Note: The text is not certain.

It made the appearance of the name “He doeth whatsoever He willeth, He ordaineth that which He desireth” for It’s essence is very being of It’s Will. It wanted nothing and wants nothing except for what God wants; that which God wants is only manifested by what the Will wants, the same as what God desires is known only by what the Will desires. Other than It cannot be worthy of a similar gift, for it is by It that are created all things. If God chose two[^459], the appearance of Unity could not manifest itself in the contingencies, and in this duality, became vain the order of the invisibilities of the heavens, of the earth and of that which is between them.

[^459]: Note: Prophet at the same time or two of His attributes.

From the beginning, for which there is no beginning, until the end, that has no end, there was not, there is naught but one Will which, in each period, arises in a manifestation and which becomes the appearance of the names: “He will not be interrogated upon whatever He does, and He does what He wishes.”

In His Letters of the Living can be seen only His Will, and one can only see His Will in the multiplied letters.[^460] That if in a heart, penetrates the idea of anything other than what is attached to the very Will at this moment, this is no longer in the Paradise of this manifestation, and it is the mention of sin that attaches to him. In effect, the exaltation of the mirrors consists in this, that in them one can see nothing other than the sun: if we see in it the being of the mirror, how would he become worthy of mention before the Sun of Truth?

[^460]: Note: Of this Primal Unity.

If we see in it only the sun, from whatever side that this sun turns, it[^461] turns also; because, for him, there is not, there was not another essence other than the essence of the sun, attribute by His attributes, acts but His acts, journeying (towards God) than His.

[^461]: Note: The mirror.

In the manifestation of the Qur’an, Muhammad, the Prophet of God, was the Primal Will, and the Letters of the Living of this Sun of Reality were the very essence of this Will in this Will; for, from all eternity in the past, from all eternity in the future, they circumambulate His command[^462] and do not wish for aught but what He has wished. It is the same for the letters multiplied from

this Unity. Until today, whoever has found proximity (to God), it was through this, that his will was the Will of Muhammad, for without that, he would not have become worthy of mention.

[^462]: Note: The command of Muhammad as Primal Will.

Hence all that takes place in Islam other than the wish of Muhammad, those who carried it out, did so imagining they were satisfying His wish. It could not have been otherwise[^463], for they would not have had more force or power than a fly.

[^463]: Note: If they did not imagine themselves to be satisfying the wishes of Muhammad.

It is the same for the pre-Islamic period, and the same for the manifestation of the Bayan during which the Sun of Truth has manifested Himself, under the name of the Bab, until the manifestation of Him Whom God shall make manifest, so that all that is, might be according to His Will: and if it is against His wishes, that, at least, is in the thought that it is His Will. For if it were not thus, there would not be in this manifestation the force of whatever for whatever. That is the meaning of this saying: “there is no force or power except in God the very high and the very holy”.

If it had not been thus, in any of His manifestations, the absolute Truth would not have been aggrieved. For, at the end of each manifestation, the people of this manifestation arrived at a great similitude with His Will, to the point that they did not want more than what He wanted. How could they know their well-beloved, if their desire were other than what He loves?

If you want to contemplate this question with the eye of truth, look at the very moment of the rupture of the relation: he that breaks it, breaks it himself; how thereafter can he ordain upon others, be it in religious law, be it in creation?[^464]

[^464]: Note: That is to say: if you want to see this in truth, look at the moment in which he who is in dependency upon Islam separate himself from this Islam in this that he awaited, and God knows with what impatience, the coming of the Qa'im of the family of Muhammad. But, when this One, Who is the very fruit of all the promises of the Qur'an, and furthermore the very fruit of Islam, presents himself, he refuses to recognize Him. By this even, he separates himself from this Islam, he is thus not Muslim. Not being Muslim, how could he ordain that a you is, and another is not?

For example, if a Muslim separates himself from Islam, one cannot call him Muslim, so how can he decide upon another? At this very moment, it is necessary that he lingers in any religion, even in supposing that he ends up in the religious fraction of Adam. If, at this moment, he gives an order, he gives it in the name of Adam. And, as in His epoch, Adam was the manifestation of the Will, this order returns to God[^465], for God ordains: “there is no force and of power except in God.” This, it is in supposing that this person seeks to flee (what he believes to be) the contrary of the truth; and that he seeks to comprehend, be it in the religious law, be it in the creation where it is identically the same.

[^465]: Note: All men depend upon God, be he in the straight path, be that he station himself in any religion. The order of this man returns to God by the intermediation of Adam.

If he wishes to comprehend in truth, from the moment that he has not entered into the Bayan, he has neither force nor power. God, in effect, took the essence of all and made it enter into the Bayan. In anything other than the Bayan, there is neither force, nor power, there is no exception.

In effect, the force and power of God did not remain in the nation of Jesus, for, if they had remained, one would have to recognize that they are in the truth! And that is impossible.

It is the same for Islam after the appearance of the Bayan, it will be the same for the Bayan after the manifestation of Him Whom God shall make manifest, Who, that day, is the force and power of God which manifests itself from this Truth[^466], which is the appearance of the Will. For the people of the Bayan, at the moment of His manifestation, there remains no longer any force nor any power in God unless they go to place themselves in His shadow. And think that it is like this until infinity. For, if there remained force and power in that which is abrogated, it could not be except because of the relation that existed between that and God. And today, those ones[^467] do what they do thinking of this relation. And, this relation of “there is no force and no power except in God” is affirmed in each manifestation, by that which manifests itself from God.

[^466]: Note: Him Whom God shall make manifest.

[^467]: Note: Who remained faithful to the abrogated laws.

If you look with the eye of your heart, you will see that all force and all power in God are in Him Whom God shall make manifest by Himself. It is by His aid[^468] that this manifestation took place; and in the same way since Adam until now, it is by the aid of this manifestation (that took place all the manifestations).¹³⁷ Do not stop yourself from considering the possibilities and the limits[^469], for the Will is a sign of God Who, from all eternity, has demonstrated God.

[^468]: Note: Him Whom God must make manifest.

[^469]: Note: The human collection of the various prophets.

If the (manifestation) of the first Adam (had not taken place) upon the support of that manifestation, today there would not be a believer in this manifestation.¹³⁸ It is thus that each

¹³⁷The Faith of Bahá'u'lláh should indeed be regarded, if we wish to be faithful to the tremendous implications of its message, as the culmination of a cycle, the final stage in a series of successive, of preliminary and progressive revelations. These, beginning with Adam and ending with the Báb, have paved the way and anticipated with an ever-increasing emphasis the advent of that Day of Days in which He Who is the Promise of All Ages should be made manifest. (Shoghi Effendi, *The World Order of Baha'u'llah*, p. 103)

¹³⁸That of the Bab.

prophet, in each manifestation, has believed in this Point of the Bayan. Even so, if the support of this manifestation were not Him Whom God shall make manifest, how, at the moment of His manifestation all could return to Him, stripping themselves of all towards Him? If a thousand and thousand manifestations are produced, in succession throughout the infinitude of infinity^[^470], the aid of all of these manifestations derives from the appearance of the last manifestation^[^471], Who is exactly this first Adam, Who had no beginning in the contingencies.^[^472]

[^470]: Perhaps before this text it is difficult to admit that the last divine manifestation has been produced.

[^471]: The last of all.

[^472]: Arabic Bayan: and certainly you do not respond to Him except in all truth.

That is the secret of the Truth. If someone voyages upon this ocean, he will contemplate that there is no force and power except in God. He will see that predestination no more than free will has access before God, and he will voyage upon a larger way than the distance which exists between the heavens and the earth. In all times he knows the appearance of the name: “He doeth whatsoever He willeth and He ordaineth that which He desireth.” At that moment in which He is hidden^[^473] he weeps and laments until the day of His manifestation for (during this time) His knowledge is separated from all.^[^474]

[^473]: The Tree of Will.

[^474]: Because we can not see Him.

He prostrates himself before this appearance of the name: “He will not be questioned regarding what He doeth, and all will be questioned regarding what they do” at the moment of His manifestation and, with regard to Him, he will not remain in obscurity and he will not be separated from Him, be it the distance that separates the Qaf from the Nun^[^475], for he knows that all that is manifested in each manifestation is manifested by His Word, he regards the essence of order and not the multiplied ranks in each manifestation, for in each manifestation, Paradise attaches itself to a similar voyage: and one cannot imagine its supreme point in the contingencies. He sees in this very manifestation all of the preceding manifestations, with the eye of certitude. If someone had looked with this regard¹³⁹ in the manifestation of the Prophet of God¹⁴⁰, he would have seen in His face all the Prophets^[^476] and he would have seen all^[^477] the subsequent manifestations in the manner in which it is possible to see them in this manifestation. Such a person is worthy of seeing

¹³⁹With the eye of certitude.

¹⁴⁰Muhammad ibn ‘Abdu’llah, Messenger of God.

Him Whom God shall make manifest and to say to Him at the moment in which He has turned towards God: “O My God! Thou art the First, and before Thee there is nothing.”

[^475]: In the word Kun.

[^476]: See the Seven Proofs of the Mission of the Bab.

[^477]: See page 116, Note I.

For all the manifestations that manifest thereafter, it is He, in His manifestation and no other besides Him.

“It is Thee the apparent and above Thee there is nothing.”

For each manifest thing is, in its time, manifested by Him and not in others apart from the believers in Him: for if He manifested something without Him, He would have had to ordain that this thing is above Him whereas it is on the contrary the order of non-belief to which he attains; how then could one say that it is above?

“Thou art the hidden one, and outside of Thee there is nothing.”

For if something other than Him was hidden, it would be required that this be the essence of a thing, and in its manifestation everything is nothing, except if it is by Him. Likewise, each essence of a thing becomes vain in each manifestation, so that it does not enter into this manifestation which is the appearance of God.

“Thou art the powerful over all things.”

For outside of Him there is no appearance of power, for if there was it would required that an order of the orders of the Powerful subsisted and then in each manifestation, all that is from the past appearances becomes nothing if it does not enter into this manifestation.

This is why, the one who knows God, at the moment of the manifestation of the Sun of Truth¹⁴¹, arrives at the summit of happiness of his existence. Then, at the moment of the setting¹⁴², until its next arising, he weeps because (the sun) is hidden, plunged into the greatest sorrow that any master of sorrow can attain, for all sorrow is in the shadow of this sorrow.

¹⁴¹The moment of the advent of the Manifestation of God. This is a reference to every Manifestation of God, not to Him Whom God shall make manifest.

¹⁴²Of the Sun of Truth.

Behold the separation of the infant from the milk (the weaning), as this milk is the conservator of its body, this is why it is so sorrowfully affected.

That which is the conservator of his heart, if he no longer sees it, how much more would he be disheartened?

These apparent friendships which link certain men are the reflections of the love that is in Him. How then could it be for Him Who leaves such traces in the appearances of the material bodies. And notwithstanding this very friendship cannot be mentioned in comparison with spiritual love. It is the same in that which concerns spiritual love in relation to the love of the heart. I swear by the most pure essence of God, all voyage in the world of nature; if they progress in this world, they enter the word of the essential body^[^478] and then they can no longer stray for a second from the appearance of “takbir”¹⁴³; perhaps even, from all eternity, before the last tomb^[^479], do they determine the place of their rendering into nothingness.^[^480]

[^478]: Otherwise said, of the Truth.

[^479]: The material body.

[^480]: If they enter into the world of Truth, they become nothing before the Point.

It is the same, if they enter into the world of spiritual love; they sit then in the temple and occupy themselves with works of devotion towards the appearances of the “tahlil”. If they progress further, it is before the appearances of the “tahmid” that they incline; if they progress further, then it is in the love of the appearances of “tasbih” that they occupy themselves with devotion. If they progress further and look upon that which is manifested in these appearances, then they will prostrate themselves before God. For all love, if it is with faith in Him, becomes paradisiacal love, for otherwise it is love of a thing in the fire.

Behold how essential is this essence, how naked is this nakedness, how substantial is this substance, how pure is this purity, that all happiness is created in the shadow of Its sovereignty and exist only in relation to It. For all happiness is in His contentment; it is thus that the slave empties the cup of unhappiness from the moment in which he knows that it is in this that resides His contentment, as if he drank a cup of crystal clear wine in Paradise. How would it be then he rejoices in His love, before which all loves are nothing. It is why the one who travels in this Paradise at the moment of each manifestation is drowning in Him, and, the moment of His setting, he burns from his absence until the moment of His rising. His sorrow during His absence is more delicious than all happiness for him and for the wise ones. How could the pen express (what happens) at the moment in which the curtain is removed! And yet all are currently in the sea of ignorance and nobody has yet arisen

¹⁴³Takbir (تَكْبِير) is Allah'u'Akbar (اَللّٰهُ اَكْبَرُ); see <https://en.wikipedia.org/wiki/Takbir>

from the world of material bodies that become dust after death. How would they arrive at the essential body? How would they be in the ranks that God has fixed as the summit?

This is why, those who rejoice in the essential joy are more rare than the red sulphur¹⁴⁴. Perhaps one cannot find a single one if it is not those who rejoice in works that are in His way. If it is thus, that is special to him, for in truth it has never been determined that anyone be always in happiness. The fruit of all the Bayan is this: that you seize the Point of Truth at the moment of His manifestation for, in comprehending Him, you comprehend all good; and that you do not remain in the obscurity for then all good is forbidden you.

Travel all at least in the world of the essential body, so that you might be at least with Him, one morning, as it suits Him. For finally, all were and all are with Him in the material body, for His act of being hidden is His “‘arsh”¹⁴⁵ in the midst of the creatures, there is where resides the exalted Paradise, the paradisiacal Eden. Even as He was before the manifestation, He is after and He will be thus after His setting. In each elevation of the “‘arsh” that God creates for Him, all the people of the Bayan are like fish, living in the shadow of its orders and by it.¹⁴⁶ They have seen nothing other than Him: perhaps even they do not see their existence except by Him, but they are in ignorance.[^481] In each order one must look upon the fruit, so as not to remain in His obscurity at each manifestation. That is the fruit of knowledge and of action, if the slave sees with truth. Happy is he whom God mentions, for when God mentions him, everything mentions him. And God is the best of those who mention.

[^481]: From what this water may be, from what he is himself.

It is He the appearance of the Will, in this manifestation of the Point of the Bayan, before Him Whom God shall make manifest. He is His very being, Who is identical this very being Who is manifested in His latter manifestation, in a more elevated fashion. If He mentions someone, it is God Who mentions and none other than God.

Do not act, O people called Bayan, according to your own nature; in truth you will comprehend nothing. The aid of God will manifest from His treasure.[^482] And in truth He is the Master of the treasure and of the order of God from the past and afterwards.

[^482]: Him Whom God shall make manifest.

Are you not thankful?

¹⁴⁴https://www.diamondapproach.org/glossary/refinery_phrases/red-sulfur

¹⁴⁵Arsh (العرش); see: https://en.wikipedia.org/wiki/Throne_of_God and <https://www.al-islam.org/articles/arsh-throne-allah-muhammad-saeed-bahmanpour>

¹⁴⁶References to the ‘arsh.

Vahid IV - Bab 7

In this that the beginning of each thing is God (by the intermediary) of the order of God, and the return is towards God (by the same intermediary).^[^483]

[^483]: The Arabic Bayan: All begin from Me to Thee and return from Thee to Me.

The resume of this door is that:

That which is other than God is His creature, and the beginning of each thing comes from God, by His order, and the return of each thing is towards God, through His order.

Look at the prayer: the beginning is in the order of God given by the Prophet of God, and the return is towards God according to the order of the Point of the Bayan. It is the same for Him Whom God shall make manifest: He gives lessons to the orders of the Bayan, for He is no other than the Point of the Bayan, even as the return cannot be to anyone but God, and the beginning of the other than God. Everywhere that one can conceive of a commencement, this commencement comes from God. Everywhere that one can conceive of a return, this return is towards God.

But the manifestation of this commencement and of this return is due to the appearance of the manifestation of this time. All of the prayers in the Qur'an circumambulate this saying: "Accomplish prayer exactly"^[^484] which has manifested from the tongue of the Will. It is the same for the return.

[^484]: Qur'an 6:72

أَقِيمُوا الصَّلَاةَ

All these believers, if they change one of these orders, this comes only from God: in the eyes of the intelligent people, the commencement is the return, and the return the commencement. It is not that he must give lessons to this saying in knowledge and to remain in ignorance of its fruit. This saying is in effect often repeated in the books of the last ones^[^485], but nobody culled the fruit thereof. The fruit of it is this that, if today someone looks upon the Point of the Bayan and in His orders, he will see nothing but the very being of commencement, which is the Point of the Qur'an and His orders. It is the same for Him Whom God shall make manifest, he sees naught but the Point of the Bayan. So the fruit of this knowledge is manifested in Him. Otherwise, truly what fruit [is there] for he who pronounces these words and remains in ignorance of their fruits.¹⁴⁷ And this mention and this explanation suffices for the intelligent people if they understand.¹⁴⁸ God

¹⁴⁷"They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man." (Baha'u'llah, The Kitab-i-Iqan, p. 172)

¹⁴⁸Qur'an 3:7

commences all things and causes them to return to Him, and in truth, it is towards God that all things return, that is to say towards Him Whom God shall make manifest. Happy is he who comprehends! In truth God is great and beloved.

[^485]: Prophets.

Vahid IV - Bab 8

In this that by His verses He creates the truth of all things, nourishes it, causes it to live and to die.[^486]

[^486]: The Arabic Bayan: by the intermediary of Thy verses and from that which descends from Thee. Then they die and they live by Thy verses and that which is manifested from Thee.

The resume of this Door is that:

All things return to the order of the individual human, and this one was created of four signs (or verses). The verse of creation the seat of which is in his heart, the verse of nourishment that is his spirit, the verse of death that is his very being, the verse of life that is his body. And all of this is mentioned in nineteen persons who are the doors of Paradise, for each creation, each nourishment, each death and each life that are manifest, manifest themselves by the manifestation, from His[^487] appearances, and also, in opposition to them, by the manifestation of these nineteen doors of Fire.

[^487]: Nineteen.

All that is manifested from these ranks (of the fire) for God, return to them (nineteen doors of fire) for these ones were found (included) in the “for God” of the past, even though they were sent out thereafter. It is for this reason that the order is given against these ones, because they did not approach the Master of the Seven Letters¹⁴⁹. And the first ones who approached the mention of the Prophet of God, did so.[^488]

[^488]: Approached the Master of the Seven Letters.

For example if a Bayani gives a flower to a believer, that is nothing but the act of the Letters of the Unity, for this (Bayani) is but a multiplication (of these Letters) and he does not accomplish this act except due to his obedience to them (these Letters). In this action one can see naught but the act of

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

¹⁴⁹The Bab.

God. This is why if, in the Orient or the Occident, one of the Bayanis causes to manifest for another a rank of the ranks of creation, of nourishment, of death, of life, it is God Who manifests it and, at this moment this (Bayani) was the appearance of this act (of God) and in him (this act or this Bayani) cannot be seen except this first Unity in which nothing can be seen but God. This is why another but God cannot be the Creator of a thing, another but God cannot be nourisher of a thing, another but God cannot cause a thing to die, another but God cannot make a thing live.[⁴⁸⁹] It is the same if in the Orient, one of the letters of fire causes the manifestation of a rank among the ranks of fire: he is sincere towards God, but his act, not being for God, returns not to God. We cannot say either that it comes from God, for at the very moment in which he accomplishes it, he sees something other than God: seeing another but God cannot be manifested except by seeing other than the Point of the Bayan, even as the vision of God is not affirmed except by the view of the Point of the Bayan. All that is in the Bayan exists, exists only by its four ranks, by the intermediary of the verses and of the words that descended in the Bayan.

[⁴⁸⁹]: See my essay on Shaykhism.

Behold in the Qur'an if the verse relative to pilgrimage had not descended, the ranks that resulted of creation, of nourishment, of death, of life, in the way of pilgrimage, upon what would all of that depend? [⁴⁹⁰]

[⁴⁹⁰]: The pilgrimage would not exist.

Behold that it is thus by all the orders, and see in them nothing other than God, for other than He was not and is not creator, nor nourisher, nor causing life, nor causing death. In each manifestation, do not remain in ignorance of the Point, for if you remain ignorant, be it even for the space of the blink of an eye, you will not become one of the appearances of the act of God.

Thus today, if there is in the Qur'an an appearance that is the appearance of nourishment, even though he may be nourished by God, nevertheless because he has not known (the Point of the Bayan) and has remained in the obscurity of His manifestation, he does not return to God, so that his acts might be worthy of entering among the number of acts of these appearances.

For example, today, this glass of water that a believer in the Bayan gives to someone who knows God, is higher than all that can be done on the earth [by] all that can be done on the earth by one who does not believe in the Bayan, [even] if he does it with the highest degree of love. In effect, the gift of this glass of water is mentioned in the shadow of the appearances, of the acts. But the other rank [⁴⁹¹], whatever he may have accomplished [⁴⁹²] for God, cannot however be submitted to the order. [⁴⁹³]¹⁵⁰

¹⁵⁰Baha'u'llah expresses this principle in the opening paragraph of the Kitab-i-Aqdas: "The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. **Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof**

[^491]: That is to say the act accomplished by a non-Bayani in the highest degree of love.

[^492]: In reality.

[^493]: By which God accepts an act, because to accomplish it in truth for God, one must believe in the new manifestation and think of Him in accomplishing it.

(Consequently) God cannot give any relation to this act with His appearance[^494], for the Letters of the Living in whom this name Bayan believes, were removed[^495] in this century and arrived[^496] in their places and he[^497] does not know it. Since then, how could one of His acts be under the order[^498], in the shadow of an act of the appearance of the Truth? God is of a prodigious elevation above that.

[^494]: Prophet, Letters of the Living, believer, etc.

[^495]: Abrogated.

[^496]: By the manifestation of the Bab.

[^497]: That is, the name Bayani.

[^498]: Of the contentment of God.

If someone comprehends a rank of the ranks of Him Whom God shall make manifest, that is worth more than if he comprehends all the ranks of the Bayan after the manifestation of Him Whom God shall make manifest, not before. In effect, in the work of that one[^499], the work of God is present, but before[^500] anything because of his proximity to God that he understands him, nevertheless he is not worthy to be given a relation to God; so that this person may not be a rank of the ranks[^501] of the Bayan. So, in effect, it is worthy of entering into the appearance of the work, for it often arrives that the Letters of the Living of the manifestation[^502] manifest themselves while men still hold to the Letters (abrogated) of the Living, prostrating before them, in the place where they are found.[^503]

[^499]: Of him who comprehends a rank of the ranks of Him Whom God shall make manifest.

[^500]: The manifestation of Him Whom God shall make manifest, if anyone comprehends one of His ranks.

hath gone astray, though he be the author of every righteous deed.” (Baha'u'llah, The Kitab-i-Aqdas, #1)

[^501]: Letters of the Living.

[^502]: Of Him Whom God shall make manifest.

[^503]: Be they living, be they dead.

It is thus that one can see today[^504] even as these Letters of the Living (of the Qur'an) are exactly those (of the Bayan); but the order[^505] is removed from them[^506] after the manifestation (of the Bab) and it is from now on in the manifest appearances that the order of God explodes. It is in this way that the order[^507] is manifested in them.

[^504]: For Muslims, who hold to the Qur'an and to His Letters of the Living, without occupying themselves with the Bab.

[^505]: From the contentment of God.

[^506]: The Letters of the Living of the Qur'an.

[^507]: From the contentment of God.

Thus, O perspicacious people, await all the coming of Him Whom God shall make manifest. In truth, we are of those who wait.

Vahid IV - Bab 9

Whosoever departs from the Bayan (dies) among the the possessors of the kingdom, must write before his death his name and all that God has determined for him by Himself, until the day of the manifestation of Him Whom God shall make manifest, so that God will reward each one according to his actions. In reality God is very rapid in His [settling of] accounts, and He is the Rich, Who has need of nobody, the Exalted.

The resume of the Door is that:

From the descent of the Point of the Bayan until the manifestation of Him Whom God shall manifest, each possessor of kingdom, who elevates himself in the honor of the Bayan and in the route of the love of the Point of Truth, who manifests all that was decreed for him in the elevation

of the Word (of the Point) and the height of His mention, that one is worth of being mentioned in a book, with the essence of the explanation and the purity of Evidence¹⁵¹.

And that, until the day of the resurrection of the Point, so that he will be given the most beautiful of rewards. And what reward is more beautiful than this one: Whatever he says, it is God Who says it, it is God Who mentions it in all things, it is God Who manifests His contentment. This glory suffices him, for himself as well as toward all things. For he is the first subdivision of the First Unity in the manifestation of the Power. Hence, from the moment of the Prophet of God (Muhammad) until today, if someone had registered them^[^508], it would have been easy to count them: but nobody heard it said that there had been a single one who acted word for word in conformity with his religion. However, anyone who will be manifest (king) in the Bayan, will do so with the manifestation of the straight Power and the eternal Evidence. Following the conquest that he will make of all the other lands, he will not need to take a believer, the value of a grain of mustard.

[^508]: Note: The names of the kings, living in conformity with the Qur'anic Word.

God renders without need of another whomsoever He willeth, for He is the Doer of good, the Generous.

Vahid IV - Bab 10

It is not permitted to instruct in other books apart from the Bayan, except if the book has been written in^[^509] the knowledge of the Bayan about the sciences of kalam^[^510]. It is forbidden to each believer, to teach the sciences that came forth from the mantiq^[^511] and the usuls^[^512].

[^509]: Note: Conforming to

[^510]: Note: 1st: Knowledge of God; 2nd: the first causes and the final causes.

[^511]: Of logic.

[^512]: Note: Of sciences that demonstrate the proofs upon which the religious commandments depend.

The resume of this Door is that:

God manifested the Point of the Bayan in this manifestation without end; from the highest testimony in God (when He says):

“In truth I am God, there is no God other than Me.”

¹⁵¹The Evidence, Hujjat (هُجَّة), one of the names of the Qa'im, the Mahdi.

Or when He says:

“I am more of an atom than the atom.”

In everything, by unnumbered paths, explanations were manifested from Him, be it in verses, be it in improvised sermons, be it in commentaries, be it in philosophical sciences, be it in replies in Persian (language) that are (so clear) that nobody has need of anyone at all (to comprehend them). He is thus not permitted to instruct others things apart from His works.[^513]

[^513]: Note: It is made up only of verses, improvised sermons, commentaries, philosophical sciences. The summary speaks only of the science of kalam, of mantiq and that of the usuls. Those alone are forbidden: the others, which have nothing to do with religion, are permitted.

It is permitted, if someone, in a science, writes (a book) and every time that the name of God is mentioned therein, he has faith in Him, it is permitted, I say, to instruct oneself in this book, if the texts cited therein are the Words of the Point.[^514] Otherwise, how could this book demonstrate the Tree of Truth, when it has not even mentioned the Creation of mention?

[^514]: Note: It is evidently not required to use the words of the Point in a book of arithmetic, of geometry or chemistry.

It is forbidden to write a book through which is neither fattened nor placed in the shelter of need[^515] such as (the books relative) to the usuls, to logic, to theological and philosophical sciences[^516], to the science of words that are not used and all that resembles that, to etymology and syntax: all that is useless. That which suffices for those who wish to instruct themselves in these sciences, is to know the subject and the complement, and God will never pardon His slave if he has occupied himself only with these questions. In effect, in this century, the creatures, by the Persian words, are in the shelter of need (to learn Arabic grammar). If anyone wishes to comprehend the Bayan, he will comprehend what suffices him and not too much.[^517] That is the straight way for those who wish to acquire science until the day in which the Tree of Truth will manifest Himself.

[^515]: Note: Useless book.

[^516]: Note: One must understand by this the theology and the philosophy of the ‘ulama.

[517]: Note: Such as the commentaries or other things. Or to comprehend the Bayan itself and not other things.

In that day, the Book of the Truth will speak; so, to turn towards the silent Book will be the mark that one ignores the speaking Book. And it is a Book pure and very holy above the science of the

creatures and of their works.[^518] The same in this manifestation of the Point, whoever has lived then, has seen that He was exempt from the science of grammar, from the science of logic, from jurisprudence, from the usuals and of all that depends upon them.

[^518]: Note: It is still evident that this is about religious sciences.

In effect, all the sciences are but for the comprehension of the aim of God in His words and He whose aim is the aim of God, whose word is the word of God, what need has He of all that, when God has given Him (such) a power and (such) a faculty of elocution, that if a rapid scribe wrote with the most extreme rapidity, in two nights and two days, without interruption, He would manifest from this mine of the word, the equivalent of the Qur'an¹⁵². And if all those who reflect upon the surface of the earth, were to unite, they would not have even the force to comprehend a single verse thereof: how then could they give comparable ones, or pronounce such, or know such. That is the blessing of God to whomsoever He wisheth, in the manner that He wisheth, by the way that He wisheth, in whatever quantity He wisheth. In truth, this God is the Powerful, the Wise.

You, because of all these things, do not remain ignorant of your Well-Beloved at the moment of His manifestation, for the Qur'an of the past caused to descend this verse that contains all of His teaching[^519]:

[^519]: Note: Qur'an 65:12¹⁵³ -- This refers to the seven religions and the seven believing natures.

“It is God Who created the seven heavens and the same number of earths; the stops of God descend thereupon, so that you may know that He is All-Powerful and that [His] knowledge is all embracing.”

But at the moment of the harvest all wished to demonstrate the powerlessness of this appearance of the Power, the ignorance of this appearance of knowledge: and yet, all were created for this affirmation! If at the moment (in which will appear) Him Whom God shall make manifest and Who will be the appearance of the Power and of the Knowledge, someone may convince himself (at the hearing) of the verses that God will descend by Him, that one has culled the harvests of the Bayan. Otherwise, how many individuals have read the Qur'an and have remained in ignorance of the Qa'im of the family of Muhammad! They have, thus missed the harvest, which was the affirmation of the power and of the knowledge of this verse. Imagine thus that this Highness is like this verse. Even as (in this verse) one can see naught but the Power of God and His knowledge, it is

¹⁵²Ayat (آيات), there are between 6204 and 6666 verses in the Qur'an; see <https://islamqa.org/hanafi/daruliftaa-birmingham/88370>

¹⁵³Qur'an 65:12 - وَالَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

It is Allah who has created seven heavens, and of the earth [a number] similar to them. The command gradually descends through them, that you may know that Allah has power over all things, and that Allah comprehends all things in knowledge. (<http://al-quran.info/#65>)

the same in (this Highness) one can see naught but His Knowledge and His Power. All were created by It^[^520] and today have remained in ignorance of It, even though they have not even looked upon the appearance of the Power and Knowledge. His Knowledge is in Him by itself and, in His creature, because He created it. His Power exists only in relation to one thing, that in Himself, by His Divinity, [is] in His creature only because of His domination over it. That is the truth of truths. And all have remained ignorant because of the ranks of scientific liars. For these ranks, if they do not join themselves to the Faith, man becomes nothing and yet and yet he is filled with pride.

[^520]: Note: This Highness.

With faith^[^521], even if he does not have the knowledge of God, the very essence of knowledge is confirmed by this believer: and they have not had this Faith!

[^521]: Note: In this appearance.

This is why all seem to be dead and do not preoccupy themselves in any fashion with the harvest of knowledge and wisdom. The most violent of men, at the moment of the manifestation of Him Whom God shall make manifest, are those who imagine themselves to be rare because of their knowledge, even though they can not even comprehend that their knowledge cannot serve them except to comprehend His words in the past¹⁵⁴. At the moment of His manifestation, what need have they to acquire these sciences inasmuch as His word is manifest and His aim evident. Whosoever was in this manifestation was able to see this question. God confirms the truth and He is the best of those who ordain.

Vahid IV - Bab 11

He who does not act according to the orders of the Bayan cannot be considered as having Faith, be he learned man, king, slave or prisoner of war.

The resume of this Door is that:

God, at the very moment of the descent of the Bayan, cast a glance upon all His creatures and fixed limits upon all His creatures in each place where each was found, in such fashion that no person, in the Paradise of the Bayan, should be tormented or sorrowed by the least thing. Perhaps even did He, for each thing, ordain that those who have power over this thing, may cause it to arrive at the last degree of its perfection, so that it may not be constrained from entering into His Paradise.

¹⁵⁴ Meaning they cannot comprehend that their knowledge can only serve for them to understand the former Books of God, not the Book of Him Whom God shall make manifest.

For example, a writing in which is found some good lines of writing, His Paradise is this whether one loads it with ornaments, with gilding, and that all that is possible to do in this kind of ornamentation one do so for this leaf of paper. It is thus that the owners of this writing caused it to arrive at the highest possible degree of its existence. So that if there is a superior degree to that one and the owner does not cause it to penetrate therein, then he has opposed to its entry into its Paradise and he exposes himself to recriminations that will say to him: “Why, in having the power to do so, were you opposed to its blessing?”

Whosoever passes beyond the limits of the Bayan, be it the highest of the creatures or the most vile, does not have Faith. Be attentive, so that when Him Whom God shall make manifest will manifest Himself, you will not ordain against Him, for He, before anyone may know himself, what is the highest degree of his Paradise, will ordain in the limits of the Bayan; but at the very moment of His manifestation, nobody will still have the right to ask Him why nor how as to the subject of His orders, for the limits of the Bayan are all from Him. Thus, be attentive to [His] manifestation, for it will take place in the same fashion that the descent of the Bayan took place, word by word, verse by verse. He will radiate over all the inhabitants of the kingdom of His omnipotence, in the same fashion that the Point of the Bayan at the very moment in which He manifested Himself radiated over two people^[^522] until the moment in which, little by little, this radiation arrived upon all.

[^522]: Note: Mulla Husayn Bushru’i and Quddus.

Be attentive at the beginning of the manifestation who, if it takes place upon someone, this one will not be reduced to cinders by the splendor he will see¹⁵⁵: for all the nation of the Bayan subsists upon His name, and it will suddenly see that it was with Him that it was night and day. Think in effect, that it was the same for the Point of the Qur’an, that it was thus also earlier¹⁵⁶, even to Adam, and that it will be thus hereafter, without end. Take refuge in God, to not be the first to allow the penetration into your hearts of the idea that He is not the Truth. Know the glory that it is to be the first believer, even if you see see Him alone.^[^523] For the testimony of God is perfect upon all, at the very moment in which He is alone, if you reflect upon this. Thus today, the most sublime proof of the Prophet of God, Who is the Qur’an, you see it: it has believers without number. And so, this same proof, exactly, existed in the beginning of Islam, and during seven years, nobody affirmed the truth of this sublime luminary. In every state of cause, be attentive so as not to transgress the limits

¹⁵⁵Mirza Haydar ‘Ali was one of the disciples of Baha’u’llah who asked Him to reveal His glory -- this is described in his autobiography: https://bahai-library.com/haydar-ali_stories_delight_hearts.

¹⁵⁶Two more accounts: Arjuna asked Krishna to reveal His glory in Chapter 11 of Bhagavad-Gita: http://www.thenazareneway.com/gita_chapter_11.htm. The Gospel of Luke describes the appearance of Jesus to Peter, John and James with Moses and Elijah in Chapter 9:29-35: <https://www.biblegateway.com/passage/?search=Luke+9&version=KJV>, and Peter refers to this experience in 2 Peter 1:16-18: <https://www.biblegateway.com/passage/?search=2+Peter+1%3A16-18&version=KJV>.

of the Bayan. And this is also confirmed in the Qur'an, in the verse: "Those who will not judge in conformity with the truth that God has caused to descend from on high, are infidels."[^524]

[^523]: Note: Even if Him Whom God shall make manifest is alone.

[^524]: Note: Qur'an 5:48.¹⁵⁷

Or again in two other verses, which have a meaning close to this one.¹⁵⁸

However, you see to what degree one has overstepped the order of God. Therefore be attentive, so as not to apply this verse to the order of Him Whom God shall make manifest, for that which God causes to descend at that epoch, it is that which Him Whom God shall make manifest ordains.

It is the same that God caused to descend in the time of the Prophet of God, was the Qur'an and not more than what God caused to descend in the Gospels. That which God caused to descend in the Qur'an is what He causes to descend today in the Bayan, and no more than what is in the Qur'an.

This is why, all, in their thought, believe that they are acting for God while they act against God.[^525] The Eternal Essence is too exalted for an order or other thing to attain to it. This attains only the appearance of the Primal Will (the Prophet) in its first truth as it is written in a clear fashion in the Qur'an: "In truth, those who believe in thee, believe in God!"¹⁵⁹

[^525]: Note: In our days the Qur'an is no longer the Qur'an, but the Bayan.

In all the ranks, it is so; the order opposed to the Primal Will is the order against God.[^526]

[^526]: Note: Always the affirmation of the inaccessibility of the essence of God.

¹⁵⁷Qur'an 5:48 -- وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

See translations: <https://www.islamawakened.com/quran/5/48/default.htm>

¹⁵⁸This may refer to Qur'an 3:84 -- قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

See translations: <https://www.islamawakened.com/quran/3/84/default.htm>

and Qur'an 4:136 -- يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

See translations: <https://www.islamawakened.com/quran/4/136/default.htm>

¹⁵⁹Possibly Qur'an 2:62 -- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

See translations: <https://www.islamawakened.com/quran/2/62/default.htm>

The People of the House^[^527] have caused to descend this question from a degree and have applied it to themselves, in the second truth. The Ziyarat Jamih Kabir^[^528] is replete thereof; for example:

[^527]: Note: The Imams.¹⁶⁰

[^528]: Note: From the 4th Imam.¹⁶¹

“He who knows you, knows God, and the one who does not know you, does not know God, and the one who is your enemy is the enemy of God.”

God knows how much the Shi’ah today read this Ziyarat Jamia: so, here the Imams have returned to the life of this world and nobody has recognized them. It is thus without understanding anything therein that they¹⁶² read it! It is not that the proof of God is not perfect.

It is thus that at the moment of the manifestation of the Prophet of God is manifested the promise made by Jesus to the Christians when Christ said: “After me will come Him Whose name will be Ahmad.”¹⁶³

Still today, the Christians have remained due to this promise and in awaiting its realization. And you can see millions and millions in the European nations who have remained in this awaiting. It is because they have not reflected upon the proof of God which is the Qur’an, for without this all, at the moment of the manifestation of the promise of Jesus, would have seen that it was manifested. From this fact even that they have remained ignorant, they have, for eternity, entered into the fire, and, according to themselves, they are awaiting¹⁶⁴ in their religion! O people of the Bayan, have

¹⁶⁰ People of the House (أَهْلُ الْبَيْتِ): see <https://www.britannica.com/topic/Ahl-al-Bayt> and https://en.wikipedia.org/wiki/Ahl_al-Bayt

¹⁶¹ The fourth Imam, ‘Ali ibn Husayn Zaynu’l’Abidin: https://en.wikipedia.org/wiki/Ali_ibn_Husayn_Zayn_al-Abidin; the Ziyarat Jamih Kabir is attributed to the tenth Imam, ‘Ali ibn Muhammad al-Naqi, al-Hadi: <https://www.al-islam.org/story-of-the-holy-kaaba-and-its-people-shabbar/tenth-imam-ali-ibn-muhammad-al-naqi-al-hadi>. The text and translation of this Ziyarat: https://www.ziaraat.org/other/jamia_kabeer.php

¹⁶² The Shi’ah.

¹⁶³ Qur’an 61:6 -- وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا لِهَذَا سِحْرٍ مُبِينٍ. And when Jesus son of Mary said, ‘O Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to give the good news of an apostle who will come after me, whose name is Ahmad.’ Yet when he brought them manifest proofs, they said, ‘This is plain magic.’ For a discussion of this verse, correlated to similar statements in the Gospels, see https://bahai-library.com/lambden_prophecy_johannine_discourse

¹⁶⁴ The return of Jesus.

pity on yourselves and do not act in this way at the moment of the manifestation of Him Whom God shall make manifest.¹⁶⁵

In that which concerns the appearances^[^529], the order of the People of the House is applied to them in its third truth, and they have ordained the same for those who follow them. All this grandeur of the mujtahidun that you see them exercise in the Islamic religion is due to the word of the Imam, upon him be blessing, in a very long hadith the aim of which is this: He who negates one of the ‘ulama negates we ourselves: whosoever negates one of our words negates the words of the Prophet, whosoever negates the words of the Prophet, negates the words of God.

[^529]: Note: The ‘ulama.

We have again descended this question in order to apply it to the simple believer. It is said in the hadith, commentary on the Surah of the Cow: “The truth of this question is this: whosoever makes a believer happy, it is as if he made Me happy, Me (the Prophet) and whoever satisfies me, satisfies God.”

You see thus that men have caused to descend this question by four degrees. In the place of Truth, in which one can see nothing but God, and on the subject of which is descended this verse: “To hold oneself before it, is to hold oneself before God”, see how they act! Some, it is true wish to see in this verse the meaning “Prophet of God”, but this is contrary to the aim sought by God, for in the verse itself the Prophet is cited. The aim (of this verse) is the Sun of Truth, Which is the most sublime face of the Prophet, and in which one can not see any other but God.

The multiplied ranks in this Door have only been in order that one might grasp the fruit, so that nobody remain afar from the aim. And God is the best of those who ordain.

Vahid IV - Bab 12

In the annulment of all the venerated places upon the surface of the earth.

The resume of this Door is that:

In each manifestation that is manifested from God, the venerated places that date from the past are abrogated.¹⁶⁶

¹⁶⁵Baha'u'llah cites a similar verse in Gleanings, LXXVI, p. 146: "O people!" said He, "I have revealed Myself for His Manifestation, and have caused My Book, the Bayan, to descend upon you for no other purpose except to establish the truth of His Cause. Fear ye God, and contend not with Him as the people of the Qur'an have contended with Me. At whatever time ye hear of Him, hasten ye towards Him, and cleave ye to whatsoever He may reveal unto you. Naught else besides Him can ever profit you, no, not though ye produce from first to last the testimonies of all those who were before you."

For example, today, he who is in the religion of the Prophet of God does he regard the venerated tombs of the saints of Jesus? Perhaps he does not even know the names of them, how thus would he go to their tombs?

It is the same in this manifestation. All the tombs that were raised up upon the surface of the earth are abrogated, from that of the appearance of Prophethood (Muhammad) to those of His followers.¹⁶⁷

The tombs that one attributes to the previous Prophets, as much at Kufa^[^530] as in the other places, should be abrogated: it is the same even for the House of God.^[^531] You see that the people of the religion of Moses go to Jerusalem, that the people of the religion of Jesus go to the place fixed by Jesus, the people of the religion of Muhammad go to the Kaaba. But glory is not inherent in the dust¹⁶⁸, the truth is in the order of God, wherever it manifests itself.^[^532]

[^530]: Note: Notice the expression “that one attributes to”

[^531]: Note: Mecca: pilgrimage there is no longer permitted.

[^532]: Note: And as this order is changed, the Kaaba is no more than a heap of dust.

¹⁶⁶An exception to this pattern is this statement of Baha'u'llah: “Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth it is verily of those who have transgressed. No harm attacheth to the builder, for he hath performed his deed for the sake of God, and hath received and will continue to receive his just reward.” (Baha'u'llah, Kitab-i-Aqdas, Q&A #4, pp. 134-135)

¹⁶⁷This may be an example of what is stated here: “The severe laws and injunctions revealed by the Bab can be properly appreciated and understood only when interpreted in the light of His own statements regarding the nature, purpose and character of His own Dispensation. As these statements clearly reveal, the Bábí Dispensation was essentially in the nature of a religious and indeed social revolution, and its duration had therefore to be short, but full of tragic events, of sweeping and drastic reforms. These drastic measures enforced by the Bab and His followers were taken with the view of undermining the very foundations of Shi'ah orthodoxy, and thus paving the way for the coming of Bahá'u'lláh.” (Shoghi Effendi, Letter dated February 17, 1939, in Dawn of a New Day, p. 77)

¹⁶⁸“The atoms of the prophets are just atoms, like all others, but the association of the great spiritual power with them lives, in the place they are laid to rest, a spiritual atmosphere, if one can use this expression. They are, no doubt, endowed with a tremendous spiritual influence and far-reaching power. But the physical character of Their atoms are not different from other peoples, any more than Their bodies and physical functions are different.” (From a letter written on behalf of the Guardian to an individual believer, October 28, 1949; in Directives from the Guardian, #115, p. 43; Lights of Guidance, #1712, p. 507)

See, now, the measure of men! How they go to the tombs of the children of the Imams because these ones have a tie with the Prophet and they remain in ignorance of Him^[^533] Who is the appearance that proves Prophethood, Guardianship, religion, by the verses that descend upon Him. If it were otherwise, they would not have imprisoned Him upon the mountain of Mah-Ku.

[^533]: Note: The Bab.

Do not be astounded by this and think about the manifestation of the Prophet of God in the past. See how the people of the religion of Jesus strove in their religious acts, as their priests accomplished acts of adoration in their churches!

And this Sun of Truth during seven years, upon a mountain [among] the mountains of Mecca, was in the hands of individuals who did not know His truth and who ignored it. Yet, at the very moment that He was summoned¹⁶⁹, truth was torn^[^534] from each of the masters of truth of the religion of Jesus, except for those who came to abide in His shadow.

[^534]: Note: They were no longer in the Truth.

After the manifestation of the Point of the Bayan, you see how many people, every year, go to Mecca and accomplish there the acts of pilgrimage. Well, He by the word of which the Kaaba is the Kaaba^[^535] is alone upon His mountain and He is, in truth, this same Prophet of God!

[^535]: Note: Muhammad and consequently Me.

In effect, the order of God is like the sun. It arises until the end that will have no end, it is nothing but one and the same sun and all subsist by it. This is why in each subsequent manifestation, the manifestation of God is more elevated, concerning His appearance, in the rank in which it is manifested. In effect, all the preceding manifestations were created by that of the Prophet of God; all the manifestations and that of the Qa'im of the family of Muhammad were created by Him Whom God shall make manifest, and also, all the manifestations, and this one, and that of Him Whom God shall make manifest, were created by the manifestation that will follow that of Him Whom God shall make manifest.^[^536] And it will be like this without end, and the Sun of Truth will rise and will set, and for Him there has never been a beginning and there is no and will be no end.

[^536]: Note: Here the affirmation that the divine manifestations must succeed each other, is precise and clear.

Happy the one who comprehends in each manifestation the aim of God in this manifestation. Not that he should fix his gaze upon the preceding manifestation to remain in ignorance of the one who

¹⁶⁹Meaning at the moment that He was called to prophethood.

presents himself. In effect, whosoever is today in Islam, is the cause of the election of the Prophet of God and all that was abrogated of the religion of Christ was precisely because of this election. So the same in the manifestation of Him Whom God shall make manifest. If you look there, you will see that all that is found in the Bayan, is found only because of the manifestation of the Master of Seven Letters.

Today, if they look upon the origin of the order, they will not remain in ignorance of Him because of Whom the manifestations were elevated in the Bayan. Before each order, souls without number sleep^[^537]: they pride themselves upon this order and act following it. One can thus see today that all the manifestations of the Bayan are in the shadow of one of His words. It would suffice Him to say: We have abrogated (the orders of the Bayan). But, He will not abrogate them as long as He will not have greater ones caused to descend.¹⁷⁰ See that it is thus in this manifestation: As long as God had not manifested greater orders than those of the preceding manifestation,¹⁷¹ he did not annul those^[^538]. God is powerful over all things.

[^537]: Note: Have accepted, recognized.

[^538]: Note: This clearly dismisses the allegations of M. de Gobineau.

Vahid IV - Bab 13

On the subject of the elevation of nineteen venerated places.[^539] It is forbidden to the possessor of any of the venerated places upon the surface of the earth, to spend the product of this place for anything but this very place.

[^539]: Note: The names of the kings, living in conformity with the Qur'anic Word.

The resume of this Door is that:

It must not remain hidden that there is neither day nor night, without the true and false appearances that were in all the worlds, are hidden or apparent above this earth. All the human spirits, since Adam, until today, issue in the human form^[^540]; so also the non-believing forms are chastised in the forms of the fire. However, at the epoch of each manifestation, a special order is

¹⁷⁰In the Tablet of Ahmad, prior to the revelation of the Kitab-i-Aqdas, Baha'u'llah wrote: "Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayan by the Glorious, the Wise One. Verily He is the King of the Messengers and His book is the Mother Book did ye but know."

¹⁷¹This explains why the Bab did not abrogate the laws of Islam in His very first treatises. It was not because He still regarded Himself a Muslim, or wished His readers to regard Him as a Muslim, but because He had not yet revealed His own laws.

manifested and all owe obedience to Him. After the setting (of the Sun of Reality) this order is taken up until the following manifestation in its private dimension.[^541]

[^540]: Note: The Babi commentators explain that this phrase is the condemnation of metempsychosis. It may be, but this indicates only very vaguely, perhaps, not at all, the resurrection as Muslims understand it.

[^541]: Note: This means that another order is contained in the inner dimension of the following manifestation? Or perhaps one must take “murtefe” in its second meaning and say that after the setting of the Sun of Reality the order is annulled and remains in the inner dimension of religion until the following manifestation in which it manifests itself anew?

In this manifestation of the Bayan, God did not love to see venerated places built if they are not the venerated places of Muhammad and of His family and those of the directing doors¹⁷² that, in this manifestation, are interpreted by the Letters of the Unity[^542] so as to see the nineteen tombs built. The tombs of other prophets, of sincere ones, of witnesses, of believers whose hearts were and are the location of the name and of the similitudes, are in the shadow of these nineteen so that the order will not become burdensome for men, in such fashion that it will be easy to count all of them. They are counted, in the eyes of God and of wise ones as the multiplications of this unity.[^543]

[^542]: Note: It is thus no longer the tomb of Muhammad at Medina, but His new tomb, the result of His new life under the name of Mulla Husayn Bushru'i.

[^543]: Note: This is a protest against the appalling abuse of the Imamzadehs.¹⁷³

Happy is he who is not ready to build these venerated places, which are the place of the descent of the angels of the heavens and of the earth and of that which is between them. God has decided that they must be built, and they will be. There is no escaping the Divine Will, for It is all powerful over contingencies and manifests itself over all things. Happy is he who is the channel by which is manifested the Will; for He is the best of guardians of the limits of God in the Bayan. God has promised that for each gold miscal (that he will spend) He will give him in exchange two thousand miscals and will give him all that could content him. God is powerful over all things!

Today, all that is a venerated place upon the surface of the earth, it is not permitted to spend (the product) if it is not for the building of this venerated place, for this belongs to this very venerated place.¹⁷⁴

¹⁷²Abwab (أَبْوَابُ): https://en.wikipedia.org/wiki/The_Four_Deputies

¹⁷³Imamzadeh (امامزاده), descendant of a Shi'i Imam: <https://en.wikipedia.org/wiki/Imamzadeh>

¹⁷⁴This may be related to this statement by Baha'u'llah: “Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth it is verily of those who have transgressed. No harm attacheth to the builder, for he hath performed his deed for the

At least that in the day of the manifestation of the Sun of Truth no other fashion would be permitted, for He^[^544] is the order of God on the subject of everything. But until today, in which He has not been manifested, there is no other order than this one. In the future, God was and is the most wise for what will take place. He for whom duties are incumbent, has not, before the manifestation, the duties that are incumbent upon him thereafter. God is the most wise over all things.

[^544]: Note: Him Whom God shall make manifest.

Vahid IV - Bab 14

If someone takes refuge in these tombs, he must be preserved and pardoned as God pardons him.

The resume of this Door is that:

Whosoever will take refuge in the tombs of the Letters of Unity, it is his right that men give him refuge therein, for this domain^[^545], upon all the surface of the globe, is the appearance of God, Who gives refuge to all, while nobody can give Him refuge.

[^545]: Note: This domain of earth that contains the tomb.

The day of the manifestation of Him Whom God shall make manifest, which is the Day of Judgment of this manifestation^[^546], all must seek refuge before the Letters of Unity, so as to find refuge from death in that day: death in faith and not material death.

[^546]: Note: Following several commentators, this means: Him Whom God shall make manifest must take refuge before the nineteen Letters of the Unity; but I do not agree with this meaning.

All, in effect, act in order to come closer to God. If that day, they do not take refuge in the divine face, they will all go to the shadow (of the word): “All things will die.” If there is, at that moment, a perspicacious man upon the surface of the earth, he would give all that is upon the surface of the earth to not go in [the way of] negation and to enter in [the way of] affirmation: for that is the fruit of the human creature, to not become suddenly vain and worthless.

It is not that seeking refuge in them be to go^[^547] to their tombs and to mention them, even as in the epoch of the Qur’an all men went to their tombs and mentioned them night and day and, the day in which they were manifested^[^548] with this testimony upon which relies their religion, the day in which they accepted the obligation to bring to all the news of the Prophethood of the Point of

sake of God, and hath received and will continue to receive his just Reward.” (Baha’u’llah, Kitab-i-Aqdas, Q&A #94, pp. 134-135)

the Bayan, they (the Muslims) remained in their ignorance because of the things of this world, so what will happen will happen.

[^547]: Note: In pilgrimage.

[^548]: Note: These nineteen persons.

Today all, in Islam, act in conformity with the previous words (of the Qur'an) and see that they launch sentences against those who have pronounced them. If further, they contented themselves with this, there would not have been given orders against them; but see that millions and millions are spent in the name of ta'zieh¹⁷⁵ for the Lord of Confessors¹⁷⁶, and for Him Who is higher than he they have done what they have done. See the measure of this lying creature: it is unfortunate, even, to employ the word liar towards him.

They act under the name of Islam but against the appearance of Islam, Who is the Prophet of God.

They have done what they have done! Thus, O perspicacious people, do not be surprised and see in the religion of God. That which they do, they do be it for God, but they act against the appearance, while an order against Him is an order against God. They do not know it and they leave religion, even though they imagined themselves to be at the highest degree of thoroughness and of struggle¹⁷⁷.

If you establish as rule, O people of the Bayan, to not do towards anyone that which would not be pleasing to yourselves,¹⁷⁸ it may happen that in the day of the manifestation you will not act against the Letters of the Living, if at least you do not side with them.

See the recompenses attached to the following Surahs of the Qur'an, recite them, the words of their very Imams, and the recompenses attached to the prayers: in the Day of Judgment, they will resuscitate in the shadow of Muhammad and of His family. That is the best law that the witnesses of God have given for their saints; and the best of recompenses that they can promise to them. Thus, glory to God, that He brought to life the Day of Judgment! They came, and, in the way of agreement, they saw what they saw of the words of His unity; they still now read the Qur'an[^549] and the prayers, in the hope of recompenses that are attached to this act.

¹⁷⁵Ta'zieh (تعزیه): see <https://en.wikipedia.org/wiki/Ta%27zieh>

¹⁷⁶Imam Husayn (إِلهُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ), called Lord of Confessors (سيد الشهداء), also translated Chief of Martyrs: see https://en.wikipedia.org/wiki/Husayn_ibn_Ali

¹⁷⁷Jihad (جهاد) meaning "struggle, striving": <https://en.wikipedia.org/wiki/Jihad>

¹⁷⁸This appears to be the Babi affirmation of the so-called Golden Rule, found in so many other Scriptures.

[^549]: Note: Those who have not given their agreement.

May this not astonish you; see: the nation of Jesus awaits the realization of the promise of Jesus: “he will come the name of whom will be Ahmad”! Night and day they weep in the hope of His manifestation, and yet He came, and 1270 years¹⁷⁹ have passed since His judgment, and they, they still await!

Have pity upon yourselves! Do not give your works to the wind.

Give your souls to souls such that if you do not take a side for someone, you will at least not be against Him. That is the way of salvation in this world and in the next, if you act (upon it). No manifestation has taken place, without the appearance of this manifestation giving the perfection of counsels to His nation. It may be thereby that in the day of the harvest, which is the following manifestation, they will not be wiped out. Until today this fruit has not been collected by them[^550]. It may be that in the epoch of the Bayan yourselves, in the middle between nations, you will not be prideful on the Day of Judgment. For in the Day of Him Whom God shall make manifest those who were created since the day of Adam until that day, perhaps even the worlds before Adam and the worlds thereafter, their contingencies are there in that day. And so, [may] you take pride in the middle of the nations for your faith in Him; but if one among you remains ignorant, you will be the most vile of nations in His eyes. If you attain the fruit of your existence, you will be the most precious of beings in His eyes. He Himself, and that which is manifested by Him, until the last Day of Judgment, do not dishonor it.

[^550]: Note: The Christians.

This is the aim (the meaning) of what you have heard said, that in the Day of Judgment all the world will be warned of the order that will take place: All the realities of the creatures that day, believe in this manifestation and until the following manifestation, the order that took place, all read it, see it and act in conformity with Him. For example, the mention of Abu Lahab in the Qur’an: from the very day of the descent of the verse where it is question of him, until now, whosoever has read it remains witness of his quality of bad creature: that is the dishonor.

Look and you can easily see how many mornings in his life he remained ignorant of God, and that he is dishonored in the eyes of whomsoever reads the Qur’an, even with his own eyes, and he is thus still living (in his return) in his fire. That is the meaning of this word: “We hear the order of judgment.”

Thus, O perspicacious people, wait and fear the punishment and the chastisement of God.

¹⁷⁹The Bab enumerates the beginning of the prophetic ministry of Muhammad ten years (circa 610 CE) before the hijra (622 CE), when the Islamic calendar begins. Hence, 1270 years from Muhammad’s prophetic inception corresponds to 1260 hijra, from which time the Bab begins His prophetic career.

Vahid IV - Bab 15

It is not permitted to anyone to put obstacles in the way of anyone taking refuge in these tombs.[^551]

[^551]: Note: Note: Arabic Bayan: and before He manifests Himself, if they take refuge with Me, do not hamper them.

The resume of this Door is that:

If anyone wishes to take refuge in these venerated places, it is permitted to no one to oppose his design. Upon him is annulled the power of whoever it may be. If this person is gifted in modesty and takes refuge at his own place (in saying, I take refuge in this place) one must consider him as a refugee.[^552] For example, if anyone is found in the orient of the earth and takes refuge in another place while invoking the right of refuge, that must be accepted because of the respect due to the exaltation and to the grandeur of God in this religion. In truth, God is the best of refuges and of aids.

[^552]: Note: At the very tomb of the saint that he invokes in this way.

Vahid IV - Bab 16

On the subject of the forbidden house.

The resume of this Door is that:

From all past eternity, there has never been a fixed place[^553] for God and, from all eternity to come there will be none.

[^553]: Note: Of staying.

In each manifestation of the Will, every terrain which is attributed to it, becomes the House of God and the place around which turn the angels of the heavens and the men of the earth.

All turn around His order which is manifest in this dust[^554]. If this veneration was addressed to the very being of this dust, it would have been required that never in the past eternity or in the future eternity could the place of adoration have been changed.

[^554]: Note: It is because of the order of this Primal Will represented by this matter of which is constructed this house, that men turn around it, otherwise it is naught but the dust.

It is however evident, for the people of heart, that this dust is like the order and that this order is like the sun. If, until no end, the place of the House (of God) changes and it is never but a house. This is why the change of the place of this House (of God) is like the manifestation of the Will in relation to the following manifestation. Outside of these variations, this same part of the earth which was attributed to God, in the time of Adam, is that same as that which is attributed to Him today: this very order which aimed at this portion of earth is today, the same order.[^555]

[^555]: Note: Which concerns the house in which the Bab was born located in Shiraz.

In truth, it is the place in which arises Him Whom God shall make manifest, which is exactly the House of He Who manifested Himself, the Kaaba.

The limits of it are the name of God in meters[^556], as much in length as in width and the walls that enclose it are not included in this measure. And if the believers could make it it would have been ordained by God that from the level of water to the top[^557] all the space be filled with diamonds¹⁸⁰ and that one puts in the place of earth the elixir and the water of red perfume. But, as this power had not been seen, in whatever fashion that it is built, it will be sincere and true. But if one covers the exterior and the interior with pieces of mirrors, that would be closer to the purity that any other fashion used today among the architects.

[^556]: Note: Thirty-six meters.

[^557]: Note: To which must attain the monument.

In the land of Fa[^558] is found a mosque, in the midst of which is built a construction similar to the Kaaba[^559]. That was not constructed except to be a sign for this earth before the manifestation of the order of God in the building of the house in this land[^560]. Happy he who adores God in this very land: in truth, we also we have adored God there and there we have prayed for he who built this construction. God recompenses those who act well and remember those who remember Him, even in the little things. In truth, God is the best of those who remember.

[^558]: Note: Shiraz.¹⁸¹

[^559]: Note: This is the Masjid Jamiah of Shiraz.¹⁸²

¹⁸⁰“If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth.” (Gleanings from the Writings of Baha'u'llah, LIX, p. 116)

¹⁸¹Fa is the abbreviation for Fars, the province in which Shiraz is located.

¹⁸²Masjid Jamia of Shiraz: https://en.wikipedia.org/wiki/Jameh_Mosque_of_Atigh#/media/File:Koda-Khaneh.jpg

[^560]: Note: This was a foretelling that Shiraz should become the new Mecca.

This order of the House was not given except that, from this house, the argumenters could argue about the House of Unity of prayer[^561], of “tahlil”[^562], of “tamjid”[^563], of “takbir”[^564].

[^561]: Note: Act of saying “Subhan’allah”.

[^562]: Note: Act of saying “There is no god but God”.

[^563]: Note: Act of saying “Al hamduli’llah”.

[^564]: Note: Act of saying “Allah’u’akbar”.

That they build then this House and see in the appearances, so that at the moment of the manifestation of Him Whom God shall make manifest, they will not become ignorant of Him Who has authenticated the House. It is this same Tree of Truth which, 1270 years ago, ordained pilgrimage, and no year has passed without 70,000 people going to circumambulate the Kaaba. But, from the moment of the manifestation of He Who created the House, see how much time has expired and nobody yet has comprehended its aim and has gathered its harvest.[^565] And yet the House of God is the heart of the believers in Him, who are the believers in Him Whom God shall make manifest.

[^565]: Note: Nobody goes on pilgrimage to Shiraz.

Today it is the believers in the Bayan, who act in accordance with that which descended in the Qur’an and not the believers in the Qur’an[^566]. If men circumambulated the house (of dust) nothing would have been given. From the moment that they have not done it, space has been found instantly for the creatures, the order to circumambulate the House[^567] which is attributed to God, so that they may know their measure and not ignore it in the day of His manifestation.

[^566]: Note: The true Qur’anis became Bayanis, those who stopped at the Qur’an are infidels.

[^567]: Note: This passage gives the explanation of many of the orders contained in the Bayan: it would be better to circumambulate the ideal house of truth than to circumambulate the Kaaba, and certainly, the one who does this can, in absolute terms, abstain from pilgrimage. It is the same for the squares to fill with the names of God and other acts of this kind that we will encounter hereafter.

That is the fruit of the pilgrimage made in its way. It could happen that because of this order (of pilgrimage) on the day of His manifestation, they may witness to Him with veneration.

In the epoch of the Qur’an the fruit was not taken, for there are 70,000 people who circumambulate the Kaaba, and He Who created it from the height of Mount Mah-Ku and has but one companion.

How, since then, would the fruit have been harvested? And however, He would have been worthy, if at the very moment of His manifestation, all the believers in the Qur'an, from the moment that upon His order they circumambulated thus around a house of dust, came without end to circumambulate His order, at the very moment of His manifestation. And see that this letter Shin[^568], which went by foot unto His House, renders against Him sentences of this kind. Those who have spent their goods in the way of His House, wish to dispute with Him [concerning] the piece of land upon which He resides. See the measure of the creature who eternally acted, and acted without intelligence and who, at the day of the harvest, seems to have become a cadaver, and they comprehend nothing of the aim of God in the orders He gives.

[^568]: Note: Allusion to Shaykh Husayn whose surname was Shimr. We know that Shimr is the name of the assassin of the Imam Husayn.¹⁸³

Return to yourselves O people of the Bayan. Be attentive to the manifestation of the Creator of the House, for He glorifies Himself by the number of those who circumambulate His House. In His inner nature, He sees them, He caused to descend upon them the pardon if, in the route of pilgrimage, they have acted well towards each other.

It is thus that I Myself, I saw in the voyage to Mecca, a person who spent considerable sums, but hesitated before spending a glass of water for his traveling companion who lived with him. This happened upon the boat, and the water was rare, to such a degree that I Myself, in the voyage from Bushihr to Mascat, which lasted twelve days during which one could not come by water, I had to content Myself with sweet lemons.[^569]

[^569]: Note: Moudouuni.¹⁸⁴

Be attentive! In no state, do not torment whosoever it may be, for the heart of the believers is closer to God than a house of dust: seek to come close to God in His House, for prayer is welcomed.

Whosoever spends a carat in the way of God, and knows the Master of the House, a thousand will be given to him in exchange in this low world. Whosoever has the possibility of taking the route (for the pilgrimage) without, in his voyage, torment may befall him, and he does not do it, he is at the moment of his death, like the one who dies, believing in the preceding book.

Nothing is more important in the way of pilgrimage than to acquire qualities, in such fashion that the one who makes pilgrimage with someone does not see (nor cause) torment, such as I saw on the way to Mecca.

¹⁸³Shimr (شمير): <https://en.wikipedia.org/wiki/Shemr>

¹⁸⁴While Nicolas' "Moudouuni" has not been discovered, this seems to refer to the Persian sweet lime, called sweet lemon (ليمو شیرین) in Persian: https://en.wikipedia.org/wiki/Citrus_limetta

I saw acts more vile than any act in the eyes of God, and which were cause that the good action that they made (in going on pilgrimage) was in vain. It was disputes between pilgrims! In any event disputes of this kind are forbidden.

The path of the believers, was not and is not any other than knowledge, patience, modesty, resignation. Truly the House of God does not have need of such people^[^570] to come circumambulate it! Thus be attentive, for the religion of God is more vast than anything.

[^570]: Note: What I saw.

He whom the voyage is separate from the House of God by the sea, is freed (by this very fact) from pilgrimage^[^571]. If he has the means to accomplish it, however, if he gives the amount of this voyage to a believer, among his kinsmen^[^572]: then he will be truly pardoned by God and his pilgrimage is thus accepted by God, as if it had taken place.

[^571]: Note: The Bab hated the sea.

[^572]: Note: It is not indicated that this kinsman must make this pilgrimage in place of the one who grants it to him.

This order was not given except to avoid the torments for the one who wishes to go to the House of God, for one cannot imagine on the sea anything other than discomfort: one cannot have thereon all the necessary objects as in a voyage upon land. If a merchant refuses to embark when he can do so, that is better in this religion for his tranquility of spirit; but if he can do it he is free to do it, so as not to trouble the order of the world.

The people of the sea are forced (to live with it) but, by their actions they come yet closer to God, and God recompenses the good actions made as much upon earth as on the sea, but He doubles the recompense of those accomplished by one of His slaves on the sea because their work is more annoying.

That, of course, on condition that they are of the religion of God and act amongst themselves, following the laws of the love of the other¹⁸⁵. God recompenses good actions.

It is said that, for the king in the empire of whom is found the House of God, it is worthy for all the kings to establish in the frontiers of their lands, in all their parts and from one end to the other, people (specially appointed) to bring the news and the letters from one side to another, as this is

¹⁸⁵“13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 13:35 By this shall all men know that ye are my disciples, if ye have love one to another...15:12 This is my commandment, That ye love one another, as I have loved you. 15:13 Greater love hath no man than this, that a man lay down his life for his friends...15:17 These things I command you, that ye love one another.” (Gospel of John)

organized in the highest perfection in the countries of the Europeans. We are informed thus in some nights and some days of the news that required several months (to arrive).

But that this organization be universal, so that all may, by this means, acquire news. Him Whom God shall make manifest will certainly manifest Himself and if, in the land where He will manifest Himself, the means to learn of the news and to receive letters are in use for all the slaves of God, these ones will be more quickly honored with the glory of being guided. And, if someone learns of the news of the manifestation a thousandth of a second earlier and immediately gives his faith, that is worth more to him than to be the possessor of all that there is upon the surface of the earth and to spend it upon the way of God. This is why this order^[^573] was given. It may be that in the day in which this sublime star¹⁸⁶ will manifest, the means, by His slaves, will be organized so that they may arrive rapidly at the honor of being guided.

[^573]: Note: To organize postal service.¹⁸⁷

But as long as this organization will not be universal, this rapidity of transmission can not be obtained by the servants, unless they have at their disposal all the ways to acquire them. For finally today, there exist plenty of couriers among the great functionaries, but what can this benefit the humble ones who do not have the means to make use of them.¹⁸⁸

It is suitable for each king that he be informed about all that takes place in all the parts of his empire and that there is a means for all to acquire these news, in such fashion that the most humble of the slaves, upon the appearance of this sublime star¹⁸⁹, from the furthest corner of the earth, may immediately arrive at the knowledge of this Sun guide¹⁹⁰, and that because of the order that exists in the country. God loves those who maintain order.

Vahid IV - Bab 17

It is not permitted to sell the immediate environs of the House of God. He who, in its immediate environs, wishes, for himself, to construct beautiful dependencies¹⁹¹, can take by force the land from

¹⁸⁶Him Whom God shall make manifest.

¹⁸⁷And news service.

¹⁸⁸In order to be of actual benefit, a service should be accessible to everyone. Value is determined by accessibility, and universality is enjoined.

¹⁸⁹Him Whom God shall make manifest.

¹⁹⁰Him Whom God shall make manifest.

¹⁹¹This provision may be the seed of the dependencies designed to encircle the Mashriqu'l-Adhkar according to the vision of Baha'u'llah and 'Abdu'l-Baha.

its proprietor, even if this one is not satisfied. God is more worthy to possess this terrain than he who is the proprietor thereof for some years.[^574]

[^574]: Note: Arabic Bayan: The environs of the House and of the Mosque belong to God. That the proprietors of the environs of the mosque act, each according to his force.

The resume of this Door is that:

Every master of power who wishes to build the House (of God), or who wishes, in its immediate environs, to build the Masjidu'l-Haram, nobody has the right to object to his right to [this] property, for the possessor of all things, by Himself, is God; and certainly, it is God Who more right to His property for His own House.¹⁹²

That is the order of God, even if the one who wished to object to His right is furious. In his discontent should reside the contentment of God, for it is for him (proprietor) to content himself with that which God ordains for him. For it is God Who created him, and how can he claim a property in the eyes of his Creator. God loves those who fear him.

Vahid IV - Bab 18

It is not permitted to go to the House of God if it is not with the power to do it in such fashion that the pilgrim will not encounter any torments upon the way. After His arrival at the House of God, he must give four miscals of gold to those who are in service to the first, the second, the third and the fourth columns of the House of God, so that these ones may share these four miscals. It is not permitted for these servants to claim these four miscals and the pilgrim himself must give them to them. Are not to submit to this gift in silver the slave, the servant, the children, those who were stolen from on the way[^575], those who do not have the capacity to give this sum.

¹⁹²This commandment is changed by Baha'u'llah by requiring that all places of worship be preserved for this purpose, and by welcoming whatever initiatives are taken to rear structures for the worship of God in the vicinity of the Jordan River and the Holy Land: "Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth it is verily of those who have transgressed. No harm attacheth to the builder, for he hath performed his deed for the sake of God, and hath received and will continue to receive his just Reward." (Baha'u'llah, Kitab-i-Aqdas, #94, pp. 134-135) "If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth. Leave hath, moreover, been given to whosoever may desire to raise, throughout the length and breadth of this land, noble and imposing structures, and dedicate the rich and sacred territories adjoining the Jordan and its vicinity to the worship and service of the one true God, magnified be His glory, that the prophecies recorded by the Pen of the Most High in the sacred Scriptures may be fulfilled, and that which God, the Lord of all worlds, hath purposed in this most exalted, this most holy, this mighty, and wondrous Revelation may be made manifest." (Gleanings from the Writings of Baha'u'llah, LIX, pp. 116-117)

[^575]: Note: Accident that occurred to the Bab, in the course of His pilgrimage.

The resume of this Door is that:

The order to accomplish pilgrimage was given only for those who are directed towards Him (God) rejoicing upon His way of His contentment.

This duty was annulled for those who are not rich, so that these ones will not be tormented upon His way.

Pilgrimage is obligatory for each one, one time in his life, only if it is not uncomfortable for him.

To purchase a pilgrimage for a deceased person is forbidden in such fashion that all, at the moment of the manifestation of the truth, benefit from the sight of their Lord themselves; then when He is hidden[^576], they benefit from the sight of the place in which He resided in His former manifestation.

[^576]: Note: That is to say when the Master of Truth is deceased.

If pilgrimage has become obligatory for anyone, that he has not been able to send someone in his location and place and that death has ceased him: if it was in the the intention to leave and that he was not able to do it, it is for God to recompense him from the best of recompenses and to cause him to enter, by the most supreme of His gifts, the Paradise[^577].

[^577]: Note: The intention is counted for the fact.

This obligation (of pilgrimage) is not incumbent upon women¹⁹³ so that they will not be subject to the difficulties of the voyage.

It is permitted to those who live upon the very earth of the House or in its environs, to accomplish the ceremonies every year, for the difficulties that exist for the others do not exist for them.

What is, by the way, the person living in the earth of the Haram of God, who does not consent to circumambulate the House?

It is permitted to the pilgrims to give 4 Bayani miscals of gold, that is to say 19 nakhuds¹⁹⁴ per miscal¹⁹⁵, to the 19 servants who sit [guard] upon their seats, around the House, and who, all 19,

¹⁹³“The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous.” (Baha'u'llah, Kitab-i-Aqdas, #32)

¹⁹⁴Nakhud, pronounced nukhod in Persian (نخود): <https://www.sistani.org/english/book/48/2283/>

upon the order of the Qa'im, hold upon the column the "tasbih", thus demonstrating the manifestation of the Point of the Bayan.

It is ordained for them^[^578] that they have the greatest deference towards the pilgrims who visit the House of God. It is forbidden for them to claim the gift of their friend^[^579]. To act in this way is closer to grandeur and elevation.

[^578]: Note: The servants.

[^579]: Note: That their friend give them here in ordaining that they be given these four miscals.

These 19 persons should equally share, one time per year, this gift of God and thank their Well-Beloved.

In that which concerns the silks the question of which is in the Arabic text and the elevated seats of diverse colors, such that the white for the first column, the yellow for the second, the green for the third, and the red for the fourth, that they sit upon^[^580] with the qualities and the fashion of acting agreeable and suitable such that, because of their attitude, the grandeur of the pilgrims as much as the servants comes out. In that which concerns the utensils in front containing water, a single color should be employed^[^581], for in all there are secrets without number in the eyes of the people of truth, and all are to prepare the manifestation of Him Whom God shall make manifest.

[^580]: Note: Upon the silk carpets of diverse colors.

[^581]: Note: At least this does not mean "the utensils with which they serve themselves, must be at the number of 19". The text is extremely obscure and must contain gaps.

At the very moment of His manifestation, the pilgrims have no longer to make pilgrimage if it is not towards Him; for the guardians of the House it is no longer to guard except His, and for the servants of the 19 seats, there is no longer service if it is not His service: for none of the religious obligation is there any order except for His order.

That is the aim, if someone can comprehend it.

Return is made of the 4 miscals of gold to those who do not have the power to give them, to slaves, to servants, to children, to those who were stolen from on the voyage, and that for His blessing and His mercy. It is also so that it be a model for those who have accomplished an obligation at the

¹⁹⁵“QUESTION: Concerning the punishment of the adulterer and adulteress. ANSWER: Nine mithqals are payable for the first offence, eighteen for the second, thirty-six for the third, and so on, each succeeding fine being double the preceding. The weight of one mithqal is equivalent to nineteen nakhuds in accordance with the specification of the Bayan” (Baha'u'llah, Kitab-i-Aqdas, Q&A #23)

moment of this obligation. For all these orders are, in the eyes of Him Who made them descend between the Qaf and the Nun^[^582]. Perhaps someone will seize the fruit thereof in the day of the manifestation of Him Who made them descend.

[^582]: Note: One should not accomplish them unless one can do so.

At every epoch for the guardians of the House of Truth^[^583] there was and there are blessed creatures^[^584] who see in the science of the intimate of the intimate^[^585]; they comprehend it and it is apparent in the fourth column^[^586], even as it is manifest in the first column^[^587].

[^583]: Note: Or the Tree of Truth.

[^584]: Note: The 18 Letters of the Living.

[^585]: Note: There are three degrees of knowledge: 1st the knowledge “Zahir” or of appearances; 2nd the knowledge “Batin” or intimate knowledge; 3rd the knowledge “Intimate Intimate” or the knowledge of the intimate of the intimate. The “Zahir” science is what the vulgar equally comprehend, the “Batin” is understood by a chosen elite, the “Batin Batin” by the Tree of Truth.

[^586]: Note: The column of the Doors.

[^587]: Note: That of the Tree of Truth. It follows thus that the existence of the 4th column holds to that of the 1st and that the existence of this one holds to that of the 4th.

And it is for this 4th column that the House of Truth^[^588] exists. And upon this 4th column passed, in days and in nights, the number of 8 unities^[^589]. The erection of the House is for His grandeur: upon the shoulders of all was confirmed this grandeur in the past and it will be so hereafter^[^590].

[^588]: Note: This 4th column which is, as we have said, one of the doors where Letters of the Living, indicated here in a more particular fashion which is the very origin of it, that is to say the first believer, the Bushru’i.

[^589]: Note: Eight months of 19 days. I think that this means there are eight months of nineteen days that Mulla Husayn gave his faith, at the moment in which I write these lines. Elsewhere, it is evident that the Bayan was codified much later than that, when the Bab was at Mah-Ku. In this there is no contradiction, but simply a very clear proof of the truth of what I have always thought: it is that, in reality, the Bayan, it entirely contained in the entire life of the Bab. Certain orders (doors) were given when the need was felt, but it was at Mah-Ku that took place the work of proofing and definitive arrangement. I do

not think that this is the word that Baha'u'llah cites in His Epistle to the Son of the Wolf.¹⁹⁶ Besides the text should read, "And in the year 9 you will be in the presence of your Lord."¹⁹⁷ I suppose this translation is instead of the one given us because it is that employed as much in the Qur'an and in the Bayan.

[^590]: Note: That is to say that it is the strict obligation of all to recognize Him, as, for example, we recognize those who believed in Muhammad, and, better yet, those who recognized in the first actual believer, Mulla Husayn, the Muhammad of before.

In effect, if the Sun of Truth was not manifested, the 18 Letters of the Living would not exist: but if they did not exist, how could this Sun manifest itself. That is exactly the same reasoning as that of the letters of the Bismi'llah.

And nobody exists who does not have upon his neck this order of God and is not humble for the first truth and the appearances of the Living, and that since the day of Adam until today. Even the person who remains in ignorance of the rising of the Truth, it is upon His order that night and day he prostrates himself¹⁹⁸, and since the beginning of his life, until its end, he is in the line of His obedience and he does not know it himself, this person be he among the highest creatures or the most base. For example, if the nation of Jesus had not prostrated itself before the Prophet of God, at least the order that Jesus imposed upon them was this very prostration before the Prophet of God, for the manifestation of Jesus in His epoch, was no other than the very manifestation of the Truth. See that it is thus before and after. In no rank, for no thing, the quality of thing existed and exists only because, by this quality of thing it prostrates itself, it humbles itself, it makes itself small, it devotes itself to the Point of Truth and mentions Him. From all eternity God is adored by him,

¹⁹⁶Nicolas was correct in this statement, inasmuch as Baha'u'llah does not cite this passage from the Bayan-i-farsi in Epistle to the Son of the Wolf. The passages from the Writings of the Bab which Baha'u'llah cited in that treatise will one day be positively identified.

¹⁹⁷On another occasion He saith: "In the year nine ye will attain unto the Presence of God." (Baha'u'llah, Epistle to the Son of the Wolf, p. 141)

¹⁹⁸Thou hast written of a verse in the Gospels, asking if at the time of Christ all souls did hear His call. Know that faith is of two kinds. The first is objective faith that is expressed by the outer man, obedience of the limbs and senses. The other faith is subjective, and unconscious obedience to the will of God. There is no doubt that, in the day of a Manifestation such as Christ, all contingent beings possessed subjective faith and had unconscious obedience to His Holiness Christ.

For all parts of the creational world are of one whole. Christ the Manifestor reflecting the divine Sun represented the whole. All the parts are subordinate and obedient to the whole. The contingent beings are the branches of the tree of life while the Messenger of God is the root of that tree. The branches, leaves and fruit are dependent for their existence upon the root of the tree of life. This condition of unconscious obedience constitutes subjective faith. But the discerning faith that consists of true knowledge of God and the comprehension of divine words, of such faith there is very little in any age. That is why His Holiness Christ said to His followers, "Many are called but few are chosen." (Abdu'l-Baha, Baha'i World Faith, p. 364)

but he himself does not comprehend this, for if he understood it, he would separate himself completely from himself to go towards Him. Thus the people who have known the Prophet of God, as they have given their faith to Him, and those who have not known Him, as they have remained in the fire of ignorance.

Imagine that it is the same before before and also after after. That is the grandeur of God that all glorify themselves to adore Him. And yet He does not accept [any] except the elect. One thousand two hundred sixty and ten years have passed since Muhammad was brought to life [as a prophet] and each year innumerable crowds have circumambulated the House [of] Kaaba.

In the last year, the Creator (the Bab) of the House went Himself on pilgrimage. Glory be to God! He saw that there live, of each sect, numerous groups who came. Nobody knew Him, but He knows them all for they behaved and behave under the power of His word of the past.

He who knew Him and made pilgrimage with Him^[^591] is the one unities have passed and God will honor him before the angels at the highest of the heavens because of the manner in which he was separated from all, and his act of being without reproach in the contentment of God. It is not that a special grace was accorded to him for this grace was accorded to all. But all are in ignorance of this grace, for in this very year^[^592] the manifestation of the Book of the Commentary of the Surah of Joseph arrived to all. Or when they look they see Him^[^593] without companion and they retreat. They do not reflect that this Qur'an, which today has many believers, remained during seven years among the Arabs without in appearance a single believer, apart from 'Ali. This one^[^594] did not look at the quality of the proof and was convinced, without preoccupying himself with knowing if someone had already seen [it]. It is thus that God, on the day of judgment, questions each one following that which this one understood and not following what he imitated [from] this one or that one. How many people are there who, upon hearing the verses alone, incline themselves and recognize the truth, without occupying themselves with following this one or that one?¹⁹⁹ All are by themselves responsible for their obligations and not [that they be performed] by others.

^[^591]: Note: Mulla Husayn.²⁰⁰

¹⁹⁹Baha'is have considered their religion as unique in advocating the personal, individual investigation of reality/truth in lieu of blindly following and imitating others, but it appears that the Bab championed this principle in Bayan-i-farsi.

²⁰⁰Mulla Husayn did not accompany the Bab on His pilgrimage to the twin holy places of Islam: "He embarked from Bushihr on the 19th of Ramadan (October, 1844) on a sailing vessel, accompanied by Quddus whom He was assiduously preparing for the assumption of his future office. Landing at Jaddih after a stormy voyage of over a month's duration, He donned the pilgrim's garb, mounted a camel, and set out for Mecca, arriving on the first of Dhi'l-Hajjih (December 12). Quddus, holding the bridle in his hands, accompanied his Master on foot to that holy Shrine. On the day of Arafih, the Prophet-pilgrim of Shiraz, His chronicler relates, devoted His whole time to prayer. On the day of Nahr He proceeded to Muna, where He sacrificed according to custom nineteen lambs, nine in His own name, seven in the name of Quddus, and three in the name of the Ethiopian servant who attended Him. He afterwards, in

[^592]: Note: The year of the pilgrimage.²⁰¹

[^593]: Note: The Bab.

[^594]: Note: That is to say either Bushru'i in the current epoch, or 'Ali in the epoch of Muhammad.²⁰²

In the manifestation of Him Whom God shall make manifest, the highest [ranking] of the 'ulama are equal to the most base of creatures, in that which concerns order: how many humble ones believed, how many 'ulama remained in ignorance. This is why in each manifestation, none entered into the fire by their imitation of others, inasmuch that if each one did not act in following his intelligence, the people of straight nature would not allow themselves to be influenced and would not look upon the grandeur (of those who believed) but considered only what really makes the grandeur of the order (the testimony itself).

It is thus that this person (Mulla Husayn)²⁰³ did not look at other than the testimony Himself, without preoccupying himself with knowing if he had companions. In the eyes of God, he was in the truth, but the others who looked at their companions remained in obscurity. And in this year they remained ignorant of the true pilgrimage which was to see the very Master of the House; whereas he (Mulla Husayn)²⁰⁴ knew Him by God and His verses: he accomplished the pilgrimage with this one Who, in this moment, believed in Him. Those who circumambulated the House[^595], by the very fact that they did not recognize the truth, saw each other applied the order of not true. It is not that they did not hear[^596], for if they had not heard they would not have been charged with an obligation[^597]. No, they heard, but as they had not given the least attention, they remained in obscurity.

[^595]: Note: Of the Kaaba.

company with the other pilgrims, encompassed the Kaaba and performed the rites prescribed for the pilgrimage.” (Shoghi Effendi, *God Passes By*, p. 8)

²⁰¹The Bab began His pilgrimage on “19th of Ramadan (October, 1844)” (Shoghi Effendi, *God Passes By*, p. 8) 19 Ramadan 1260 was 2 October 1844. “The Báb's return to His native land (Safar 1261) (February- March, 1845)” (Shoghi Effendi, *God Passes By*, p. 9) can not be more precisely calculated.

²⁰²The Bab is referring to Muhammad and the first to believe in Him, so this reference is to 'Ali ibn Abu Talib and not to Mulla Husayn, the Babu'l-Bab, the first to believe in the Bab.

²⁰³This is again a reference to Quddus, not to Mulla Husayn.

²⁰⁴This is again a reference to Quddus, not to Mulla Husayn.

[^596]: Note: The news of the manifestation by the intermediation of the Commentary on the Surah of Joseph.²⁰⁵

[^597]: Note: To recognize Him.

According to themselves, they accomplished their pilgrimage in the contentment of God, they remained in ignorance of the faith, for the pilgrimage is an act of faith.

O people of the Bayan, have pity upon yourselves, and in a single act do not render vain all your acts; at the moment of the manifestation²⁰⁶ pay all your attention. You do not know that it is the manifestation²⁰⁷, for if you knew it, you would pay as much attention of which you are capable. But the manifestation²⁰⁸ will take place in such a rank that you will be able to convince yourself of His truth, for the proof will be perfect for you and for the others.

God is the best of those who ordain.

Vahid IV - Bab 19

Women must enter at night into the Masjid and Haram, and place themselves upon seats close to the seats of the four columns, in the neighborhood of the nineteen women seated upon these seats: be they women from the town or from its outskirts.

²⁰⁵The fellow pilgrims who made the pilgrimage learned of His claims to be Qa'im but probably not through the Commentary on the Surah of Joseph. As is written: "His visit to Hijaz was marked by two episodes of particular importance. The first was the declaration of His mission and His open challenge to the haughty Mirza Muhit-i-Kirmanî, one of the most outstanding exponents of the Shaykhi school, who at times went so far as to assert his independence of the leadership of that school assumed after the death of Siyyid Kazim by Haji Muhammad Karim Khan, a redoubtable enemy of the Bábí Faith. The second was the invitation, in the form of an Epistle, conveyed by Quddus, to the Sherif of Mecca, in which the custodian of the House of God was called upon to embrace the truth of the new Revelation. Absorbed in his own pursuits the Sherif however failed to respond. Seven years later, when in the course of a conversation with a certain Haji Niyaz-i-Baghdadi, this same Sherif was informed of the circumstances attending the mission and martyrdom of the Prophet of Shiraz, he listened attentively to the description of those events and expressed his indignation at the tragic fate that had overtaken Him." (Shoghi Effendi, *God Passes By*, p. 9)

²⁰⁶Of Him Whom God shall make manifest.

²⁰⁷Of Him Whom God shall make manifest.

²⁰⁸Of Him Whom God shall make manifest.

The resume of this Door is that: It is permitted to the women of the town and of its environs to turn during the night before the four groups of chairs placed before the four columns and upon which are found seated nineteen (women). May they rejoice then in pronouncing the “Tasbih”:, the “Taqdis”, the “Tahmid”, the “Tawhid”²⁰⁹ and the “Takbir” of God, then return to their home.

The gift of four miscals of gold must be carried out by them a single time during their life, and not each time that they accomplish the rites.

That which is for them the capital itself of their proximity to God, is the contentment of their husbands and the love of their children.

For each one of them, all that she can bear witness to her children of mercy and solicitude greater than that which is her duty, is greater than no matter what obedience by the intermediation of which she seeks to come close to God.

God has ordained for the father and the mother to manifest towards their children the summum of love that is possible. He has called this love, His love, and this because of the high rank of Him Whom God shall make manifest. He ordains for all children to act towards their fathers and mothers, their brothers, their kinsmen, with all the signs of the good education of which is susceptible in the time in which they live, so as not to disquiet their hearts. And it is thus ordained because of the high rank of the fathers and mothers and of the kinsmen of Him Whom God shall make manifest.

All, it is for one person that they have been created, for whom they have been nourished, whether they are killed, whether they are left allowed to live. This is the aim. From all eternity in the past, to all eternity in the future, in each manifestation, it is manifested under a name; in each period of time in which it is hidden, it is hidden, in an elevated rank; if it were not so from where could one say: “There is no other God but God!” Him Whom God shall make manifest is the sign that demonstrates these words, even as these words demonstrate the Unity of God the very high. This divine existence^[^598] demonstrates the blessed essence, unique, unique. In truth, we all, we are those who obey Him.

[^598]: Note: Him Whom God shall make manifest.

SIYYID ‘ALI MUHAMMAD CALLED THE BAB

²⁰⁹Tawhid (توحيد): the first part of the shahada (الشَّهَادَةُ) declares that there is one God and no other - لَا إِلَهَ إِلَّا - اللهُ : see <https://en.wikipedia.org/wiki/Tawhid> and <https://en.wikipedia.org/wiki/Shahada>

**THE
PERSIAN BAYAN**

Translated from the Persian

By

A.-L.-M NICOLAS

French Consul in Tabriz

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PREFACE

It is perhaps not necessary to explain point by point the differences that exist between Babism, Baha'ism and 'Abdu'l-Baha'ism²¹⁰, and furthermore, this does not enter at all in our program. It suffices me to say that the Bab, Prophet, greater than Jesus, greater than Muhammad - He says it and He proclaims it in express and reiterated terms which cannot be lessened by those who claim to be His continuators.

Fairly akin to us, Muslims have two sorts of Prophets - the great and the little. They divide them into carriers of religious laws, of revealed Books - shariah - and the simple heralds. The Bab is a shari'²¹¹, it is useless to deny it. He says it Himself and, as well, the work that we translate is a part of his shari'at. Thus, to represent Him as a simple herald of Baha'u'llah is an historical lie.²¹² It is another to claim the universalization of the religion of the Bab by Baha'u'llah (Epistle

²¹⁰Nicolas came to believe, after reading Baha'i literature, that the claims of the Bab were incompatible with the claims of Baha'u'llah and 'Abdu'l-Baha. As indicated in a footnote to the foreword to the Second Volume, Nicolas retained this belief until very late in life, until he read The Dawn-Breakers, sent to him by Shoghi Effendi.

²¹¹Shari' (شارع) is defined by Steingass (p. 723) as "An expounder of the law; or of the articles of faith; a legislator, **law-giver**; a highway, main road, thoroughfare": https://dsal.uchicago.edu/cgi-bin/app/steingass_query.py?qs=shari&matchtype=default

²¹²The Guardian of the Baha'i Faith made the same claim in one of his letters entitled "The Dispensation of Baha'u'llah": "That the Bab, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayan, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize. We would assuredly be failing in our duty to the Faith we profess and would be violating one of its basic and sacred principles if in our words or by our conduct we hesitate to recognize the implications of this root principle of Bahá'í belief, or refuse to uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive actuating me to undertake the task of editing and translating Nabil's immortal Narrative has been to enable every follower of the Faith in the West to better understand and more readily grasp the tremendous implications of His exalted station and to more ardently admire and love Him.

"There can be no doubt that the claim to the twofold station ordained for the Bab by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Bab consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the scepter of independent Prophethood." (Shoghi Effendi, *The World Order of Baha'u'llah*, pp. 122-123)

to the Son of the Wolf and other works of the same kind). Jesus, or at least His continuators claimed to establish a catholic religion, that is to say, universal.

Muslims are of the same opinion in that which concerns Muhammad and it is hardly needed to say that the Bab in His turn, realizing all the previous and divine prophecies, is catholic.

We have never reproached Him for having announced His return in the person of Him Whom God shall make manifest. We have, on the contrary, highly anticipated. But perhaps he announced Him in leaving to an imposter too many facilities to usurp the place that He Himself indicates as requiring to be occupied by a greater one than Himself. I wish for testimony no more than Bab 8 of Vahid VI, which will be found in this volume.

The objection founded upon the fact that His religion would be inapplicable for humanity as a whole, is not one. Either this religion is divine, or it is not. If it is divine, by what right do we judge it? If it is not, how can Baha'u'llah Prophet of God proceed from it?

Or, humanity, if it is not under the influence of Satan, can it have the audacity to criticize the work of the Most High? It belongs thus to us, men, to whom it is forbidden to question Him Whom God shall make manifest, on His mission, to ask for explanations from Him Whom God has manifested, about Himself!

The argument, taken from the Epistle to the Son of the Wolf, appears to me to be quite precarious.

The Bab announced, it is said, the appearance of the new Prophet for the year 9.

Evidently the Baha'is take their argument from the Epistle of the Bab to Mulla Baqir. This epistle was, says the legend, written in response to a letter sent by Mulla Baqir to the Bab about the authority of Mulla Husayn Bushru'i, who did not understand anything due to the contradictions that swarm in the work of the Bab precisely on the subject of the date of the appearance of the new Prophet.

Whatever may be the import of what is reported of it, this letter is far from being as explicit as one wishes to make it.

It begins thus: "In truth I heard your letter, it contained a jewel, and if it had not been found, I would not have replied to your letter. Now I do not give the reply that is contained in the world of the intimate (I do not reply except following your intelligence) and how much great is the mention of the person on the subject about which you have asked. In truth, this question is too

elevated, too precious and too exalted for the hearts to have the power to know it; and that the spirits might prostrate themselves before them, that the souls might make praise of them and that the bodies might describe its luminosity. How great then is your question, and how small your existence!,,,”

“If you had not been of the first Vahid, I would have chastised you...”

“And, in truth, Him Whom God shall make manifest cannot be indicated by my indication, nor by what was mentioned in the Bayan...”

“Thus, in the measure in which you have known God, know Him Whom God shall make manifest, and know that He is too exalted, too great to be known by anyone but Himself, or to be indicated by an indication of His creature! And in truth, me, who am I, I am the first slave who gave Him my faith!...”

“How then can I mention Him? Because all that could mention Him is but a mention from His creatures...In truth, Him Whom God shall make manifest cannot be mentioned by a mention...”

“In truth you, if you by chance are present on the day of His appearance, and if you know Him by the teaching of the ‘ulama of the Bayan, you will not know Him as He should be known...”

“Hence, in truth, the day of His manifestation is the last day relative to this first life. And, if the book of Him Whom God shall make manifest did not exist, mine would not have descended; if His being did not exist, God would not have manifested me!...”

“And, in truth, I am Him and He is Me!...”

“It is to be hoped that in the year 8, you see the day of His manifestation and it will be in that moment, find yourself in the presence of God!...”

“If you do not see Him at the beginning, you will see Him at the end of the year. I say that, but be convinced that the order is great above all greatness!

“Since the promise of Jesus son of Mary passed 1270 years until the day of the Bayan and the believers in the Gospels sleep in awaiting Him! And it is that and not something else: will come to you the one on the subject of which you have asked about the mention of His greatness and of His order. He will come and the people of the Bayan will repeat this word! And they do not comprehend by His manifestation and they will not give their faith to this God Who created them in the preceding manifestation.”

“In truth...be witness, O God, that by this letter I took the promise of the coming of Him Whom Thou shalt manifest, I took Him from all things before taking the promise of my own Vilayat. Thou art my Witness, and that suffices!”

“O Letter (of the Living) take the oath of His Vilayat, of all those who are of the Bayan, of those that you know, that you understand. Take from them a writing, and that is and not anything else what I commanded in the Bayan. Whosoever writes, believes in Him before His manifestation. Thus warn whosoever you can warn so that his mention might be recorded in this writing until the day of His manifestation.”

I leave this text to the reflections of the reader.

I do not interpret nor do I translate it in any fashion. Free to him to estimate if it offers sufficient clarity that one might attach to it the claims of Prophethood.

BAYAN-I-FARSI - VAHID V

Vahid V - Bab 1

Explanation of the mosque.

The resume of this Door is that:

The first earth, which is the place of the manifestation of the body of Him Whom God shall make manifest, is the place in which was and is manifested the Masjidu'l-Haram²¹³. Even in the Point of Truth, the secret of this truth has been and can be seen.[^599]

[^599]: Note: In that which concerns the Bab, the Masjidu'l-Haram is exactly the place where, for the first time, was manifested the body of the Bab.²¹⁴

²¹³This indicates the primacy, as a point of adoration and pilgrimage, the residence (or birth) of Him Whom God shall make manifest. Baha'u'llah writes of His birthplace, Tihiran, in Kitab-i-Aqdas: #91: Let nothing grieve thee, O Land of Ta, for God hath chosen thee to be the source of the joy of all mankind...#92: Rejoice with great joy, for God hath made thee "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee -- a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined. (Baha'u'llah, Kitab-i-Aqdas, #91, #92)

²¹⁴Hence, the birthplace of the Bab is the point of adoration and pilgrimage of the Babi Faith. Baha'u'llah refers to it as "the sacred House", and writes: The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous. (Baha'u'llah, Kitab-i-Aqdas, #32)

As much as one can, that one raise up the order of God: to act this way was and is worthy. A day will arrive in which the link of the dust of God, from the time of Muhammad will become a hamlet, from among the hamlets of the blessed earth, and this blessed earth will become the place of prayers of the one who prays, as this is manifested today in Mecca. The first limits of this town were not what they are today; perhaps, they have quadrupled.

The purpose of this order is the following: from the moment that the earth upon which took place the manifestation of His body is thus honored to become the place where pilgrims put on the ihram²¹⁵ at the moment of circumambulating the House, when will it be by the earths²¹⁶ of the essential bodies that demonstrate His grandeur[^600], by the earths of souls that demonstrate His unity[^601], the earths of the spirits that demonstrate His praises[^602] and the earths of the hearts that demonstrate the Subhana'llah! In the first arises the fire of love, in the second the desire of Vilayat, in the third the light of the Unity, in the fourth the dust of existence[^603]. It is God Who creates a thing and makes it return towards Him. Do not finish by giving this your attention.

[^600]: Note: Takbir.

[^601]: Note: Tawhid.

[^602]: Note: Tahmid.

[^603]: Note: We already know that the column of Takbir is the column of the creature. Consequently, one must say: the first, that is to say the earth of the hearts. The second, that is to say the earth of the spirits, etc.

Vahid V - Bab 2

²¹⁵Ihram (إِحْرَام): in Islam, a sacred state which a Muslim must enter in order to perform the major pilgrimage (*Hajj*) or the minor pilgrimage (*'Umrah*). A pilgrim must enter into this state before crossing the pilgrimage boundary, known as *Miqāt*, by performing the cleansing rituals and wearing the prescribed attire: <https://en.wikipedia.org/wiki/Ihram>

²¹⁶Earth (أَرْض): The Bab and Baha'u'llah use the plural forms of earth, which are اَرْضَرَاء and اَرْضَرَاء in some of their writings; these may reference Qur'an 65:12, which refers to seven heavens and seven earth: see Muslim interpretations here: <https://islamqa.info/en/answers/192413/meaning-of-the-verse-it-is-allah-who-has-created-seven-heavens-and-of-the-earth-the-like-thereof>

In the explanation of the eighteen mosques.

The resume of this Door is that:

It is worthy of the powerful ones in the Bayan to build the eighteen new mosques separately, under the invocation of the Letters of the Living of Him Whom God shall manifest so that they demonstrate the preceding Letters of the Living and that in these mosques one is occupied with “tasbih”, with “taqdis”, with “tawhid”, with the “ta’azim”²¹⁷ of God. That one should place in them as many lights as one can, for there has never been, there cannot be an exaggeration in the number of the lights. One can see suspended there, lanterns in the number of Mustaghas (2001)²¹⁸ and which shine like the stars of the sky.

There then the believers in God and in His verses gathered together, will pray. Fear the day in which these Letters of the Living will return to the life of this world, fear that their ranks will not be forbidden to them, even as occurred at the moment of the manifestation of the Point of the Bayan. All accomplish their obligations to the Imams in the mosques by invoking the previous hadith²¹⁹, and when the masters of these hadith (the Imams) returned²²⁰ because of the lies that were attributed to them, they were forbidden entry to the mosques^[^604] in which they had upraised the name of God. Whosoever was in this manifestation could note what was happening: they were not satisfied with allowing them to penetrate into the exalted mosques, nor more than in the most humble mosques. They acted worse even, so that finally what happened that happened. It is not that the proof does not exist for them: in actuality, it is upon this very proof that the mosques were built, and it is upon this proof that they were built in the past. If this verse had not descended in the Qur’an: “Whosoever repairs the mosques of God, God will give him a great recompense.” How were all of these mosques built?

[^604]: Note: They were not recognized, and as they claimed to come on behalf of God, they were accused of being liars.

But the creature never looks at the truth of the proof, which is why it remains in ignorance of the Truth: they look and see the innumerable crowds going on pilgrimage, but they do not see in the shadow of which Tree these crowds are acting, and by the intermediation of which proofs, they can accept the numerous torments of the way. But as (this pilgrimage) has become a capital of glory,

²¹⁷Ta’azim (تعظيم): defined in Steingass (p. 309) as “Magnifying, honouring; treating with respect, reverence, veneration; geniality, politeness; — ceremonious and respectful treatment”

²¹⁸Mustaghas (مستغاث) : defined in Steingass (p. 1232) as “Called upon for help; convoked”; the abjad value of this name of God is as follows: M=40 + S=60 + T=400 + GH=1000 + A=1 + TH=500, for a total of 2001.

²¹⁹Hadith of the twelve Imams in the Imami Shi’i tradition.

²²⁰As the Letters of the Living of the Bab.

they accomplish it without understanding. And nevertheless, all the acts of these creatures are because of this verse: “By God, it is obligatory for men to accomplish pilgrimage to the House of God.”²²¹

This very word exists in the manifestation of Him Whom God shall make manifest, it exists now, it existed in the moment of the descent of the Qur’an. But as they see that they do not have a companion^[^605], this is why they remain in obscurity of the Point. But, thereafter, as they find companions and that this became a capital of glory, all of them do it. If this Muslim who, today, accomplishes the pilgrimage, had lived (in the beginning of the Qur’an) he wouldn’t even have listened to the order of God, how would he have acted^[^606]?

[^605]: Note: In obedience to the Point of the Bayan.

[^606]: Note: Conforming to the desire of God.

Thus today, you see that it is exactly the same testimony, and you see how they have remained in ignorance, those who are ignorant! They voyage in the streams that escape from the sea of the testimony of the Book of God, and they ignore the sea itself. This is why, the order comes that the creatures are only in the shadow, while the believers are the light, the believers who believe because of their perspicacity.

The Sun, whose sign is the Truth, is too exalted to be brought close to whatever it may be. For, in this Sun of Truth nothing can be seen but God, the Master of the worlds.

Vahid V - Bab 3

In the explanation of the knowledge of the years and of the months.

The resume of this Door is that:

God created all the years upon His order. Since the manifestation of the Bayan, He fixed it by year according to the number of all things.^[^607] He fixed it in nineteen months and each month of nineteen days. So that all must count from entry into Aries until the end of the voyage of the sun^[^608], which ends in Pisces in the nineteen mirrors of the nineteen Letters of the Unity^[^609].

[^607]: Note: 361 days.

[^608]: Note: In the signs of the Zodiac.

²²¹ Qur’an 3:97: **وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا** see <https://fgulen.com/en/fethullah-gulens-works/faith/fethullah-gulen-reflections-on-the-quran/1519-surah-al-imran-the-family-of-imran/33046-al-imran-3-97>

[^609]: Note: $19 \times 19 = 361$. It is to be remarked that if one counts from the entry of the sun in the sign of Aries, the year will reach 365 days. Thus there are 4 additional days.

The first month is called “BahA”²²². The last “AlA”²²³, and the religion was established upon the basis of this number[^610].²²⁴

[^610]: Note: Nineteen or three hundred sixty one.

Every day, He made a Spring for each of His orders, so that those who rejoice in this Paradise, rejoice with the most complete joy possible in the contingencies.

In the three first months which are the months of “tasbih”, took place the creation of the fire of the love of God in the hearts of the contingencies; in the following four months, which are the months of “tahmid”, took place the creation of the spirits of being, and, during these months, the nourishment (of the knowledge of God) is distributed to them.

In the six remaining months, which are the months of “tawhid”, God caused the creatures to die, not the material death, but the death of negation in the life of affirmation. In the six other months of “Takbir” God the very high gives life to those who are dead to the love of anyone but Him and who are firm in His love.

The three first months are those of the fire[^611] of God.

[^611]: Note: From the creative fire, and not the fire of chastisement.

The four following are those of eternal love, the next six, those of the Unity of God, which radiates through the soul of all things in the eternal love, and which receives its aid from the fire of God. The six other months to the dust, and that which has manifested from the three elements that are hidden in it, where the fruit is harvested. All the creatures are multiplications of the unity by the unity²²⁵.

This first month is the month of the Point, and the months of the Living[^612] circumambulate Him. And it is in the middle of the other months like the sun, and the other months are like mirrors, and the rays of this month stream in those in such manner that in them one can see

²²²BahA' (بهاء) has an abjad numerological value of $2 + 5 + 1 + 1 = 9$.

²²³AlA' (علاء) has an abjad numerological value of $70 + 30 + 1 + 1 = 102$.

²²⁴The more likely meaning of this statement is that the religion of the Bayan is based upon 19 rather than either the abjad number of BahA' or the abjad number of 'Ala'.

²²⁵ $19 \times 19 = 361$.

nothing but Him^[^613], God called this month BahA' because the luminosity of all these months is found in Him.

[^612]: Note: The eighteen others.

[^613]: Note: This first month.

This first month, He fixed it for Him Whom God shall make manifest, and all of the days of this month, He fixed for one of the Letters of the Unity(19)²²⁶. The first day, which is “Naw-Ruz”²²⁷, is the day of “There is no God but God.”

This day is like the Point in the Bayan: all are created by it and return to it.

The appearance of this day is in the Point of the Bayan, the Master of the Seven Letters; for it is He Who is the Orient of this ‘arsh; it is He Who makes descend the verses of this kind, it is He in whom nothing other than God the very high can be seen. It is He the “First”, and by this word He cannot be known; it is He the “Last” and by this word “Last” He cannot be known; it is He the “Manifest”, and He cannot be known by this name “Manifest” -- it is He the “Hidden” and by this word “Hidden” He cannot be known. It is upon Him that depends the quality of thing of everything, and of which the quality of thing of Himself is of God.

Each person who is consenting in this Day and repeats three hundred sixty one times the formula of the Unity of God, God will protect him during this very year from all that destiny causes to descend from the sky. God is the guardian of all things.

The fruit of this knowledge is that in these months, which are one of the ranks of the creature, if all demonstrate the Letters of the Unity, how can it be for the other creatures of God who do not see anything in their quality of thing, other than the appearances of the order of God?

It is not for knowledge, it is so that one can take the fruit. In the day of the manifestation of these appearances, if someone finds himself to be the possessor of all that is upon the earth, he should not see in himself anything but these very appearances and he humble himself before them, if they manifest themselves, as in this manifestation, with cotton shirts.

To act this way serves those who fear God.

²²⁶Each of the days of the month represent one of the Letters of the Living, with the first day, always BahA', which the Bab reserves for Himself, and the other eighteen days for the Letters of the Living.

²²⁷Naw-Ruz (نوروز) - the first day of the Bayanic calendar: see https://en.wikipedia.org/wiki/March_equinox
<https://en.wikipedia.org/wiki/Nowruz>
https://en.wikipedia.org/wiki/Bah%C3%A1%CA%BC%C3%AD_Naw-R%C3%BAz

Vahid V - Bab 4

Order to name men with the names of God, of Muhammad, of ‘Ali, of Fatimih, or of ‘Ali Muhammad, of Muhammad ‘Ali, of Hassan, of Husayn, blessing be upon them.

The resume of this Door is that:

God has permitted His slaves to name themselves by names that demonstrate God, such as “Aziz”, “Jabar”, or others. The best of names are those that are related to God, such as “Baha’u’llah”, “Jalalu’llah”, “Jamalu’llah”, “Nuru’llah”, “Fadhu’llah”, “Judu’llah” and other similar ones. ‘Abdu’llah”, Dhikru’llah”: this kind of names opens also a way to name men and one can pursue it without end.

If one wishes to give names in the sea of Prophethood, of Vilayat and of love, one should not exceed the limit of five names^[^614] and the joining of the name of Muhammad and that of ‘Ali forms the greatest of names and the highest of all the examples. And the century having progressed, little by little, this will arrive at a manifestation in which all things will be named by a divine name. No thing will be upon which is not applied a name other than that this name be similar to a name of God the very high, as, for example, “halim”²²⁸, which is a name of an edible, but which has an analogy to a name of God very high.

[^614]: Note: Muhammad, Fatimih, ‘Ali, Hassan, Husayn.

In this manifestation of the Bayan, there will be many names of this kind, because it is permitted that in the day of the manifestation of the Sun of Reality, if men have arrived at perfection, no name will be given to a thing apart from this name having a resemblance with one of the names of God very high. If this does not arrive in this very manifestation, it will arrive in the following one, and this little by little until the heavens, the earths and that which is between them, will be filled with the names of God.

What difference is there that it be dust that demonstrates God, or man? Both are creatures: but one was created by the other.

In effect, the Spirit of Unity, God has fixed it in the spirit of man. For example, if a believer seats himself upon the earth, the spirit of this earth is tranquil and rejoices from this presence; if it is a non-believer who is seated, the spirit of this earth is disquieted to such a degree that none other

²²⁸ Halim (حليم) - “the Forebearing”, also means “mild”, see https://en.wikipedia.org/wiki/Al_Haleem

than God can comprehend it; and, without end, this spirit²²⁹ calls for God to remove this infidel from above it.

We have thus given the dust as an example, in such fashion that you might easily comprehend it for everything.

Happy the people of the time in which one will not apply to things anything other than one of the names of God! This time is worthy that it be called "The first of the worlds of Paradise". Nothing else arrives at its Paradise, without having manifested in itself the extremity of its perfection. For example, this crystal is the mineral Paradise, for the mineral is the very matter which composes the crystal. So also, for this crystal there are degrees in Paradise: for example, at the moment in which it arrives to the liquid state, if one projects upon it hair oil, it becomes a ruby.

So it has arrived at its highest Paradise. In effect, when it was a stone, the rock crystal did not have luminosity, while today how resplendent is a carat, if this crystal has arrived at the perfection of its form of ruby, to which it can very well arrive. It is the same for all things that you can imagine and the perfection of the greatness resides in the faith in God in each manifestation, and in that which descends thereupon from His threshold. Perfection exists only by knowledge, for in each nation there are wise men in each science, no less than in wealth, for there are rich men in each nation; it is the same for the other ranks of this world. Knowledge, it is the knowledge of God, and this is naught but the knowledge of His manifestation in each manifestation: wealth is naught but poverty towards Him, it consists in not having need of anyone but Him. This is only manifested by the intermediary of the appearance of the manifestation of Him Who is manifested.

This is why one must thank [God] for the previous manifestations. Not to do so would be not to be in the truth. In effect, man from the moment of his nineteen years, should be thankful for the day in which he was seed, for if there was not this seed, he would not be what he is.

²²⁹Spirit of the earth. This recalls a passage in the Writings of Baha'u'llah: *They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such a manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth -- a wealth that supplieth the needs of all creation -- behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men..."* (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, V, p. 7)

It is the same for religion. If the religion of Adam had not existed, it would not have arrived at the limits of the religion of today.

Think that it is so until no end for the order of God and thank Him for each radiation that He has launched in each manifestation: that is the thankfulness that pleases God: and God guides whomsoever He wisheth, upon the straight and certain way.

The fruit of this order (of giving the names of God) is that, each time that one pronounces these names, one remembers the Master of these names. Thereby it can happen that someone, by the attraction of the Master of these names, at the manifestation, will become worthy of having a name and will demonstrate Him Whom God shall make manifest and not another one.

It is not except because of the name that you remain in ignorance^[^615], for in this century, the assassin of the Lord of the Confessors, was named by the very name of this Lord^[^616]. At the manifestation of Him Whom God shall make manifest, there is no doubt that all will be named with good names.

[^615]: Note: One should not allow oneself to be misled by the name: the one who is named ‘Ali may not have any of the qualities of ‘Ali.

[^616]: Note: Shaykh Husayn, nicknamed Shimr.

If someone is firm in the action of demonstrating it, then it is His name whereby the being is created from the sea of His benevolence. Then he is worthy to be named by a good name; otherwise, it is naught but a shadow liar below the heavens, annulled in negation. Thus that you have seen in the day of judgment, how many people are named with the name of the Prophet of God, which is the most elevated in possibilities and which have remained in ignorance of their well-beloved. And God is witness of all things.

Know that Him Whom God shall make manifest is like the touchstone that differentiates the pure gold from that which is not. For example, if someone is named Baha’u’llah, and if he gives his faith to His light which is that of the first believer in Him, then this name of His subject is registered for Him in the heavens, otherwise, he will make himself nothing in the negation to the point that it will seem that nothing remains of him.

Vahid V - Bab 5

In the explanation that it is ordained to take hold of the goods of those who are not in the religion of the Bayan, but that they must be returned if they enter into the Bayan. One must take their goods, except in the towns where this is impossible.

The resume of this Door is that:

In each manifestation, all that is upon the surface of the earth, must be in the shadow of the following manifestation. For example, in the manifestation of the Prophet of God, it was worthy that all that was on the surface of the earth become believing, in His shadow. Those who did not so become, this was due to the weakness of the Muslims, for without that this religion was worthy (of such a splendor).

In the day of the manifestation of the Prophet of God the breath of each person endowed with the gift of breath is no longer permitted to him: we see from that what it is for all the matters of life. At least, it is well known, that for one who enters into faith in Him, he is permitted all that God accorded him in His munificence.

It is the same in the day of the manifestation of Him Whom God shall make manifest. Every breath is forbidden to each person gifted with breath, unless he gives his faith.

All should be taken from all, so that they enter only into the shadow of His religion, and that is a blessing of God upon the creature.

For example, if, in the beginning of Islam, a town was conquered, the winners did, by force, cause the inhabitants to enter into Islam, and these ones benefitted from the fruit of faith.

All those who were not conquered, it was because the mercy of God was not upon them. Also they are still in the fire.²³⁰

It is the same in this manifestation: it is not permitted to any one other than a believer in God to enjoy that which belongs to him, unless he enters into the faith: then only does become licit for him that which God has accorded him in His munificence.

²³⁰The Bab refers to this principle in *Dala'il-i-sab'ih*, stating that it was better for people to be forced into submission to Islam than for them to be deprived of the blessings of faith in the Messenger of God and His Book. For had they not been compelled to convert, they would have been deprived, and their descendants also, deprived of the rewards of belief.

This order (to confiscate the goods of the non-believers) is given to the Sultan, masters of power in the religion and not to common mortals. In the towns where this could not take place without harm being done to someone (a believer), God does not permit for His order to be executed.

Hence the (believing) merchants who carry out commerce with European countries, must keep their accounts with the most scrupulous exactitude, so that nothing bothersome occurs to them.

All this, so that God at least God gives His aid to a powerful one, who becomes powerful over the entire earth, even as He promised. Then all will repose in the shadow of the mercy of God, even if they do not wish it by themselves, for the Power of God will make them enter into religion. He will thus save them from the fire that He will thus change into light. God is powerful over all things.²³¹

It is not that the masters of power must wait until an order descends from heaven, saying to cause to enter into the religion all the surface of the earth. It is for this, as there was in the religion of Islam: all were entered therein. That which manifested itself, was manifested by the order of the Prophet of God. In each manifestation, it must be thus. All that comes from God is permitted, and the creature has but to obey.

If the powerful ones, who are found in the religion of the Prophet of God, had acted following the orders of the Qur'an, all who are upon the earth would have believed today in the Qur'an. That did not take place and if it is so, the fault is that of the slaves²³²: in that which concerns the Prophet, that which should manifest from Him, it was manifested in the Qur'an. God aideth whomsoever He willeth by His order: God is All Powerful, the Exalted.

The fruit of this order is that, at the moment of the manifestation of Him Whom God shall make manifest, all might be exalted in the religion of the Bayan, so that none among them who believe in the Bayan will leave their faith that they owe to Him Whom God shall make manifest. If he leaves

²³¹While Baha'u'llah predicts the appearance of kings who will champion and defend His Faith, and implement His teachings, in a Tablet written on His behalf by His amanuensis, recounting the actions taken in the Ridvan (Najibiyyih) Garden in Baghdad in April of 1863, when He outlawed holy war, which is explicitly endorsed in the Bayan-i-farsi: *On the first day that the Ancient Beauty (Baha'u'llah) seated himself upon the Most Great Throne at the garden that was entitled "Ridvan" ["paradise"], the tongue of grandeur uttered three blessed verses. One was that in this dispensation, the sword has been sheathed. Another was that anyone who put forward a claim [to be a Manifestation] before the expiration of a thousand years is an impostor. (And by a "year" is meant a full year; subjecting this verse to a figurative interpretation is forbidden). The third is that the Eternal Truth, may his splendor be glorified, had, at that moment, shed his effulgence upon all things with all the divine names. Yet another verse in fact was revealed a little later, but he said that this passage had the same station as the other three. It is that when any names of individuals are mentioned before the Countenance [of Baha'u'llah], all, whether living or dead, attain to the mention of the Preexistent King. Blessed are they that attain.* (<https://www.h-net.org/~bahai/trans/vol1/ridvan2.htm>)

²³²Slaves meaning in this case all men, who are the slaves of God.

it²³³, he is like someone who does not believe in God. I swear by the blessed essence of God, if all men, at the moment of the manifestation of Him Whom God shall make manifest, unite in order to come to His aid, nobody will remain on the surface of the earth without entering into Paradise, perhaps even nothing.

Be attentive to yourselves, for all the religion consists in coming to His aid, and not in the religious acts that descended in the Bayan: and this at the moment of His manifestation. But before His manifestation, whosoever turns away in the width of a grain of barley²³⁴ (from the rules of the Bayan) has turned away from Him.

Take refuge in God from that which can distance you from the Point. Seize with force the cord of His law, for whoever has seized obedience to Him has found and will find salvation in all the worlds.

And this is from the benevolence of God: He giveth whatsoever He willeth, to whomsoever He willeth; He is the dispenser of exalted benevolences.

Vahid V - Bab 6

On the subject of the order relative to the goods that will be seized in this religion. If it is a thing without parallel^[^617], nobody will become its owner, apart from the Point of the Bayan, as long as He lives. After His death, this good thing must be kept until the Sun arises anew, in the hands of those who negotiate^[^618]. The goods that have a lower price, than the total price, one must take the number (HA)^[619], and the rest must be given to the conquerors of the country, with the permission of their leader. Each one of them must take what suffices him and the surplus should be given to the poor. One must spend what is left in the nineteen venerated places. However, if one distributes the total among men, including the unborn children with six more months to spend in the wombs of their mothers, this is worth more than to spend it in the revered places. This is a gift, a kindness from God. In truth, God is the One Who gives, the Very High.

[^617]: Note: Unique, and consequently, extremely precious and rare.²³⁵

²³³Faith which Babis owe to Him Whom God shall make manifest.

²³⁴See Gospel of Matthew 17:20 and Gospel of Luke 17:6.

²³⁵Baha'u'llah may be alluding to this passage in this statement: *"We have nevertheless accepted, while confined in this Prison, those things of which the infidels have striven to deprive Us. If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth. Leave hath, moreover, been given to whosoever may desire to raise, throughout the length and breadth of this land, noble and imposing structures, and dedicate the rich and sacred territories adjoining the Jordan and its vicinity to the worship and service of the one true God, magnified be His glory, that the prophecies recorded by the Pen of the Most High in the sacred Scriptures may be*

[^618]: Note: This means that it must be sold and by loaning the product to the merchants.

[^619]: Note: The letter HA²³⁶ in numerology abjad means 5.

The resume of this Door is that:

Each time that God the Very High accords a favor to His believers, by the conquest of a town which is not yet in the hand of the Muslims, all that is therein that is unparalleled, was and is the right of the Point of the Bayan²³⁷. As long as this Sun of Truth shines, this must return to Him; if He sets, this is confided to the ‘ulama among the believers in the Bayan, until the day of the manifestation of God: then, it must be given to Him Whom God shall make manifest.

To nobody is it permitted to acquire possession of this thing as (we see today), in which the ‘ulama, without His permission, have seized goods from the Hujjat²³⁸ of God, and have acted like proprietors. And yet, if they have seized be it only a carat, their recompense is the fire. All things belong to God, and what is closest to God is the Point of Will. Who is, previously of the good ones of the Hujjat of God, is in the debt of anyone, not a carat of this debt is permitted to him. If he gave it to someone, he is no less responsible for it, even if he gave it to the wisest man of his time: he did so illegally and he misunderstood the right of the Hujjat, for without His permission he gave of it to benefit a third party. He who has given, he who has accepted, both are in the fire. For the proprietor of this thing is living and has more rights than anyone else over what God has given him in the Qur’an²³⁹.

fulfilled, and that which God, the Lord of all worlds, hath purposed in this most exalted, this most holy, this mighty, and wondrous Revelation may be made manifest.” (Gleanings from the Writings of Baha'u'llah, LIX, pp. 116-117)

²³⁶In Arabic (هاء).

²³⁷This indicates that the Huququ'llah originated in the Bayan-i-farsi. It is referred to by Baha'u'llah in Kitab-i-Aqdas (#28); in the Q&A appended to it (#8, 9, 27, 42, 44, 45, 69, 80, 89, 90, 95, 102).

²³⁸See footnote #142, Vahid IV, Bab 9.

²³⁹Baha'u'llah alludes to the right of God and hence His Manifestation to all things in Kitab-i-Aqdas (#129):

The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-

He is the rich, who has no need for riches themselves, so why would he need whosoever is rich with His wealth?

Whosoever wishes to save himself from the fire must return his goods to the Hujjat, otherwise this Hujjat had and has no need of anything. All were created from the sea of His benevolence, from whence then come their goods?

Today which is the day of judgment, the wise man will be questioned, the one who constructed such and such mosque with a thousand times a thousand tumas (in taking this money) of the goods of the Hujjat and he will be asked:

“With the permission of whom did you act in this way?” And this question will be more cruel for him than any chastisement, in the eyes of those who know, if he has in himself the spirit of faith; otherwise, there will be hundreds of thousands who will hear, without this meaning that they hear.²⁴⁰ “All will die apart from the countenance of God.”²⁴¹ As for him who knows God, even if he makes a gift of all there is upon the surface of the earth, this is worth more for him than to be interrogated in this manner on the day of judgment on the subject of a thing in which the agreement of his friend did not reside.

rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.

He refers to this principle also in the Lawh-i-Karmil:

Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings 5 of this Revelation -- a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Baha who have been mentioned in the Book of Names.' (Baha'u'llah, Lawh-i-Karmil, in Tablets of Baha'u'llah, p. 4)

²⁴⁰Book of Isaiah uses this turn of phrase to indicate those who have physical senses but no spiritual understanding: 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed...*

42:18 Hear, ye deaf; and look, ye blind, that ye may see. 42:19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

²⁴¹Qur'an 55:26-27 -- **كُلُّ مَنْ عَلَيْهَا فَانٍ
وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ**

Thus, apart from the things which are without parallel, from the totality of what one has, one must take the quantity of HA and give it to the Letters of the Unity to expend it in the increase of the people of the Bayan, from the highest to the most humble²⁴². Then, the leader of the victory (will take it) and will give to his people and to the saints who came to his aid, to each one according to his rank and his dignity, of this benevolence of the well-beloved. If there remains any, he must spend it for the venerated places, or that he distribute it to all the people of the Bayan, even to a child of six months who is still in the womb of his mother, be it in the Orient, be it in the Occident of the earths. This last manner of acting is closer to God than to dispense this money in the venerated places, if these are already built. Otherwise, the building of these venerated places comes before.

That is the order of God in this Door and the fruit of it is that in the day of the manifestation of Him Whom God shall make manifest, all that is upon the earth is, wherever it is, His.

The people of the Bayan have known the truth and that which they have since the manifestation of the Bayan comes from His love before the manifestation of Him Whom God shall make manifest, as much the temporal goods as the spiritual goods.

Thus have shame! Prevent that a torment arrive to Him because of one of His slaves, and that the rights that were fixed for Him by the Point of Truth will not be injured. From all things that have no parallel that nobody become possessor save Him, for [about] Him is the verse: “There is no one similar to Him.”²⁴³ And each thing which arrived by itself to this degree is worthy of Him and not of another, be it the most sublime of things or the most humble. It may be that in the day of the manifestation, no torment may afflict His blessed spirit from the creation that exists only by His goodness, for a torment upon Him can not be equaled by the torment of all things: in effect, all things are things only by Him. The same for His contentment, [it] can not be equaled by the contentment of all things, for the contentment of all things is created by Him.

I swear by Him, and in the knowledge of God, there has never been, and there is nothing greater than He, that a single sign of His eyes is greater in the eyes of God than the works of all things, even if they have arrived at the highest possible degree of their contingencies, for the existence of all holds to Him; what would it be then for their works.

After Him Whom God shall make manifest, these goods must return to him who is the closest, and hence following, among the Letters of the Living; then, to the names and the examples. Then to the Prophets, to the sincere ones, the closest ones, all according to the measure that was fixed for them.

For all, there are degrees in relation to their Lord, and all are His adorers.

²⁴²Five percent of one's goods, apart from those which are without parallel, are to be given to the Bab and the eighteen Letters of the Living (who together make up the Letters of Unity), for the propagation of the Babi Faith.

²⁴³قَوْلَهُمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -- Qur'an 112:4

If this good, which has no parallels, can not be saved by the believers in the Bayan, without its nature being spoiled, it is obligatory to sell it, to save the revenue and to engage in commerce in the name of the proprietor (that is to say Him Whom God shall make manifest). The right of these merchants, that take it, it is one hundred on one thousand. Thus this habit will be implanted before all, and all will benefit from all in this way. The thought cannot conceive except on the subject where the Hujjat of God ordained in this fashion, someone exceeds his limits, for in His orders, there was, there is goodness.

There is force and power only in God very high, very exalted.

Vahid V - Bab 7

God has permitted to those who believe in the Bayan to carry on commerce with those who do not believe. He has ordained that when a thing is in the possession of him who is not a believer and that it enters into the possession of a believer, it becomes pure because of the greatness of its relation with this religion.²⁴⁴

The resume of this Door is that:

The blessing that God has accorded to the people of the Bayan is such that if they had given all that there is upon the earth, they could no longer acquire it. This blessing is this, that a thing that breaks its relation with a non-believer enters into relations with a believer.

God ordains that it be pure, be it sold (by a non-believer), be it for an entirely different reason, such that the gift (arrives in the possession of a believer). For example, a flower that is in the hands of a Christian from the moment that this one gives it to a believer, instantly it becomes pure. If (the believer) renders it (to a non-believer), it becomes impure again, as long as it remains in the hands of this latter one. It becomes pure again by a new gift (from the one who does not believe not to the one who believes), even if this gift is made through an intermediary. For example, from the moment in which a non-believer sends something to a believer, from the instant that he says: This is a gift for this believing person, the object becomes pure, even if years must pass before this thing arrives to the believer.

²⁴⁴This may be the underlying principle preserved in this provision of the Kitab-i-Aqdas: *“Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit.”* (Baha'u'llah, Q&A #34, in Kitab-i-Aqdas)

God ordained that each land whichever it may be, every good thing be acquired by the Bayanis. It may thus be that in the day of His manifestation²⁴⁵ He be given thus something that is agreeable to Him. All purity that is manifested in possession is but a lost drop of the sea of His benevolence.

God very high is above the qualification of purity: He is too exalted to be qualified by a quality that can be equaled by the purity of His creature. Explain in this way all the names²⁴⁶ and in all the similitudes.

Vahid V - Bab 8

For every one, it is obligatory to read the verses of the Bayan and he must not read less than nineteen verses: he who cannot do so, who cannot read, should say this verse nineteen times: “It is my God Who is my Lord, I give nobody as companion to my God.”

The resume of this Door is that:

Imagine that the creature of the Bayan is like the souls that believe in it, and that it remains like each soul in one of the ranks of the knowledge of God in one of the degrees of His knowledge. See that it is the same for the verses of the Bayan. Dive into this sea, as deeply as you wish and bring out the pearls that God has created in these verses.

However, the reading of the Bayan should be done with ease and enjoyment. Read then, as much as your heart rejoices therein.²⁴⁷

It is not permitted to read less than the number of the Unity and the secret of this order is that you are not required to surpass the nineteen appearances. Thereby through the benediction attached to this reading, you may be aided by their aid on the day of judgment.

²⁴⁵Him Whom God shall make manifest.

²⁴⁶Names of God.

²⁴⁷Baha'u'llah seems to have reaffirmed these counsels in the Kitab-i-Aqdas: “Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149)

Imagine that the entire Bayan is a capital that someone returns to someone, so that this latter one may make it bear fruit. The possessor of this capital is Him Whom God shall make manifest. He has given this capital to those who believe in the Bayan, so that these ones may negotiate with it until the day of His manifestation. If He wishes, at that moment, to take back His capital who has the right to make a comment?

For each order, even the smallest, there are souls without number, who negotiate, so that you can see it. For example, if someone gives lessons upon the purity contained in the Qur'an, he does commerce and for this world and for the other.

But at the manifestation of the Master of this capital, when this One wishes to repossess His accounts, all become like blind ones.

In the day of the manifestation of Him Whom God shall make manifest, imagine that it is He Who has raised up this Paradise, so as to collect the fruit of His garden.

One of these gardens, suppose that it is a sultan, another a wise man, another a merchant, and imagine that it is the same for all of humanity. In the day of the manifestation of Him Whom God shall make manifest, if you find yourself there, do not block anyone from appropriating what belongs to him, even as master of an existence from that which depends upon him. You will see that this day is like today. Upon the public square, it will be said: "I am a cadî of the Bayan", another: "I am Shaykhu'l-Islam", the other: "I am Mujtahid", another: "I am Imam Jumih", and all are proud of these names, but they are in ignorance of the Master of these names, whence all these names derive their origin. In effect, in the day of the manifestation of Him Whom God shall make manifest, they will read the Bayan without end, but will remain in ignorance of Him Who caused it to descend. They do not remember that at the moment of the descent of the Bayan, it was as it was at the moment of His manifestation, even as you have heard it recounted in that which concerns the descent of the Qur'an.

However, they do not collect the fruit.

As they see that today (the Qur'an) is precious, all are proud of the exaltation of its name, and nevertheless, it is that this Qur'an itself which descended in twenty three years. It is very evident that in those days, there existed no perfect copy, otherwise it would not have been necessary for the Amir of the Faithful to carry the morsels in the pan of his aba²⁴⁸, even as this has been recounted.

I swear by the eternal essence that if in the day of the manifestation of Him Whom God shall make manifest, someone hears one of His verses and repeats it, this is better for him than to recite the

²⁴⁸Aba (عبا) Ottoman Turkish, derived from Arabic (عَبَاءُ) meaning "A loose-fitting sleeveless garment, made from aba or silk, worn by Arabs."

Bayan a thousand times.²⁴⁹ Reflect a little. See that today, all that is in Islam arrives degree to degree until its origin which is the Book of God. Imagine that it is the same in the day of the manifestation of Him Whom God shall make manifest, for the very proof is in His hand. Do not allow yourself to succumb to ignorance because of lying imaginations, for He is higher than that. In effect, by successive ranks, the works multiply from the Book of God, that He, by Himself is a testimony, for all are incapable of producing a book similar to it. There are hundreds of thousands of men knowledgeable in logic, grammar, etymology, jurisprudence, precepts and other similar things: if these people do not believe in the Book of God, the orb of faithlessness descends upon them. It follows then that the fruit is in the very proof and not in that which depends upon it. Know then that in the Bayan, no word has descended if its aim has not been obedience to Him Whom God shall make manifest, for He is from prior to His manifestation Him Who caused the Bayan to descend.²⁵⁰

If you cannot recite the verses, say nineteen times, from the rising of the sun²⁵¹: “It is God Who is my Lord, and I give nobody as companion to my God.” There is no doubt that if you say it with perspicacity, on the day of judgment, you will be aided by the aid of God.

²⁴⁹This verse was cited by ‘Ali Quli-Khan in an address in Washington, D.C. in June 1903: ***“I swear by the most holy essence of God-glorious and mighty is he!-that in the day of the manifestation of ‘Him-whom-God-shall-manifest’, if one should hear a single verse from him and recite it, it is better than that he should recite The Bayán a thousand times.”*** (From a talk by ‘Ali Quli-Khan, Washington, D.C., June 1903, in “Bahá’u’lláh is the Promised One expected by all nations”, A compilation by Mrs Mary M. Rabb.From the Words of Bahá’u’lláh and ‘Abdu’l-Bahá, in SW XI:1, 21 March 1918, p. 13) Baha’u’llah may have alluded to this verse in the Kitab-i-Aqdas: *“...were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting.”* (Baha’u’llah, The Kitab-i-Aqdas, #149)

Baha’u’llah may be citing this verse in Epistle to the Son of the Wolf: And likewise, He saith: *“Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayan, for on that Day that one verse can save thee, whereas the entire Bayan cannot save thee.”* (Baha’u’llah, Epistle to the Son of the Wolf, p. 153)

²⁵⁰This appears to be the import of the following verse of the Bab, cited by Baha’u’llah: *“O people!” said He, “I have revealed Myself for His Manifestation, and have caused My Book, the Bayan, to descend upon you for no other purpose except to establish the truth of His Cause.”* (Gleanings from the Writings of Baha’u’llah, LXXVI, p. 146)

Baha’u’llah alluded to this verse in Kitab-i-Iqan: *“...in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.”* (Baha’u’llah, Kitab-i-Iqan, pp. 199-200)

²⁵¹It is evident from this verse, that the Bab intends reading of the Bayan to be daily. Hence the verses in Kitab-i-Aqdas fits perfectly: *Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God.* (Baha’u’llah, Kitab-i-Aqdas, #149)

It also recalls Jesus saying: 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us*

God gives His benevolence to whomsoever He willeth among His slaves: in truth, He is the Master of the great benevolence.

Vahid V - Bab 9

In everything, each time that one wishes to make service of it, one must mention one of the names of God: be it that one mentions it in one's heart, be that one mentions it openly, be that one do it only by turning one's attention towards this name.

The resume of this Door is that:

Form the moment that nothing has the quality of thing except by God very high, and that a day has fixed, fixed for it, so that it will arrive at the last degree of its perfection, so that what is contained in it in power, arrives at the act, and becomes at this moment worthy that a name of God be mentioned on its subject, in its limit, proper and not in the limit which is superior to it: from the moment that God has ordained, to the people of the Bayan to make all things arrive at their summum of perfection, He has permitted to men that each thing they read with the letters of His name, the names of God, in such fashion that nobody sees in anything aught but the raising of the manifestation of the Will, in which one can see nothing but God.

For example, the perfect degree of the mineral is the rock. In the SIN²⁵² (the beginning of Sang, a Persian word that means rock²⁵³) of the word rock, one must not see anything other than the word "Sotibbouh"²⁵⁴, in the NUN²⁵⁵ but the word "Nur"²⁵⁶ and in the KAF²⁵⁷ only the word "Karim"²⁵⁸,

not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Gospel of Matthew; see similar wording in Gospel of Luke 11:2-4)

²⁵²SIN (سین) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

²⁵³Steingass, p. 702: سنگ sang, A stone; a **rock**; a weight; a tombstone; stone of a sealing-ring; dumb-bells of athletes; a cannon-ball; gravity, authority, dignity; value, worth, price; equality...

²⁵⁴Sotibbouh

²⁵⁵NUN (نون) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

²⁵⁶Steingass, p. 1432: نور nūr, Light, rays of light...

²⁵⁷KAF (كاف) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

be it that he mentions these names in speech, be it that he only allows the thought to penetrate his heart, be it that he turns towards these names, without pronouncing them with his tongue or allowing them to penetrate his heart.

If he cannot do it, may he content himself with mentioning the “Bismi’llah al-Aqdas”, and God will accept from him all that he wants in this affair, for nothing can be seen in this wish, if it is not Him Whom God shall make manifest, Who is the very origin of the names and the attributes of God. Perhaps, in the day of the manifestation of His Son of Truth, no possessor of existence will show his “me” and will not see in himself aught but Him Whom God shall make manifest, for it is He, by Whom he lived and lives. It is not that he can see Him in himself. Perhaps it is like a mirror placed opposite the sun: he sees the sun in it, but it is only a reflection.²⁵⁹

Everything to which is applied the word “thing”, imagine it even towards Him Whom God shall make manifest, from the world of nudity to the material world: all that is there is but a reflection said sun of His manifestation before His manifestation, for, from all eternity in the past, to all eternity in the future, nobody other than Him has been manifested nor will manifest Himself. The day in which He manifests Himself, He loves to see in His knowledge that all have arrived to the degree of perfection in the Bayan and that there is not an atom of goat in the depth of a well without a believer in the Bayan being its possessor.

And all things are mirrors to be able to support the rising of the Sun which, because of the resplendency of its rays, which are its verses, is demonstrated by all. Here is the fruit of this order, if someone comprehends it. God illumines the hearts of the slaves who fear Him.

²⁵⁸Steingass, p. 1026: كريم karīm, Generous, munificent, liberal, magnificent, splendid, grand; benevolent, kind, courteous, gracious; merciful, forgiving; respectable, venerable, reverent; high-bred; a religious, God-fearing man; a male proper name; one of the names of God...

²⁵⁹Baha'u'llah wrote about this in Chahar Vadi: *If the travelers seek after the goal of the Intended One (maqsud), this station appertaineth to the self -- but that self which is "The Self of God standing within Him with laws."* (*Baha'u'llah, Four Valleys, p. 50*)

It is also found in a public address by a Baha'i:

Be illumined with the light of today and turn your sight into yourself and see that claimant standing within you, glorious, mighty and supreme! (The power of the influence of Bahá'u'lláh - Address by Dr Frederick W. D'evelyn of San Francisco, delivered at the Fourth Session of the Bahá'í Congress at Hotel McAlpin, New York City, Monday afternoon, 28 April 1919, in SW X:9, 20 August 1919, p. 182)

Vahid V - Bab 10

God has fixed the “Haykal”²⁶⁰ for men and circles²⁶¹ for women. These men and these women must write from the Bayan as much as they can, in these HayAkil²⁶² and these circles.

The resume of this Door is that:

God has fixed for the people of the Bayan, two great blessings and has given them as one favor.

It is the “Haykal” for men, the exterior of which is five and the interior ten. It is permitted to write therein what has radiated from the Sun of the Point. That each one take all that he can from the sea of His benevolence. All that is written in these “HayAkil”, the influence thereof will manifest itself in the personality of the one who will have written it, word by word point by point.

For the appearances of the BA²⁶³ (the women), He assigned circles, vestments of the Sun of Truth[^620].

²⁶⁰Steingass, p. 1521: هيكل **haikal**, A figure, image, face, form, stature or shape of the body; a long or tall horse; anything large-sized; a giant; a tall plant; a temple of idolaters; a palace, stately edifice; a Christian church; a monastery; an amulet or talisman inscribed with magic figures, hung round the body, as...

In this case, the “**Haykal**” is a five pointed star, a pentagram, which has the appearance of a human body, and which has many magical and mystical associations that were appropriated into the visual and numerological symbolism of the Bab’s writings.

²⁶¹Steingass, p. 29: ادوار **adwār** (pl. of **daur**) Orbs, orbits, revolutions, **circles**; periods, ages; — **adwāri malakūt**, The harmony of the heavenly bodies, the music of the spheres, the intelligence which moves them.

In this case the “**circle**” is a talismanic figure with magical and mystical associations that were appropriated into the visual and numerological symbolism of the Bab’s writings.

²⁶²Steingass, p. 1519: هياكل **hayākil** (pl. of **haikal**), Giants, colossal figures; forms, spectres; palaces, temples.

²⁶³BA (باء) -- https://en.wikipedia.org/wiki/Arabic_alphabet

[^620]: Note: Even as the vestment materially protects the body, in the same way circles protect it morally.

He has fixed for these circles, five unities and each unity is divided in unities (19)²⁶⁴, so that they demonstrate the words of the lillah, which are found in this phrase: “It is for God that which is in the heavens, upon the earth and between them and God embraces all things”. That in the very center of their heart radiate the vestment of the Sun of Reality: thereby it may be that in the day of the rising of this sublime star, they will demonstrate naught but Him.

It has been permitted that all that they wish, they write in these circles, the radiating words of this Sun, and all that they will write therein, its influence will manifest itself in the one who will have written it, word by word, point by point.

In truth, the beginning of these circles is based upon the path traced by ‘Ali, who mentioned therein the names manifested from the letter HA (the first degree) is the Point Who is the appearance of the word Unique, then following that which depends upon the Point (the Letters of the Unity).

In the Alif²⁶⁵ is manifested the name Qayyum²⁶⁶, in the BA, the name Sultan²⁶⁷, in the JIM²⁶⁸, the name Quddus.

This is why was manifested in this manifestation, the Bismi’llah al-Amna al-Aqdas[^621], in such fashion that from the degree of the Point until the JIM the four degrees of creation, nourishment, death and life, be brought together.

[^621]: Note: Bism=Point; illah=Qayyum; Amna=Sultan; Aqdas=Jim.

And if one acts following that which has been spread from the sea of blessing, he will contemplate the realization of his desire, if the Will of God accedes to it.

The fruit of these two orders is this that: the Bayan in its entirety is the creature of a superior world, and from the very fact that it is manifested in the “HayAkil” or in the circles and has not

²⁶⁴5x19=95

²⁶⁵Alif (ألف) -- https://en.wikipedia.org/wiki/Arabic_alphabet

²⁶⁶Steingass, p. 99: قَيُّومٌ **qaiyūm**, Permanent, lasting; stable, fixed, steady; peerless, matchless; the Eternal (God); an appraiser, valuer.

²⁶⁷Steingass, p. 693: سلطان **sultān**, A ruler, monarch, sovereign; a potentate, emperor, king; absolute power, sway, authority; convincing proof.

²⁶⁸JIM (جيم) -- https://en.wikipedia.org/wiki/Arabic_alphabet

exceeded the limits of the HA (=5), it may be that in the five years of the manifestation of Him Whom God shall make manifest, all benefit from the honor of the Faith in this Sun of Reality; for, all that was written in these “HayAkil” and in these circles is His glorification and the way to hold oneself far from all that is improper.

If someone finds himself in His time and does not manifest this gift (from Him) how could be mentioned upon this person the word of the fruit in these five lines of writing or these six lines, or these houses of unity, when he has himself annulled the fruit of of his own existence?

This is so that all the people of the Bayan will not exit from the five limits. For in the “Haykal” five around six and in the circles, six is the guardian of five. That is the aim of the descent (of this order). Thereby it may be that men with these two great gifts, at the very moment of the manifestation of this Eternal Sun, of this Unchanging Face, all, including those who are possessors of the “HayAkil” in the five, and those who are possessors of circles in the six, will separate themselves from all that is in this world. Although, if the century progresses, the five years will be reduced to five months, perhaps to five weeks, perhaps to five days, perhaps to five minutes, perhaps to five millionths of a second, and thus following, as far as one can hasten the instant, for there is not between His will and the act, the least space of time^[622]. From all eternity God has created a separation between them only that of the attribute.

^[622]: Note: The separation that can exist therein in none other than that which differentiates the essence from the attribute.

As the fire and its action of burning: the fire cannot exist without its action of burning. Or, like a lamp and the light. It is not possible that the lamp burns without the light manifesting itself. Imagine that it is so in all the examples of the Beloved, from the truth of His existence to the possible extremity of the limit of limits.

Do not look upon any rank of all these circles and of all these HayAkil if it is not like a unique Haykal. It is like, actually, all that you see in the Qur’an: you cannot see therein anything but the form of the Prophet of God. If this One did not exist, the truth of nothing would have been authenticated in the faith in Him, nor either in His appearances or in that which God caused to descend in Him from Him.

See that it is the same in each manifestation, see it with certitude that this unique truth flows through all things.

If in the day of the manifestation of Him Whom God shall make manifest, in a form, another form is seen^[623], this form is, by itself, in ignorance of Him Whom God shall make manifest, notwithstanding that this One is more evident before him than he is to himself, All that this person does has no other than Him Whom God shall make manifest, even if he does so at the very moment in which he ignores Him. That is the meaning of these words: Towards God returns the order if you know it^[624].

[^623]: Note: But that of Him Whom God shall make manifest.

[^624]: Note: Haykal, figure that has the form of a star with five branches. Daira: five concentric circles.

Vahid V - Bab 11

In the prayer of birth and of death the one who prays must say the “Takbir” five times in the prayer of birth. After the first “Allah’u’Akbar” he must say nine times: “In truth, we, we all, we believe in God and in His verses,” he must say nineteen times: “In truth, we, we all, we are convinced of God.” After the third, nineteen times: “In truth, we, we all, we live because of God, and because of Him we make others live”. After the fourth, nineteen times: “In truth, we, we all, because of God, we cause others to die and we die.” After the fifth, nineteen times: “In truth, we, we all, we are content with God.”

In the prayer of the dead, we must say six “Takbirs”.

After the first, he must say nineteen times: “In truth, we, we all, we adore God.”

After the second, nineteen times: “In truth, we, we all, we prostrate ourselves before God.” After the third, nineteen times: “In truth, we, we all, we are firm in the service of God.” After the fourth, nineteen times: “In truth, we, we all, we are those who remember God.” After the fifth, nineteen times: “In truth, we, we all, we are those who thank God.” After the sixth, nineteen times: “In truth, we, we all, we wait in the work of God.”

The resume of this Door is that:

All that God has caused to descend, in principle, of orders, is a gift from Him to Him Whom God shall make manifest, and men, such as the disciples, enter into the shadow of the divine orders. Among these orders, He permitted that at each birth, be it of a boy, be it of a girl, a prayer be pronounced of five “Takbirs”, so that the name of God may be mentioned over this child. Perhaps in this way, if he lives and sees the day of judgment, he will become a believer in Him Whom God shall make manifest.

In the same way, at the moment of death, God has ordained six “Takbirs” in a single prayer: so that this will demonstrate that the commencement (of him who dies was of five (HA) and that his return is of six (VAV the equal round HOVA=Him, which is 11). It may be that in the day of the manifestation of Him Whom God shall make manifest, he believes in his first believer and that the ranks of this world do not put him in obscurity. In effect, this is very annoying for those who are not Unitarians[^625]. It can happen that this person (Him Whom God shall make manifest) may not be brilliant, in a world in which everyone believes himself to be brilliant.

[^625]: Note: That notwithstanding their wealth, they come to give their faith to a man.

Thus, in the manifestation of the Qur’an, after the death of the Tree of Truth, nobody will remain firm in faith in His divinity, except those who are obvious. And, notwithstanding, all act following the orders of the Qur’an. However, from the beginning of the Qur’an, the order of unbelief ran over them, by this very Prophet.

Reflect that it is the same in that which concerns the Point of the Bayan.

Whosoever has entered by the Door, by this very Door, if he has entered by perspicacity, he found blessing, and this because of his very act of entering and not because of other acts. For it is this very person (the Bab) Who is the One from Whom comes the beginning of everything, because of God, and the return of everything towards Him, because of God. How many individuals have, at the moment of the manifestation of the Tree of the Truth of the Bayan, looked upon their own knowledge and have remained in ignorance of Him! And yet, all, in the eyes of God, had as obligatory what was their obligation. In the eyes of God, the most exalted and the most humble are equal.

You see today that all believe in the Amir of the Faithful: it is because they have seen nobody but him, and have been elevated only by his love. Otherwise, the same people (who believe in ‘Ali), if they had been found in the beginning of Islam, you would have seen among the faithful only these three persons who are cited in the hadith[^626].

[^626]: Note: The hadith recounts that at the death of the Prophet, all became infidels, except for three people who continued to believe in ‘Ali: Salman²⁶⁹, Abu Dhar²⁷⁰, Miqdad²⁷¹.

Thus, in this century, God has accorded His favor and the believers were of the number of Rahman (299) and this because of the ranks of His love. And that only took place because of the very being

²⁶⁹Salman (سلمان) -- http://en.wikishia.net/view/Salman_al-Farsi

²⁷⁰Abu Dhar (أبو ذر) -- http://en.wikishia.net/view/Abu_Dhar_al-Ghifari

²⁷¹Miqdad (مقداد) -- http://en.wikishia.net/view/Miqdad_b._%27Amr

of the Point, for if the test of men had led to the Point^[^627], the truth would be known about them^[^628], for the true believer is more rare than the red sulphur.²⁷²

[^627]: Note: If the Point had wished to test them.

[^628]: Note: They would have triumphed in the test, they would not have believed.

The order of these prayers was given because of this: that if (someone) finds himself living in the day of judgment, he not allow himself to enter obscurity while all men have believed.

But in the day, in which the fruit must be collected, then imagine how annoying it is for those who are upon the earth, to enter into the faith of God, by the intermediation of a man who does not even have a button on his shirt. Everything that you have heard said of the Amir of the Faithful, you have not experienced it yourself^[^629]. You have see of him naught but a golden dome^[^630] and the states of his sublimity before all^[^631]. But, if you had seen in his time and if you had been numbered among the three, then you would have been sincere. And yet, that day even Salman, Abu Dhar and Miqdad were not mentioned with a good word. That is the origin of the dissidences in each manifestation.

[^629]: Note: You did not see Him accomplish humble tasks and notably placing Himself in the service of Jews.

[^630]: Note: Upon His tomb.

[^631]: Note: That is to say how much He will be honored.

Happy is he who looks upon the very nature of the Witness, for then, if all those who are upon the earth wish it, it is more rapid than the blink of an eye for them to enter into the Paradise by His Door. Thus they see that the Syrat is more vast than all that there is between the heavens and the capacity and the earths of affirmation.

²⁷²Baha'u'llah makes reference to this theme in Kitab-i-Iqan: "In one sense, they indicate that no true Shi'is exist. Even as he hath said in another passage: "A true believer is likened unto the philosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the non-existence of a true believer. Such is the testimony of Sadiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established. (Baha'u'llah, The Kitab-i-Iqan, p. 79)

In every state of cause, be attentive not to slip in the tests of God; seize with force the cord of the Book, for this Book aids all those who fear God. And God creates each thing then makes it return towards Him. In truth, all returns to God.

Vahid V - Bab 12

Of the burial of the dead in stone of marble and the act of placing a carnelian ring upon the finger (of the cadaver).

The resume of this Door is that:

As the visible body^[^632] is the support of the intimate body^[^633], all that is ordained by the one equally attains to the other; for the one who rejoices or suffers is he (this intimate body) and this body (visible) and nothing else.

[^632]: Note: Material.

[^633]: Note: Body of faith.

This is why God, this body being the support of this immaterial body, has ordained on this subject that it be conserved with the greatest care, and that it not be allowed to happen whatsoever may be a cause of suffering (for the immaterial body). For the essential body always regards its support. If it sees that the contrary be done towards it (if it is brought suffering)²⁷³, it grows bigger by this very fact, but if it sees that the contrary is carried out (if it is tormented), it attains all that can be made to submit to the material body. This is why the order is precise to respect and honor this latter.²⁷⁴

It is permitted to deposit it in crystal, in carved rocks, so that this essential body will not contemplate, in its support, a thing that it will suffer. This is the fruit of this order.

Thus God accordeth His favor to whosoever He willeth among His slaves. He is the Protector, the Subsistent!

Permission has been given to place a ring of corneline (upon the finger of the cadaver), so that, by the benediction of the engraved verse (upon the corneline), no torment may arrive to the essential body, which will thus find itself ignorant of the fire, reposing in the shadow of the light.

²⁷³This appears to be missing a negative, for otherwise the sentence does not make any sense. It is designed to contrast two eventualities, not to indicated that in either case the results will be the same. Hence, what is probably intended is in parentheses should read "if it is protected from suffering".

²⁷⁴Respect and honor the material body.

Whosoever, upon whose hand is found the ring, engraved thereon the name of God, if this individual is a believer in the Bayan, and of those who have acted within its limits, it is right that God will cause him to enter into His Paradise and to show him such mercy that he will be content.

And who is more loyal than God, if you are convinced of God and of His verses?

The fruit of this order is that: As the number of all things returns towards the appearances of the Takbir, that we have called the element of dust, that the supremacy of the perfection of this element has first arrived at the first degree which is stone in order to evolve thereafter until the greatest purity, which is crystal, and thus the name Eternal is manifested in him. It may be that at the moment of the return of all in the stones of this sort, that they will repose in their essential verity and will demonstrate God. And God, by His order, guideth whomsoever He willeth.

Vahid V - Bab 13

Those who are in the process of dying must write a testament in the manner in which it is ordained in the Bayan.

The resume of this Door is that:

No blessing of God towards His slaves is greater than the permission that was given them to adore Him and their action of learning the Tasbih, the Tahmid, the Tawhid, the Takbir.

It is permitted that at the moment of death a testament be written²⁷⁵ in which are consigned the affirmation of the Unity of God, the affirmation that creation and commandment are His, the affirmation of the divine Point, of the Letters of the Living, of love for the appearances of these names and of these examples, and, finally, the affirmation that one takes refuge in God from whatsoever his Well-Beloved does not nor did not love.

That also be registered the expressions of thanks that are made to God for what one desires of Him. That it be ordained that this testament be brought to Him Whom God shall make manifest: that if the Will of this latter One tenders to give a response, this response is the very one that God causes to descend (on the subject of the testament).

²⁷⁵Writing of a testament is required of every Baha'i in Kitab-i-Aqdas: *Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.* (Baha'u'llah, Kitab-i-Aqdas, #109)

The preservation of this document is incumbent upon his heirs who must transmit it from hand to hand until the manifestation of Him Whom God shall make manifest. That it be written in the most beautiful script and well ordered, for the interval from one manifestation to another is known.²⁷⁶ And this preservation, during this interval, is easy for everyone.²⁷⁷

But you must pay the more scrupulous attention for fear that, [may] God keep [you from this], the manifestation will manifest and that you will remain in obscurity, or that you will not bring him the document which has been given to you for safe-keeping. It is very evident that in the manifestation of the Truth, each one will take pride in a thing (of the past order), without suspecting that this pride returns to the very Truth of His previous manifestation.

In His latter manifestation, it is not attributed to it^[^634], because of the sublimity of His (new) manifestation.

[^634]: Note: This capital from which each one draws pride.

For example, the manifestation of the Prophet of God Who spoke of the manifestation of Jesus as being the preface to His own: thereby^[^635], He did not make Himself known to all. There is, in effect, no doubt that the people of the Bayan, with what proves their religion have acted and will act according to that which is good, but, at the day of the harvest, this becomes an object for discussion. It is exactly the same when all, at the moment of their death, say: La ilaha ill'allah, and die. But, in this manifestation, the One Who is the Master of the previous order upon which they pronounce this Word, they pronounce it again, but the appearance of this Word, which demonstrates God is a prisoner against all that is right upon a mountain: this is why all the acts become worthless.

[635]: Note: That of Jesus.

All will write thus in this manner their testament and will testify therein of the Unity of God, and they will say: "I give no thing companionship to God". And yet in the day of the manifestation²⁷⁸ our very beings are the appearances of the association that you have negated and that you do not understand! It is thus that in one blow, you render your religion in vain and you do not know it. Have pity upon yourselves! The act that you accomplish, accomplish it with perspicacity. It may be thereby that in the day of judgment²⁷⁹ you will find salvation.

²⁷⁶This suggests that the Bab made known to at least some of His disciples when Him Whom God shall make manifest would appear.

²⁷⁷This suggests that the interval between the Bab and Him Whom God shall make manifest will not be long, as otherwise the preservation of the testament would not be "easy for everyone".

²⁷⁸Of Him Whom God shall make manifest.

²⁷⁹The appearance of Him Whom God shall make manifest.

You will know thereby that the very origin of this testament is of God, but the manner in which the Point has spoken of it, and that its return is to God, by this very fact it returns to Him Whom God shall make manifest.

How often it arrives that you write, but that you do not pay attention to whom you are writing, and nevertheless He makes Himself known to you with the very proof upon which is based the religion of all, but the veils of passion inhibit you from seeing it. It is thus that today, all the people of the Qur'an act following His past order, but remain in obscurity of that One Who authenticates this preceding order while, notwithstanding, they can see the very proof of these previous orders, but more majestic, yet they do not comprehend it.

It is not that those ones even who see the words understand. Perhaps they imagine in themselves that if the Truth manifested itself, they would be the closest to it among the creatures. But these very people are in every manifestation, and at the end of this manifestation, they arrive at the highest degree of religion, and yet, happens what happens^[^636]!

[^636]: Note: They arrive at the highest degree of their religion, but by this very fact they fall into error at the moment of His manifestation, and hence is produced what you can see. In one word, they adore the letter, not the spirit.

And God sees the acts that you accomplish.

Vahid V - Bab 14

The things that purity are fire, wind, water, earth, the Book of God, the Point and His works, then whatever over which is mentioned sixty-six times the name of God; that which the sun dries and that which the very being changes itself^[^637].

[^637]: Note: For example, the wood that after being burned becomes cinders, the wine that changes into vinegar.

Whosoever enters into this religion, when he enters he becomes pure, he and all that belongs to him. Render pure the act, for a thing, of cutting off its relationship with a non-believer in being conveyed into the possession of a believer: in truth, the fact of passing into the possession from a non-believer to a believer renders pure.

The resume of this Door is that:

God by His benevolence and His liberality, has ordained that certain limited appearances will give purification. And if someone should be found who would give all there is on the earth to acquire (this blessing), he could not do so. And all the (purifying) things, their act of purifying comes from

the Tree that is the origin of the order of God, and not from their own being. The thing, in itself, is but the seat of this order: this order is not manifested except by the intermediary of this thing, Him whom the Word creates the things that purity, see what is said on the subject of these essential elements that demonstrate God! If they ordained in conformity with their religion, a single one of their words could not attain to it^[^638]. But, by the very force of their thoroughness, they make sure of water to such a degree that they make ink, while Him, whose Word is the appearance (of the purity) of water, does not admit that it be said that it is pure. It is, in this sense, similar to the assassin of the Lord of the Faithful who, after his assassination, was anxious to know if the blood of a mosquito is pure or impure.

[^638]: Note: This here refers, clearly, to the impure word claimed for the Bab by the Muslims.

Here is the measure of this animal creature, even though in reality the very epithet of animal does not fit him, for an animal does no harm to anyone, and as to this creature his works are known.

God has ordained the purifying action of these things, so that this might be a proof of the purity of Him Whom God shall make manifest and of the witnesses to His greatness. But who is the one who directs his gaze upon the fruit and the aim of God? If the people of the Qur'an had done so, we would not have arrived where we are.

May God preserve the end of the people of the Bayan, so that they will not remain in ignorance of the purpose and will not bring upon (Him Whom God shall make manifest) an unworthy order.

All the religious ranks are true, in their places, in every manifestation. For example, when took place the manifestation of the Prophet of God, whosoever entered into the religion of Islam, had the religious rank assigned by it. But turn your eyes to this thing in the shadow of which are found these ranks and which is faith in Him! It is thus that each one took a rank while remaining in ignorance of the source.

If someone has knowledge of the source and if his works are in conformity with this knowledge, there is in this manifestation, religious and worldly ranks, otherwise (if he does not have this knowledge), he becomes nothing, as if he had never been, and his name is not in the Book of God.²⁸⁰

²⁸⁰This seems to refer to Qur'an 39:9, which is translated by Muhammad Marmaduke Pickthall as:
Is he who payeth adoration in the watches of the night, prostrate and standing, beware of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

'Abdu'l-Baha made reference to this verse in remarks encouraging the education of children:
God sayeth in the Qur'an that they shall not be equals, those who have knowledge and those who have it not. Ignorance is thus utterly to be blamed, whether in male or female; indeed, in the female its harm is greater. I hope, therefore, that the friends will make strenuous efforts to educate their children, sons and daughters alike. This is verily the truth, and outside the truth there is manifestly naught save perdition. ('Abdu'l-Baha, from Tablet, in The Compilation of Compilations vol. I, #635, p. 286)

The appearances that purify are: 1st, faith in the Bayan which transforms the body of the believer in purity; 2nd, the very Book of God. From the very fact that something is found facing one of the verses of God, this thing becomes pure, on condition that it is not in itself essentially impure; 3rd, the name of God. A thing becomes pure, in effect by the fact that one pronounces sixty-six times upon it the name of God; 4th, the breaking of relations of a thing with a non-believer and the actualization of a relation between this thing and a believer; 5th, the Tree of Truth in the day of His manifestation and all that depends upon Him; 6th, the four elements; 7th, the sun; 8th, that which changes in nature: all on condition that the object to be purified is not essentially impure.

The blood that comes to the mouth by the use of toothpicks or toothbrush, is not impure and is pardoned. In every state of cause God loves those who are pure. And nothing in the Bayan, is more beloved of God than neatness, purity, cleanliness.

The foot of the animal, when it is outdoors at the time of rain, and which enters a room, the order of impurity is removed.

God does not love to see in the Bayan, for whoever it may be, anything other than contentment or joy: He loves that all, in every state of cause, be in purity, as outward as inward, so as not to disgust one another, and, the strongest reason, to not disgust a stranger.

He who prays need not have fear that an animal hair be upon him, as in the objects (and draperies) that are brought from Europe, the sleeves of which are in ivory or in bone or other similar things. All this is so that men may be in the immensity of the mercy of God. It may then be that in the day of the manifestation of God²⁸¹, they will thank Him for His orders of the past.

It is thus not that they must pay attention to a hair, and hence start over their prayer, but, that at the moment of condemning him who certifies religion, they do so without fear, as all those who were in the cycle of of the Qur'an of the past were able to see it. All those who have done violence to the People of the House thought [they] showed the most scrupulous attention to the subtleties of religion.²⁸²

It is like this in the cycle of the Bayan: whosoever has found himself in its has been able to see all that. For one simple question of the consequences of principle, a thousand lines have been written, but, in what concerns recognition of the truth, which is upon which religion is based, they have denied the religion of God. If they had not written, man would have been a simple animal,

²⁸¹Him Whom God shall make manifest.

²⁸²While the Bab insists that His followers follows the divine commandments, He also warns against an overemphasis on ritual compliance to the detriment of spiritual awareness, particularly when attachment to the letter of the law inhibits a believer from recognizing and following the laws of the most recent Manifestation of God.

harmless. But, now when one writes against God and that, on the subject of futile questions, he has remained in ignorance of God. It was useless to take pride in all these holinesses in order to become so completely vain in the eyes of God! At least to enter into the Faith. Sometimes it happens that the one who creates the science of jurisprudence will write five hundred thousand lines in which he includes all the minutiae of religion, but refuses to recognize God and His verses! If he contented himself with refusing, he would render worthless only his own existence, but that does not suffice him and against Him of the sea of benevolence, from Whom rises up the word of Unity, which is the base of religion, he does what the pen is ashamed to describe.

O people of the Bayan, do not do what the people of the Qur'an did. At least, where you find yourselves, try to be like animals (harmless), so as not to bring damage to anyone, if you are not useful to him: it may thus be that in the day of the manifestation, you will not do what will give your religion to the wind, without you comprehending it.

That is the testament of God over you all. If someone conforms to it, he will see no damage in any state of cause, for the pardon of the mercy of this Sun of Truth embraces all the beings. From the moment that He did not see in someone the contrary to His friendship, perhaps, in the sea of His benevolence and of His mercy He will make him enter into faith in Him, will give him the favor of mentioning him, even if he does not himself know (that he is mentioned).

Thus, at the moment of the recompense in this judgment, those from whom good has not come forth, the Point of Truth recompenses them by the gift of these verses, while one is found upon the sea, another upon the earth, one in the Orient, the other in the Occident. God knows when he will know himself that he has received his recompense.

God recompenses those who act well.

Vahid V - Bab 15

In this that the water²⁸³ by the intermediary of which man is created, God has made it pure in His Book.

The resume of this Door is that:

As there is a sperm [^639] which is worthy that purity be mentioned upon it and upon the one who demonstrates it[^640], as the suns reflect in the mirrors of the Sun of His benevolence, God has placed all of them in His shadow and has permitted their purity.

[^639]: Note: The one from whom derives His origin, Him Whom God shall make manifest.

²⁸³Reference to semen.

[^640]: Note: The sperm of the Letters of the Letters of the Living.

God has loved and loves that we manifest upon ourselves cleanliness to its last degree of perfection, when is easy to do and not when it is difficult.

The fruit of this order is that, on the subject of this Sublime Star²⁸⁴ and of those who show His way, we do not allow the penetration into our hearts the idea that they are not pure, for all the things that purify are manifested from the sea of the benevolence of this semen[^641].²⁸⁵

[^641]: Note: All the semen, that is to say human semen.

In every state of cause, be attentive to not launch against any one whatsoever of the believers in the Bayan, the order of impurity, for if someone acts in this manner, he himself exists the Faith. It may be thereby that between two manifestations, there will not arrive damage to the appearances of the Truth.

How many in the Qur'an untied the order of God and the order of non-purity was given against them who demonstrate God, while the purity of the believers does not reside in the benediction of the existence of these very people. For example, in the epoch in which I found myself in the holy places, a day, the deceased Siyyid (Kazim Rashti) came to the house (of someone). At the moment that he exited the house to return home, the master of the house gave the order to wash the door which the hand of this tree of purity had touched. And yet, by their religious law[^642], two dry things, when they meet, one cannot say that impurity is communicated from one to the other.

[^642]: Note: To this Shi'ah.

It is thus that they overstep the order of their religion, believing that they bring to it the most scrupulous attention, while the truth itself disappears.

O slaves of God, fear God.

Vahid V - Bab 16

In this that all the things that have no parallel are for God, as long as the Sun of Truth shines. Thus these things must be given to Him. When this Sun has set, God has permitted each one to make the act of possession on the subject of this thing, until this Sun rises anew from its Orient. When this Sun has risen anew, the possession of this object is no longer permitted to anyone. (The

²⁸⁴Him Whom God shall make manifest.

²⁸⁵The semen that engenders Him Whom God shall make manifest.

proprietor at that time) must then give it to the Sun of Truth until the number of nineteen (if he possesses more than nineteen, he may keep the surplus) and not more, if he possesses these things that have no parallel; otherwise, God does not give him the obligation to return something of [high] price to this Sun. If a manufacturer exists who has a perfect industry and he makes unique things, if he derives from this industry alone his means of existence, God has exempted him from the gift he is obligated to make. If he has other means of existence, it is obligatory for him to give what he makes, for his Lord has made him without need by another way, for he is not obligated to sell the products of his industry to live; but whatever he is obligated to sell in order to live, God exempts him. And that is a blessing of God, the Doer of Good, the Generous.

The resume of this Door is that:

The greatest of the things that God loves among the Bayanis and which manifests itself among them, is their mutual love for one another.²⁸⁶ That they progress or backslide in the degrees of consciousness of the principles, the consequences, manifest or hidden, first or last, that they do not abandon some for others, for whosoever has entered into the Bayan is a believer, and at whatever degree he finds himself, he is good. If in the Bayan one abandons someone of the Bayan it becomes obligatory for him to give to Him Whom God shall make manifest, and not to others, 95 miscals of gold; nobody has the right to claim it from him, if it is not through the intermediary of Him Who God shall make manifest. In all truth, this becomes a debt for him, be it that this Sun of Truth wishes to collect it from him, be it that He wishes to return it to him. The aim of God, in this

²⁸⁶This verse is reminiscent of the testimony of John, apostle of Jesus: Gospel of John: 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.* First Epistle of John: 2:8 *Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* Second Epistle of John: 1:5 *And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.*

This commandment of the Bab is reiterated by Baha'u'llah, as found in the following citations: *They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion... Show forbearance and benevolence and love to one another.* (Gleanings from the Writings of Baha'u'llah, V, pp. 7, 8) *Once again We exhort all believers to observe justice and fairness and to show forth love and contentment. They are indeed the people of Baha, the companions of the Crimson Ark. Upon them be the peace of God, the Lord of all Names, the Creator of the heavens.* (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah, p. 134) *O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour.* (Baha'u'llah, Lawh-i-Hikmat, in Tablets of Baha'u'llah, p. 138) *Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.* (Baha'u'llah, Epistle to the Son of the Wolf, p. 14; Gleanings from the Writings of Baha'u'llah, CXXXII, p. 288)

measure, is that nobody in the Bayan will have the audacity to reject anyone in saying that he does not have faith: for, in truth, the degrees of each one are evident by his rank and his place in knowledge.²⁸⁷

Every one, wherever he is, if he is for God, is accepted by God according to his acts; be this one in the most humble in questions of consequences or be he in the highest degree of the principals. It may be that in the day of the manifestation of the Truth²⁸⁸, one will not be content to manifest the contrary of friendship towards this Sublime Star²⁸⁹ and, from then, until the day of judgment nobody will be lost and that all the world will find salvation by the love of Him Who is the Truth of all faith.

As it is Him Who is [the subject of] the verse “There is nothing that equals Him.”²⁹⁰

God has ordained that everything that is found in His possession, and which arrives at this degree (of not having any parallel), be for Him. While this Sun of Truth shines, this thing is not licit for anyone, if it is worthy of Him in His kingdom, if it is only with His permission, and after nineteen of these things without parallel have been given to Him Whom God shall make manifest.

From the moment of the setting of this Sun, it is permitted to each of the believers that from his part he takes possession and thanks his Well-Beloved until the moment of the manifestation.²⁹¹ At that moment, it is no longer permitted for anyone to hesitate a thousandth of a second, to return to its possessor²⁹² all that has arrived at its degree of perfection and at its last degree, that they may be nineteen or more, and on the subject of which it was permitted to take possession before His manifestation²⁹³.

²⁸⁷This recalls Qur'an 4:94 -- يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا -- cited by Baha'u'llah: Harken unto that which the Merciful hath revealed in the Qur'an: 'Say not to every one who meeteth you with a greeting, "Thou art not a believer."' (Baha'u'llah, Epistle to the Son of the Wolf, p. 82) Hast thou not heard what God, exalted be His glory, hath said: "Say not to every one who meeteth you with a greeting, 'Thou art not a believer'." (Gleanings from the Writings of Baha'u'llah, CXII, p. 225)

²⁸⁸Him Whom God shall make manifest.

²⁸⁹Him Whom God shall make manifest.

²⁹⁰Qur'an 42:11 -- أَلَيْسَ كَمِثْلِهِ شَيْءٌ

²⁹¹Of Him Whom God shall make manifest.

²⁹²Ibid.

²⁹³Ibid.

He who is not faithful to the order of God, in the day of the manifestation, and does not give, for example to Him Whom God shall make manifest, a pen (of which he is possessor), which has no parallel, it becomes obligatory for him to give 95 miscals of gold, and this until there is no longer found anyone to impede anyone to act in his religion following the order of God.

It is permitted to the manufacturer, who in the space of a year has produced a single object, to not return it to Him Whom God shall make manifest and this, so that all will be in the shadow of the immensity of the benevolence of God. But each time that someone becomes a possessor, it is his obligation, in the day of judgment, to return it to its proprietor (Him Whom God must make manifest). Whosoever loves to show his obedience to God will obey Him in this order.

What greatness is greater than this, that a slave honors himself by obeying the One to Whom he belongs. And this comes only from the benevolence of God, Who has thus given permission to His creature: thus, in truth, God is without need in Himself of that which is other than Him.

And all were created from the sea of His benevolence and both^[^643] are in the plateau of His benevolence or of His justice. And it is for God that which is in the heavens, upon the earth and between them. God has need of nobody, He is very exalted.

[^643]: Note: He who obeys and he who does not obey.

It is not that this person who impedes^[^644], impedes with another idea [in mind] than God^[^645]. Perhaps nobody exists, in any condition, who wishes to act for another but God. It remains in each manifestation in the ignorance of the contentment of God: this is why all that he did becomes worthless, in his spirit for God. But at the moment in which all his acts become worthless, he is not outside the possession of God, for all belongs to God. And that is the secret that all that arrives at God (in damage), comes from Him, and the aim pursued by him who brings about this damage is none other than God; but as the master of this act (contrary to God) is in obscurity it is upon him that it falls.

[^644]: Note: Impedes someone from fulfilling his duty.

[^645]: Note: He believes, on the contrary, that he obeys God in impeding returning a good to Him Whom he does not consider notwithstanding His proofs, such as Him Whom God shall make manifest.

It is not except in the very moment in which he remains in obscurity, the testimony of God was not perfect for him. If the testimony of God was not perfect for him, he would not have been submitted to the order.²⁹⁴

²⁹⁴Baha'u'llah asserts that the "proof of God" is "perfect", including in this reference to the Imam Husayn, then to Himself (Mirza Husayn 'Ali): *Behold then, O heedless ones, how brightly the fire of the love of God blazed aforetime in the heart of Husayn, if ye be of them that ponder! So intense grew its flame that fervour and longing at last seized the reins of patience from his grasp, and the love of Him Who is the All-Compelling so enraptured his heart that he surrendered his soul, his spirit, his substance, and his all in*

At the moment of the manifestation of the prophet of God, the testimony of God was perfect for the people of the Evangel, and He Who was promised to them was manifest with the testimony of their religion. But as they (the Christians) have remained in obscurity, their works have become worthless, even though they do not allow to penetrate into their heart the idea that the One Who was promised by Jesus, could have appeared without their having believed in Him: and, yet, it is very evident that He has returned.²⁹⁵

It is hence thus that in each manifestation of God, the nation of the preceding manifestation, in the thought of being scrupulous and attentive in their religion, remains in obscurity of this very religion.

God accords His favor to whomsoever claims His aid, for this aid is greater in the eyes of God than anything. For if all is and that this aid is not, it is as if there were nothing; and if this aid exists and that nobody knows, nothing diminishes from the truth of the man. And all that was promised him in Paradise will arrive, for imagine the creation of Paradise like the creation of each thing. What is possible in the possibility of Paradise, God created it therein, for God is Powerful, embracing all things and there is no other god but the unique God, and we are all pure slaves for Him.

Vahid V - Bab 17

It is obligatory in each month to mention God in every day of this month, 95 times: the first day (we must say) Allah'u'Abha, the second, Allah'u'A'zam, and thus following²⁹⁶ until on the nineteenth day we arrive at Allah'u'Aqdam.

*the path of God, the Lord of the worlds...Say: That same fire now blazeth in Mine own breast, and My wish is that **this Husayn** may lay down His life in like manner, in the hope of attaining unto so august and sublime a station, that station wherein the servant dieth to himself and liveth in God, the Almighty, the Exalted, the Great...By the righteousness of God! **Through his deed the fragrances of holiness were wafted over all things, the proof of God was perfected, and His testimony made manifest to all men.** (Baha'u'llah, The Summons of the Lord of Hosts, pp. 205, 206)*

²⁹⁵ Along similar lines Baha'u'llah wrote: *Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'an. **Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.** (Baha'u'llah, Kitab-i-Iqan, p. 210)*

²⁹⁶ While it might be presumed that this sequence would follow the names of the months of the Babi calendar, in Bayan 5:3 only the first and last months of that calendar are noted -- Baha and 'Ala. As we see, while the first name is the same, the last is not. We will subsequently see that the other names cited do not correspond to that calendar.

The resume of this Door is that:

From the rising of the Sun until its setting, God has permitted each one to say 95 times Allah'u'Abha²⁹⁷ or Allah'u'A'zam, or Allah'u'Az'har, or Allah'u'Anvar, or Allah'u'Akbar, or other similar very exalted expressions. It may be that in the day of judgment by the benediction attached to the pronouncement of these blessed names, he will arrive at being aided by this Sublime Star, this eternal countenance, and that he will thus, in that day, be aided with the aid of the Letters of the Living.

Thus it is not that he must say these names and remain in obscurity of those who conduct to them, for these names are like the very existences of these guides towards God.

Even as these words demonstrate that God is too great to be qualified, also these existences demonstrate that God is too exalted to see Himself applied a quality. It is not that these nineteen Letters of the Living surpass the limits of their quality as examples^[^646], for, there was not, there is no way for anyone towards²⁹⁸ the eternal essence. What is possible in this world of possibilities, it is His creature²⁹⁹, and the Letters of Unity are those who direct these creatures towards the names: and in them (these Letters of Unity), one can see nothing but God^[^647].

[^646]: Note: That is to say, for example, become God.

[^647]: Note: That is their superior rank and nothing else.

In the rank in which one can see in them the creature of God, they are only creatures of God; in the ranks in which in them one can see nothing but God, then they are the letters of God.

O slaves of God! Fear to consider them too exalted^[^648]. You can not comprehend them; and, to whatever degree you make them descend, you must nonetheless affirm your obedience to them.

[^648]: Note: To take them as an emanation of God, as God Himself, even as the Christians have done with Jesus.

²⁹⁷The requirement to say Allah'u'Abha 95 times each day is carried over by Baha'u'llah in Kitab-i-Aqdas: *It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat "Allah-u-Abha" ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.* (Baha'u'llah, Kitab-i-Aqdas, #18)

²⁹⁸Directly approaching.

²⁹⁹The world of possibilities is the creature of God, nothing else. In other words, it is no part of God.

But their elevation is due to the quality of mirror of their hearts which demonstrate nothing but the Unique God. This is why God has made the letters of “Tasbih”, of “Tahmid”, of “Tahlil”, of “Takbir”. But one must not, at the moment in which one does the “Takbir”, fix one’s attention upon them, for if at this very moment one pays his attention to them, one remains in obscurity. So also in the words Allah’u’Akbar, you do not see aught but God, so also you can see naught but God in the very being of these beings: say: In truth, all are for God and adore God.³⁰⁰

Vahid V - Bab 18

On the subject of the contract of sale and purchase. When is manifested the agreement of the seller and the buyer, this contract is true, even if the sale takes place simply by the very fact of being sold. It is true for the little ones as for the big ones.

Those who engage in commerce have the right to derive a profit, in such fashion that the two parties are satisfied.³⁰¹ This interest is herewith: if he sells with a delay of two months, he must

³⁰⁰Baha’u’llah was asked which of four schools of thought were correct, and He replied by succinctly reiterating the teaching of the Bab: *...the Apostles and Messengers of God have ever been the channels of His abounding grace, and whatsoever man hath received from God hath been through the intermediary of those Embodiments of holiness and Essences of detachment, those Repositories of His knowledge and Exponents of His Cause.* (Baha’u’llah, Responses to Questions from Manikchi Sahib from a Tablet to Mirza Abu’l-Fadl, in Tabernacle of Unity.)

³⁰¹Baha’u’llah wrote about charging interest in the Ishraquat:

As to thy question concerning interest and profit on gold and silver: Some years ago the following passage was revealed from the heaven of the All-Merciful in honour of the one who beareth the name of God, entitled Zaynu’l-Muqarrabin -- upon him be the glory of the Most Glorious. He -- exalted be His Word -- saith: Many people stand in need of this. Because if there were no prospect for gaining interest, the affairs of men would suffer collapse or dislocation. One can seldom find a person who would manifest such consideration towards his fellow-man, his countryman or towards his own brother and would show such tender solicitude for him as to be well-disposed to grant him a loan on benevolent terms. Therefore as a token of favour towards men We have prescribed that interest on money should be treated like other business transactions that are current amongst men. Thus, now that this lucid commandment hath descended from the heaven of the Will of God, it is lawful and proper to charge interest on money, that the people of the world may, in a spirit of amity and fellowship and with joy and gladness, devotedly engage themselves in magnifying the Name of Him Who is the Well-Beloved of all mankind. Verily He ordaineth according to His Own choosing. He hath now made interest on money lawful, even as He had made it unlawful in the past. Within His grasp He holdeth the kingdom of authority. He doeth and ordaineth. He is in truth the Ordainer, the All-Knowing.

Render thou thanks unto thy Lord, O Zaynu’l-Muqarrabin, for this manifest bounty.

Many ecclesiastics in Persia have, through innumerable designs and devices, been feeding on illicit gains obtained by usury. They have contrived ways to give its outward form a fair semblance of lawfulness. They make a plaything of the laws and ordinances of God, but they understand not.

augment the value of the price of the object according to the interest of money during this period and receive at the end of the delay the price thus augmented, but if one says: I purchased to pay with a delay of two months (but I pay now), one must from that point diminish the value of this interest.

The resume of this Door is that:

God has permitted the sale and the purchase by mutual consent of the two parties. He permitted it for the big, for the little, for free men, for slaves, by mutual consent: and sale is thus legal in the Bayan, even if consent is manifested by a simple sign or by the very act of purchase.

God has permitted the merchants to derive habitual interest today among themselves: it is permitted to augment or to diminish for a time in their operations so that all may recognize God in the immensity of His benevolence and mercy. It may be thus that in the day of the manifestation of the Truth³⁰², by the sale of the verses of the Bayan and the purchase of other things, one will be in His consent and in that of His (18) companions. It may be thus that all will find the good.

Vahid V - Bab 19

In this that the miscal contains nineteen nakhuds. The price of nineteen gold nakhuds is ten thousand dinars³⁰³ and the price of nineteen silver nakhuds, is one thousand dinars. When the sum of gold or of silver arrives at five hundred forty miscals, and a year passes without any diminution of this sum, it is obligatory for every one (who possesses this sum of five hundred forty miscals) to

However, this is a matter that should be practised with moderation and fairness. Our Pen of Glory hath, as a token of wisdom and for the convenience of the people, desisted from laying down its limit. Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and compassion towards each other. He is in truth the Counsellor, the Compassionate, the All-Bountiful. God grant that all men may be graciously aided to observe that which the Tongue of the One true God hath uttered. And if they put into practice what We have set forth, God -- exalted be His glory -- will assuredly double their portion through the heaven of His bounty. Verily He is the Generous, the Forgiving, the Compassionate. Praise be unto God, the Most Exalted, the Most Great.

Nevertheless the conduct of these affairs hath been entrusted to the men of the House of Justice that they may enforce them according to the exigencies of the time and the dictates of wisdom.

Once again We exhort all believers to observe justice and fairness and to show forth love and contentment. They are indeed the people of Baha, the companions of the Crimson Ark. Upon them be the peace of God, the Lord of all Names, the Creator of the heavens. (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah, pp. 132-134)

³⁰²Him Whom God shall make manifest.

³⁰³Dinar (دينار) -- <https://en.wikipedia.org/wiki/Dinar>

give to the Sultan of the Bayan, five hundred dinars of each gold miscal and a shahi³⁰⁴ of each silver miscal.³⁰⁵

He who has less than these five hundred forty miscals, has no obligation.

He who has not seen an entire year revolve upon this money, or who has not arrived at having five hundred forty miscals of gold or of silver, is held to no obligation. Then (when his capital has arrived at these five hundred forty miscals, and a year has passed), he must give ten shahis for each gold miscal, and for each silver miscal fifty dinars to the Sultan of the Bayan, if this one does not surpass his rights (if he is just, if he is not a tyrant). It is not permitted to this Sultan to claim this money:

It must be the proprietor himself who hands it to him. Handing it to him is obligatory, for it may be that this Sultan will come in aid to Him Whom God shall make manifest and be of those who are thankful^[^649].

[^649]: I believed I should insert in this translation, to render it comprehensible, the result of my research. The letter T=9 and HA=5. And 9-5=4, which is to say here 40. The five, we elevate it each one to the power of 100=500. That which is more or less well explained in the course of this Door.

The resume of this Door is that:

God is the creator of His creature and of His kingdom. So that His good not remain in the hands of others than the Unitarians³⁰⁶, He has permitted that all give to him who is the Vali (the Sultan) for aid in their religion, each time that a year has passed, and when the earnings have surpassed five hundred forty miscals and that nothing is lacking, that all give, I say, from each gold miscal which is nineteen nakhuds, five hundred dinars, and of each silver miscal, which is also nineteen nakhuds, fifty dinars.

That is may be that in the day of the manifestation of Him Whom God shall make manifest, this King may be without need because of the sea of His benevolence; and, from this fact, will not cause any damage to this very person even if this damage should be for the profit of the person who is closest to him^[^650]. And that is the right of God for Him Whom God shall make manifest, and here the secrets of the letter GAF^[^651] of God are clear to the eyes of those who are gifted with intelligence. For them^[^652] who await His manifestation He has permitted that they take possession of His goods: it may be that in this day a torment will not attack Him and that this Sultan will not be obligated to surpass the limits of God and that anyone will become tormented by him. For, in the Bayan, no adoration is more agreeable to God than the profit that someone will

³⁰⁴Shahi (شاهی) -- https://en.wikipedia.org/wiki/Iranian_qiran and <https://en.numista.com/forum/topic30923.html>

³⁰⁵Some details related to miscals, nakhuds and dinars is found here: <https://en.wikipedia.org/wiki/Mithqal>

³⁰⁶Believers in one God.

voluntarily cause someone, be it even this profit that in the form of a contentment that he causes to penetrate in the heart. No act is farther estranged from God than the damage occasioned by someone on someone, even if this damage is but a sentiment of sadness.

[^650]: Note: As, for example, his son. Or furthermore: not even to the person closest to him, Him Whom God shall make manifest.

[^651]: Note: Power.

[^652]: Note: Among the Kings.

It is not that in His name they do all that they do and that in the day of His manifestation they hesitate to believe in Him. As today, that which is upon the surface of the earth acts under the name of the Primal Will which, in each manifestation, has manifested itself under the name of the Prophet.

They thus do what they do. But it is clear what has happened in this manifestation, before which all the others are but the reflections. Perhaps, these damages, occasioned by those who are tied to the previous manifestation (Muslims), were not produced by the adherents of the preceding manifestation (Christians). Even though these ones did not believe, at least they caused no damage to His believers; as for those who are linked to the preceding manifestation (Muslims), it is like what was produced by them.

But if all see that it is just[^653], there is no doubt that all believe in God, in obedience to their Well-Beloved, accomplishing their duty (and paying the sums that they have to pay).

[^653]: Note: The Sultan of the Bayan who is spoken of above.

In this manifestation, if a Sultan is found acting in accordance with the line of God's contentment, by the conquest of all that is upon the earth, he will become without need and, according his mercy to those who are in his shadow and will reduce the rights of God. If God has many and many goods that if all men enter in the way of coming to his aid, all will become without need.

It is permitted that the value of each gold miscal be nineteen nakhuds: the same for the silver ones. The price of these two metals is what it is today.

If one wishes to fragment this value, it should be fragmented in nineteen parts, so that, in the hands of the believers in the Bayan, there is nothing but gold or silver, so that all will be thankful for the immensity of the goodness of God.

In this order, there are secrets of wisdom stored for the people of heart; if someone looked therein with attention, he would see therein with certitude all of the secrets of the Unity.

At the moment in which nothing has been taken (from the 540 miscals), one must take the number 5 in its rank on condition to push it until GAF (that is to say 500) and that one thereby make it enter the shadow of that which is due the King.

Merchants experience damage in this order^[^654], in the price of gold and of silver. But after this practice will have become universal, this damage will disappear.

[^654]: Note: To accept the miscal at nineteen nakhuds.

If^[^655] someone owes a qiran³⁰⁷ to another, this qiran being 28 nakhuds, he must pay 28 nakhuds and not the price of the qiran^[^656]. The same with gold; he must pay 20 nakhuds and not the price of a tuman³⁰⁸, so that the debt will not be contracted upon the feet of nineteen nakhuds.

[^655]: Note: Before the establishment of this order.

[^656]: Note: Thus lowered to nineteen nakhuds.

All this is so that nobody will be saddened in the way of God, on the day of judgment. It may be that in that day, nothing is presented that will create a creature of fire in the midst of those who have received the order of faith who are in the Bayan.

God guideth whomsoever He willeth upon the straight and certain path.

No Paradise, in the eyes of the Unitarians, is greater than the act itself, no fire more violent than surpassing the limits of God, and to do violence to anyone, even if this violence is but the weight of a grain of mustard.³⁰⁹

This is thus in the eyes of those who know God and His verses. God separates on the day of the manifestation the good from the bad in all justice, and all of us, we ask for the blessing of God.

BAYAN-I-FARSI - VAHID VI

Vahid VI - Bab 1

³⁰⁷Steingass, p. 962 -- قران qirān (for ṣāhib-qirān), Name of a silver coin, the tenth part of a gold tomān, now about equal to tenpence. [1892 -- <https://www.silveragecoins.com/mobile/en/details?item=1999>]

³⁰⁸Steingass, p. 337 -- تومان tomān, tūmān, A myriad, 10,000; a sum of money equal to 10,000 Arabic silver drachmas (which are about one-third less than those of the Greeks); a sum equal to fifteen dollars and a half; gold coin = 10 ṣābqrāns, about 9fr. 75cts. (m.c.) [1892 -- <https://www.in2013dollars.com/us/inflation/1892>]

³⁰⁹While the Bab calls for Babi kings to conquer as much of the world as possible, He wishes that this will be done without violence, even without causing sadness to anyone.

In the arrangement of the Bayan, there must not be more than nineteen volumes. In the first three, one must write the verses, in the four following the orations, in the six next the commentaries, in the last six the scientific questions. The Doors^[^657] must contain from 1 to 2001 verses. It is obligatory that each one have a little book containing one thousand lines of verses, so as to read it each day.

[^657]: Note: That is to say each Surah formed by the verses.

The resume off this Door is that:

Nothing is more precious in the eyes of God than equilibrium: it is to the point that if someone possesses a plot of land and he wishes to have equilibrium reign thereon, he must do it in the following manner: he must have a geometrician come who examines it with the most scrupulous attention in such fashion that we do not see anything more, neither in the beginning, nor at the end^[^658].

[^658]: Note: That one side not be longer than the other?

If it is thus equilibrium in the eyes of God for a simple piece of land, what could it be in the other cases, in which one can manifest equilibrium.

God has permitted, in what concerns the organization of the Bayan, that it not exceed the number of nineteen volumes, and that each of these volumes be written in the most extreme equilibrium, the most perfect order and arrangement; in such fashion that, if someone considers the last (volume), he does not see one additional word than in the first.

It is not that such an organization be of strict order: but this will be the perfect degree of equilibrium that can be mentioned. There is certainly in the knowledge of God a more perfect equilibrium; for example that one pay attention to the numbers of the letters^[^659], but this is not possible for the creature. All this descends (from the heavens), but neither the first of these two hypotheses, nor the second are strictly organized.

[^659]: Note: That is to say that each line contains the same number of letters, each page the same number of lines, each volume the same number of pages, and the same for the letters.

The name of the Bayan, in its first truth, is applied to the verses alone, for the verse is the great testimony, the sublime explanation of God: the verse demonstrates naught but God unique.

In the second truth, this name is applied to orations, in the third to commentaries, in the fourth to scientific questions, in the fifth to words in Persian. All, notwithstanding, are mentioned under the name of verses.

The secret of the eloquence that is found in the verses manifests itself equally in the words in Persian, but as all cannot comprehend it, this was not mentioned.

The aim of this order (of the Bayan) is that, in the day of the manifestation of the Master of the Bayan, all the beings resemble the letters of Unity and travel in the Ocean of Unity.

Perhaps, in the day of the manifestation of the Truth, they will be illumined by the rays of the Sun of Reality, and, by the proximity of their hearts, will they be ready before this Sublime Star, divested of their religious or worldly ranks. In each of these five degrees, so all will be at the summum of perfection, for that is beloved by God. In the three first (volumes) flows water that does not corrupt; in the four following a milk protected from putrefaction, in the next six the wine of Unity, and in the six others that which is mentioned in the column Takbir (the fourth element).

But, in each one, all is hidden and manifest: perhaps in each word, if someone looks, he can see it, perhaps in each point: and this point is the essence. In appearance (this point) is the proof of the being of this Point of Truth, but one must not see in these nineteen, the number nineteen^[^660]; as for example, if one adds one, this must make twenty, or two , that would make twenty one. The secret of this is that in this Unity is seen only the absolute Unity^[^661]. This is why they can be present in the first Unity (numeral) at the beginning of the manifestation of God, because of the proximity of their hearts to God.

[^660]: Note: One must see the Unity.

[^661]: Note: One must distinguish two kinds of Unities: The absolute Unity and the numeral Unity. The absolute Unity demonstrates God, the Unique; the numeral Unity composed of nineteen parts, demonstrates the absolute Unity. The first cannot multiply itself, it is eternally one, the second can and must.

See the Bayan: it was ordained that it be divided in volumes: but all these volumes (divided) come forth from but one source of manifestation^[^662], and this water^[^663] flows through all the letters of the Unities^[^664].

[^662]: Note: They are “one”.

[^663]: Note: Unique.

[^664]: Note: The 19 volumes. It was especially this passage that I have in view, in discussing, in my preface to the first volume, the division in paragraphs invented by Dr. de Gobineau.

It is thus not that there exists a creator, a nourisher, a causer of life, a causer of death other than God: this first Unity is His creation, which demonstrates in the world of possibilities, the Unity

possible in the world of contingencies. In effect, the Unity of essence^[^665] cannot be and has never been known, can be attained by no description, cannot enter and has never entered in numbers, cannot be known by science.

[^665]: Note: That is today the absolute Unity.

The fruit of this ordinance is that it may be, in the day of judgment, that all the believers in the Bayan will be aided by the aid of the Letters of the Unity; for that day is day of tests. If someone loves this Point and these Letters and is aided by their aid, it is a proof that he loved them. See how many claim to love the Point of the Qur'an and His Letters of the Living, and to obey Him; and yet, of one thousand claimants, not a single one entered into love of this Point^[^666], nor of His Letters. Reflect that it is in this manifestation^[^667] as it is of this one and pay attention to not remain in obscurity by anything whatsoever. In effect, all the Bayan and the spirits attached thereto are like a garden in the palm of the hand of Him Whom God shall make manifest. It is thus that today the entire Qur'an and the spirits attached thereto (are like a garden in the hand of the Bab).

[^666]: Note: Of the Bayan Who is the Point of the Qur'an.

[^667]: Note: That of Him Whom God shall make manifest.

If the Point (of the Bayan) allows the descent upon them of the “Yes” of acceptance, they were and are in the mercy of God, and if He does not cause to descend this word of agreement, it is clear what about them. And see, are they lower than a garden or not?

Here is the true order of God. In the shadow of each word are found hundreds of thousands of people ^[^668] of whom each one is honored and rejoices in an order among the orders of the Qur'an: but all are tied by a cord which is held in the hand of Him Who caused the Qur'an to descend, and no other. Reflect that if the Prophet of God had descended a verse saying that all the believers in the Gospels had entered into the mercy of God, could anyone have decided that they had not entered therein? And yet they were an innumerable multitude, and, by the very fact that He did not cause to descend this verse, He ordained the contrary order. See how many remained in their limits! That is the truth of all knowledge, that by a single word, “Yes”, all live and that by “No” all are annihilated before the Truth. (They are annihilated) not in the fashion that we think, that is to say by the saber, conquest or another similar thing that we can imagine. It is an order that is an order of Truth above our reflections, and which extends over the single reality of all things.

[^668]: Notes: ‘Ulama, mullaha, kadis, etc.

Make all off your efforts so that in the day of the manifestation of the Truth³¹⁰, you will not use these words (of the Bayan) to argue against Him; in the effect, the whole Bayan is His word of His preceding manifestation³¹¹: and certainly He is wiser than anyone else regarding what He has caused to descend, for the spirit of all things is in His hand, while before all, there is only His reflection of Himself, if they are believers.

If they are not believers, they are not worthy of mention.

Thus, if today someone is the Plato of his time in every science, if he does not recognized God, does his science have fruit for him³¹²? Never! It is exactly as if he had no knowledge. Knowledge is the knowledge of God, of His Prophet, of the appearances of His order ('ulama) and of His law (sovereigns). To anything besides this the word knowledge is not applied by people of intelligence. Thus, at the time of Jesus, he who was manifest under this name (of Plato) by the very fact that he did not affirm the mission of Jesus, upon Him be blessing! his knowledge was of no service to him.

Imagine then that it is thus at the manifestation of Him Whom God shall make manifest. If all the people of the Bayan, in the truth of knowledge, become like him (Plato), this will be of no service to them, as long as they do not recognize Him Whom God shall make manifest. Thus, be astonished, O people of knowledge, and fear God.

As for the arrangement of the Bayan, it must be carried out surah by surah, each surah containing from one verse to the number Mustaqas(2001). It is suitable that each one possess a little book that has at least one thousand lines of the Bayan, and that each one write therein what he loves (of the Bayan).

Each thirty letters form one line, which with accents form forty words.

The whole of the Bayan is like a gem that someone puts on deposit for someone.

In the day of the manifestation of Him Whom God shall make manifest, if He wishes to take back from all men what He gave them, one must not hesitate for one second³¹³. One must not allow oneself to be stopped by a question of consequences, or by a question of principles, no more because if one has the right to give an order, or by all other considerations of greatness[^669]: all comes

³¹⁰Him Whom God shall make manifest.

³¹¹The Bab is the preceding manifestation of Him Whom God shall make manifest.

³¹²Abdu'l-Baha has articulated this very principle: *Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.* (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, #154, p. 181)

³¹³To return it to Him Whom God shall make manifest.

from Him and returns to Him. He is known by His verses, and there is no need for minutia, in His knowledge, for by this minutia itself one remains in the fire of obscurity. If, in truth, one hesitates, what causes hesitation is His reflection which is found in the hearts. By Him do not remain in obscurity from Him, and recognized Him by the knowledge from which you were created. Pay close attention that if He does not make Himself recognized by His Name, He will do so by something else, such as for example His verses, in such fashion that there will not be the least torment for anyone.

[^669]: Note: One must not be stopped because he considers himself as very well versed in questions of ritual, another in questions of principle, another because he is a sovereign, and yet another because he is rich.

It happens that someone is quietly in his house and considers the Bayan: suddenly the envoy of this Bayan comes to find him with His Book: as this man is not perspicacious, he does not become convinced in his religion. Instantly he enters into the fire. And yet the Bayan upon the orders of which he acted was but the work of the One (who sent this envoy) and His Book which descended upon Him with His verses is greater than this Bayan.³¹⁴

For this Book is a gift that God gives Him, in His other life, which is more sublime in the eyes of God than the preceding manifestations, and this one³¹⁵ has issued from the sea of His benevolence and of His mercy.

That in that day, it will not be as it is today, where the Qur'an is found in the hands of everyone, who is by this Qur'an a believer in Islam, while he remains in ignorance of Him Who caused it to descend and Who descended with it.

How is it then that the Qur'an has the price of a thousand gold miscals, while, whatever cause, they remain in ignorance of Him Who caused it to descend and descended with it. If we knew the Truth, he would prefer not to have been created, rather than, to be thus deprived of the fruit of his existence.

We must give the most extreme attention because the Syrat is thinner and narrower than everything that can be conceived: but, when we know it, it is broader than all things.

God created all things then makes them to return, if you have become convinced of that which God caused to descend in the Bayan.

³¹⁴Baha'u'llah reiterates this principle in Kitab-i-Iqan: *...the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.* (Baha'u'llah, Kitab-i-Iqan, pp. 199-200)

³¹⁵Gift.

The knowledge of the Bayan is tied to the knowledge of its descent from the beginning to the end^[^670]. For, what descended at the beginning is in conformity with the orders of the Qur'an and thereafter was manifested what was ordained in the Bayan. One must not then, because of the beginning, remain in ignorance of the end, or because of the end, remain in ignorance of the beginning.³¹⁶

[^670]: Note: He who wishes to know the word of the Bab must read all of His work from the beginning to the end. For during His life, He spoke from different degrees. The verses of the beginning of the manifestation are, to thus say, Qu'ranic and do not become Bayani except later and according to the measure that His doctrine develops.

Every word, in the place that it occupies^[^671], is composed of fire and of light in its own rank. But the divine aim is more evident in the more recent verses. The entire Bayan is the word of the Point of Truth, the same as all religion is His knowledge and the science of His orders. And God aideth whomsoever He willeth upon the true and certain way.

[^671]: Note: In this gradation of the nineteen volumes.

Vahid VI - Bab 2

In this that the order of wells, like the order of kurr³¹⁷ are removed. God has ordained for all to make use of pure water. Water is pure in itself and purifies by itself the other objects when it has not changed its three qualities: color, odor, taste.

The order concerning some little quantities of water is like the order of regular water^[^672].

³¹⁶Oddly, while the Bab describes a phenomenon that has been discerned by many scholars, none of those scholars has apparently credited the Bab Himself with the idea, passing it off as if it were the fruit of their discerning scholarly judgment. If they had read and understood the Persian Bayan, they would have known that the Qur'anic beginning and gradual unfolding of a Bayanic voice was intentional and disclosed by the Bab Himself.

³¹⁷Steingass, p. 1019 -- کُرّ karr, **kurr**, Sandy ground where **water** collects and filters itself clear; a well... Water, which fills a container whose length, breadth and depth are three spans each is equal to a Kurr; it is about 884 liters -- <https://www.al-islam.org/islamic-laws-ayatullah-abul-qasim-al-khui/taharat>

[^672]: Note: Wells are governed in Islamic law, by the “Menzuhat berr”. This refers to the water that must be removed from a well in case of the fall of an animal or any other impure thing in it. If, for example, a mouse falls into the well, one must remove three buckets of water so as to render the [remaining] water pure. If a man falls in by accident and dies there, one must, if fit is possible, remove all the water. Otherwise, one must take four workers: two working to remove the water from morning until noon, the two others, working from noon until evening. This is what is called the “Terayyuh”.

The “Kurr” is an ideal expanse of water, from 3 Vedjebes $\frac{1}{2}$ (hands) in length by 3 Vedjebes $\frac{1}{2}$ width and 3 Vedjebes $\frac{1}{2}$ in depth. In all 42 Vedjebes $\frac{7}{8}$. In weight this represents 1200 Retls (Iraqi, Madani, Mékki), and 128 mens less 20 miscals in the weights of Tabriz. This quantity of water is always pure, even as I heard it certified at an examination of the School of Political Sciences in Tihran at which I sat in. But a taste if it is distracted by an impure thing, becomes impure. It is thus that, following the example that was given at the examination referred to, if a dog approaches a container of this quantity of water, and laps it, even if this is but one lap of its tongue, the water becomes instantly impure. If, on the contrary, this dog, instead of diminishing this quantity of water by drinking it, augments it by the natural means that are at its disposition, that is to say by placing his foot therein, the water remains pure.

The resume of this Door is that:

God, in His goodness and His mercy, give regarding a cup of water, the order that He gave regarding much water[^673], so that all will be in the immensity of His benevolence and of His mercy.

[^673]: Note: Another text says: upon a kurr of water.

Everything that was done on the subject of wells when something fell in them, the order has been removed. However, God loves that in no land there be a slave who resides there without having at his disposition a basin of water, so that purification and cleanliness are easy for him. Thus there must exist no house without having a basin constructed therein: otherwise the angels will not cross over it; if God ordains for them to cross over, they will only do so with disgust.

That all the people of the Bayan pay attention to this order, so as to impede nobody to rejoice therein.

This order of purity on the subject of this water was only given by the order off the sea of Unity. For the same fashion that a drop of water of this sea demonstrates God, all this sea equally demonstrates Him.

Water by itself was and is pure and purifying.

At the beginning of purification, it is better to make sure of water upon this thing than to soak this thing in the water, for in this latter act there may reside a disgust (for the water that remains), whereas this does not exist in the first case.

See that all purification resides in the word of God: it is by this word that water becomes pure.

If, in the day of the manifestation of the Truth³¹⁸, He ordains the purity of something (considered as impure up to then), do not be astonished, for His word is purifying and not the thing in itself, though this purity of the thing does not manifest itself except by His order.

We will see, it seems, the people of the Bayan following the preceding order of purity, acting, on the subject (of the purity) of water, all their efforts, but in the day of His manifestation, by these same superstitions, they will remain in obscurity, as this is evident today. O people of the Bayan, do not do as the people of the Qur'an, who take on all the difficulties and make all their efforts for the purity of their bodies and ignore the purification of the essential body by the water of the Unity.

Know that each heart which contains the love of another but God is not pure in the sight of God: the same each spirit, each soul, each body that contains anything but the love of the Letters of the Unity and of those who love them, is not pure in the eyes of God, for the order of purification of the body returns to the order of purification of the essential body: and this latter does not become pure except by faith and not by another thing.

If it were otherwise, today no other nation than that of the Christians makes comparable efforts for the purity of the body and yet, everyone knows what order weighs upon them.³¹⁹

In the same fashion, at the moment of the manifestation of Him Whom God shall make manifest, purify all of yourselves by faith in Him for, if you were to enter a thousand times a day in the ocean and go out, your body will never be pure: how then be could your essential body. Do not distance yourselves from God by these acts of sanctity as did those who today are in the obscurity because of their observance of outer corporeal purity.

They are (these Muslims) so attentive to this subject that nobody equals them, and more than fifty thousand lines^[^674] have been written on this question, but, relative to being about which if one hesitates to believe in Him, the inner purity changes into impurity, it pays no attention to his purity and renders against him a sentence that the pen is ashamed to report.

[^674]: Note: Allusion to Shaykh Muhammad Hassan, the author of Jawahir.³²⁰

³¹⁸Him Whom God shall make manifest.

³¹⁹Meaning that every Muslim knows that Christians are considered impure because of their inattention to the revealed law of the Qur'an, and because they claim that God is a trinity, the Jesus was divine, and that Muhammad is not the return of Jesus.

Pay the most extreme attention so as not to remain in obscurity, either outerly or innerly. Have these two purities at the most perfect degree, perhaps that in the day of the manifestation of Truth³²¹ you may be illumined with the rays of the sun³²².

And if this Sun of Truth gives, in the blink of an eye, the order of purity upon whatever can be conceived, upon whatsoever that this order may apply, it is true for all: one must obey it and act consequently. In effect, what they do today derives from the order that He gave before^[^675]; but, in any causal state, the source is Unique.

[^675]: Note: Under the name of Muhammad.

The order that was given about little quantities of water is the same as that which is given about water in general.

To pour two times over a thing that does not contain the essence of impurity purities it anew. To soak the thing one time in the water suffices, if it is a water such^[^676] that one is not disgusted by it, because it is in small quantity: for the use of this water^[^677] is not beloved of God.

[^676]: Note: In such quantity that it will not be polluted by contact with the impure object.

[^677]: Note: Be it to purify the object, be its ingestion after purification.

If something impure changes the quality of pure water, one must not use this water for purification. The order of purity is not removed from water except when it can no longer carry the name of water.

But a pure thing, even if it changes the nature of the water^[^678], leaves it pure.

[^678]: Note: Syrop, for example, but this water is nevertheless improper for purification.

If this water is mingled with mud, one cannot^[^679] maintain in it the qualification of “muzaf”³²³.

³²⁰https://en.wikipedia.org/wiki/Muhammad_Hasan_al-Najafi

³²¹Him Whom God shall make manifest.

³²²Meaning to be illumined with the blessings of Him Whom God shall make manifest. Baha'u'llah speaks of this in a morning prayer: *Illumine my inner being, O my Lord, with the splendors of the Dayspring of Thy Revelation, even as Thou didst illumine my outer being with the morning light of Thy favor.*

³²³<https://www.sistani.org/english/book/48/2115/> and <https://www.al-islam.org/ritual-and-spiritual-purity-sayyid-muhammad-rizvi/i-najabat-taharat>

[^679]: Note: My texts say “nemisheved”, even though it seems likely that it is the contrary.

Purification is not permitted with muzaf water. And this is so that the wealthy will not vaunt superiority over the poor, for before God the order is more rapid than the blink of an eye.

Nothing is more precious in the eyes of God than to conserve water in the greatest perfection of its purity, to the point that it a believer knows that a particular cup of water was placed in an impure place, it disgusts him from then on in his heart.

The order that water remains pure notwithstanding a change in its quality is given so that all may be in ease, for otherwise what person would desire to approach it; how then would he accomplish his purifications?

God does not love that one be [obsessed with] minutia in questions of purity, for these minutia end in causing damage to the believer: perhaps the believer is too high for anything to change him.

The orders of purity (given here) are generally so that men may be elevated in purity and in cleanliness, in such fashion that nobody will see in anything [or] something disgusting, and, consequently, and for a stronger reason, a stranger.

It may be that he will be living in the day of the manifestation of the Truth³²⁴, and that one will see in him nothing disgusting, nothing contrary to the contentment of God, for His³²⁵ contentment is that of God.

In every state of cause, it is suitable that the believing slave pamper his sense of smell with the aid of perfumes and that unhealthy odors not come to affect him: that he not suffer the odor of the non-believers, which will impede him from realizing the contentment of His Well-Beloved.

Say: In truth water purifies you, O My slaves, with the permission of your God. O slaves of God, thank God.

Vahid VI - Bab 3

God has ordained that His slaves build a bath³²⁶ in each village.

³²⁴Him Whom God shall make manifest.

³²⁵The contentment of the manifestation of Truth, that is, Him Whom God shall make manifest.

³²⁶Bath house, most commonly called hamam (حمام) -- a hot bath; a Turkish bath; a bagnio -- Steingass, p. 430; see <http://www.iranicaonline.org/articles/bathhouses>

The resume of this Door is that:

As in this manifestation what has passed has passed, as all men enjoyed therein favors that were their part granted by the benediction of the order of the Prophet of God, and that they were content with the torments that they caused to assail the Source of these orders^[^680], this is why it is ordained in the Bayan, that one live in no place unless there is constructed a place to purify oneself, in such fashion that if a believer has need of it, he may do so with all the perfection required in the religion of the Bayan. For, in the Bayan the order of cleanliness was given in a fashion more precise than any other order.

[^680]: Note: That is to say the Bab.

It is forbidden that anyone manifest something in its inferior degree, when he has the power to make it achieve perfection. For example, if someone constructs a building and does not show all of the perfection therein which he is capable of manifesting, no second passes over this building without the angels asking God for punishment of this man; perhaps even the atoms of this building also call for this punishment: in effect, everything in its rank claims its arrival at its perfection. Because of the fact that anyone who has the power to manifest perfection in a thing, who does not manifest it, he will be interrogated upon this fact.

It may be thus that in the day of the manifestation of the Sun of Truth³²⁷ in His other life³²⁸, if He passes upon the earth He will be able to contemplate therein the obedience of His believers in Him.

It is ordained in this religion that the doors that give access into the rooms, be made such that a tall man may enter therein without being obliged to bend over.

That each day, one can see in this house all that is the cause of his elevation. It may be that in the day of the manifestation of the Truth one will not be able to see in His kingdom anything that may be a cause of torment, for all the fruits of the preceding manifestation and those years that have passed upon it, manifest themselves in the day of His judgment. In the day of the manifestation of Him Whom God shall make manifest. God knows at what age He will manifest Him.

Be attentive that in the beginning of the manifestation until the number 19, in each year, one gives his faith in the Letter of Life in such fashion that after this one cannot claim the fruits of the previous manifestation if it is not by the subsequent manifestation. Thus that whosoever was in this manifestation was able to see it. The fruits of one thousand two hundred sixty and ten years have not permitted that they exceed the limit of the Bab. If someone does not claim the harvest, he is by himself in obscurity.

³²⁷Him Whom God shall make manifest.

³²⁸In the return of Him Whom God shall make manifest.

Hasten yourself in the manifestation of God with the greatest rapidity, for the order of God is more rapid than whatever may be. At the very moment in which we hear the announcement of the manifestation, the fruits of the Bayan will manifest themselves, for even if we allow passage of the time of a blink of an eye, all acts become worthless.

How many will not be welcomed by Him, unless they manifest themselves in the following harvest.

God doeth whatsoever He willeth and ordaineth whatsoever He desireth.

Vahid VI - Bab 4

God has not permitted to inhabit these five parts of the earth people other than the Letters of the Bayan, even if much time passes^[^681].

[^681]: Note: Until the manifestation of Him Whom God shall make manifest.

The resume of this Door is that:

Even as God takes the truth of each thing, so also, in the manifestation of the letter HA (=5), He takes the truth of the earth and fixes it in the limits of HA^[^682]. For the radiance of the words of the Unity manifest themselves more clearly and in a closer fashion in these five parts than in the others. Perhaps one can say that it flows from these parts towards the others^[^683].

[^682]: Note: That is to say from five provinces.

[^683]: Note: There is here, and in this Bab, an explanation of this Hadith: “The day in which God will spread out the earth, from that of Mecca”. Those who take these words in the literal sense say that God first creates Mecca, then this being created, pulls from below the town the earth that He spreads little by little to form our globe.

Even as those who inhabit these (5) regions are the way of aid for other men, so also in these lands the order of God is more obvious to the eyes of the people of knowledge. In the five degrees of the Unity of the hearts, the people who inhabit in these five regions are closer to God.

In the land of FA^[^684], the appearances of the “tawhid”, which are “La ilaha illa Hu” shine in the mirrors of the hearts of those who make the “tasbih”.

[^684]: Note: Fars³²⁹.

³²⁹Steingass, p. 918 -- فرس **fars** (v.n.), Catching, tearing (prey); breaking the neck, killing; pasturing, tending (horses); eating habitually the black date farās; — firs, Name of a herb; — furs, Persia; the Persians...

In the land of ‘Ayn[^685] the appearances of the “tawhid” who are “La illaha illa Ana”, shine in the mirrors of the sanctified hearts.

[^685]: Note: The two ‘Iraqs³³⁰.

In the land of the “Alif”[^686] the appearances of the Unity who are “La illaha illa Allah” shine in the mirrors of the hearts of the Unitarians.

[^686]: Note: Adhirbayjan³³¹.

In the land of the KHA[^687], the appearances of the Unity which are “La illaha illa anta”, shine in the mirrors of the hearts of those who do the “tasbih”.

[^687]: Note: Khurassan.

In the land of the MIM[^688], the appearances of the hearts that do “ta’zim” shine in the mirrors of “La illaha illa allazi khalaq kullu shay be amrihi”.

[^688]: Note: Mazandaran.

Anywhere[^689] in all the world, that these degrees are manifested, perhaps even in every atom, yet the order of their manifestation is to cause, to bring aid and the very source so that those who have understood can ascend to universal truth. The five Paradises are explained by the five names and, in the human form by these words: “the limits of HA”. In this fashion, if someone sees all the earth, he will see “the limits of HA” in these five regions.

[^689]: Note: Anywhere, in every part of the world, these degrees can be manifested, however, each thing possesses in power a quantity that it must manifest in action. The order is thus to manifest in action each of the qualities of these lands which are the place in which the torch of the manifestation radiated. These lands are thus a sort of special manifestation.

This[^690] exists until the manifestation of Him Whom God shall make manifest. So it is from the very place in which this Sun arises from thence arises honor and glory, for in the manifestation of the Qur’an it was Mecca that became the splendor of the lands, and in that of the Bayan the land of FA.

[^690]: Note: That there should only be Bayanis in these five regions.

³³⁰Steingass, p. 841 -- عراقان ‘irāqāni, The two ‘irāq; the cities of Basra and Kūfa.

³³¹Adhirbayjan (جان شِيَرِي رَبُّرُذَا) in Arabic and آذربایجان in Persian).

God knows from what side of the lands this Sun of Truth^[^691] will arise. This is why it was ordained that upon these (five) parts of the earth there will not remain, be it even an atom of what is not loved by God. That if one could have the power^[^692], it would have been ordained that constructions be built there, from the level of the waters to their greatest height, in diamonds, in such a way that the knowledge of nobody could embrace anything but the love of God therein. But truly this is not in the power of creation, unless God accords it thereto.

[^691]: Note: Him Whom God shall make manifest.

[^692]: Note: Among men, that is to say if they can do it.

The recompenses attached to a respiratory act^[^693] in these five parts of the earth are higher than those attached to an adoration of ten thousand years, if one has faith in God, for without this, in the shadow one acquires naught but the shadow.

[^693]: Note: Otherwise said to live.

If it were possible that the walls of enclosure of all these towns could be constructed of red rubies, the order for this would have been given by God, so that the “forms of HA” might be distinguished from all the earth and that the part of the earth upon which the manifestation shone be glorified.

And these parts of the earth are not glorified except on condition that they consent to prostrate themselves before the part of the earth upon which will manifest Him Whom God shall make manifest, for otherwise they would not have been created. That is the honor of these lands over all lands. It is the same for those who live therein. If they have not freely accepted the Faith in Him Whom God shall make manifest, they would not have been created. In every state of cause, I ask of God, for His mercy, that He causes to shine upon all the contingencies that which is worthy of the oceans of His benevolence, for aid for all comes from Him.

See today, in the Qur’an, how many by day say prayers: all return to this word of the Prophet: “Pray”; and they are aided by this word. If all that are upon the surface of the earth prayed thus (as one must), it would always have been upon this same word that they would have prayed. Perhaps if the day of the final judgment of this manifestation had not taken place, this word would have given its aid without end to those who pray, and in no way would this aid have been cut. It is in this that resides the sublimity of the order of God, the greatness of His decision, that all men derive their aid from this order, from this decision.

This word, in its location and place, is like the sun in the midst of the sky. God has not created anything more precious than the truth of the knowledge that accompanies words: and no knowledge exists, other than the knowledge of the source of the order and of all His attributes until the day of the return of all to Him.

In effect, the difference that separates a believer from an unbeliever is knowledge.

See those who believe in the Qur'an: they are believers therein because they have the knowledge, which is the Book of God; the others, who are upon the surface of the earth and who do not believe in the Qur'an, do not believe in it because they do not know that it is the work of God. See that it is the same for the appearances of the truth. In the day of Ashura³³², one gives his life to God for Him^[^694], another does against Him, without any right, what he does. And this comes only from knowledge for, finally, in the human form both of them are appearances^[^695].

[^694]: Note: The appearance of the truth.

[^695]: Note: The one of the truth, the other of negation.

Imagine Him, that He^[^696] is like the sun and that the believer is like a mirror. From the moment that you place this mirror before this sun, it tells of it. The one that does not die, consider it like a rock. The sun may hit him but it is not possible that it will be reflected therein. This is why the first gives his life (he is the mirror) and this other (which is rock) does what he does against Him.

[^696]: Note: The appearance of the Truth, the Imam of Karbila, here the Bab.

If God wishes to make a mirror of this rock, He has the power to do so. But itself, by itself, is content that if He wished to make a crystal, God would have created it a crystal. Thus in this day, that which becomes the cause of the faith of the believers and has thus become a cause for him (the nonbeliever), but as he was in the obscurity, it is by this same cause that he has remained ignorant.

Today it is evident that those who have believed in God, have believed in Him because of the Bayan, while those who have ignored God, have ignored Him because of the same Bayan. It is the same in the day of the manifestation of Him Whom God shall make manifest. Imagine that what exists of contingencies in this day or will exist thereafter, exists only because of Him, even if before His manifestation, He remains unknown in His house. Perhaps before these seeming limits, He wept in His crib to obtain milk and yet at this very moment the aid of all came from Him. All that was came from His preceding manifestations, and all that will come will proceed from His subsequent manifestation. And it is a unique thing the example of which is that of the sun. If without end He arises, He is unique in essence in His place of existence; and, if He sets, He is also unique in His rank. And all are aided by His light from the world of hearts in which the Unity of the Truth shines even to the mineral degree, which is the extreme point^[^697] of the manifestation of God.

[^697]: Note: Last.

³³²Day of 'Ashura (يَوْمَ عَاشُورَاءَ) -- the eleventh day of Muharram 61 hijra, when the Imam Husayn was martyred in Karbila -- <https://en.wikipedia.org/wiki/Ashura>

God gives asylum in the asylums of the heavens to whomsoever He wisheth among His slaves. In truth, He is the Possessor of the Great Kindness.

Vahid VI - Bab 5

In the order of greeting, men must greet one another in saying Allah'u'Akbar and reply with the words Allah'u'A'zam. Women must say Allah'u'Abha and reply Allah'u'Ajmal.

The resume of this Door is that:

The truth of the entire Qur'an is manifest in the appearance of the "takbir" and God has caused to descend this appearance of the "takbir" in its entirety in the radiance of the Bayan.

And it is the First Tree Who said the "takbir" of God in the invisibilities of the heavens, of the earth and of that which is between them.

And God caused to descend this reply: "Your intelligence took a beautiful flight in the heights, the splendor of God is too exalted that one might be able to qualify it or mention it." That is the subtle secret for which the order was given in the Bayan to greet with the "takbir" of God and to reply by mentioning the "ta'azim": The same for the people who possess circles (the women), it is ordained that they greet each other when they visit with the words Allah'u'Abha and reply with Allah'u'Ajmal³³³.

The fruit of this order is that it may be in the day of the manifestation of Him Whom God shall make manifest, they will think of affirming that after God it is He Who is worthy to replace the attire of the Sublime (Akbar), of the elevated (Ta'azim), of the luminosity (Abha) and of the perfect beauty (Ajmal) in this world of possibilities. It might then be that they will affirm that Him Whom God shall make manifest cannot be qualified by a qualification, can not be praised by any praise, can not be exalted by any exaltation, cannot be glorified by any glorification. It may be that those who pronounce these names by their virtue will give their faith to this Sun of Truth. It is the same for all the names and examples.

The unique truth turns about itself. Thus if you look upon the beginning of the Qur'an, you will see that all the manifestation of Islam comes from Him³³⁴. In the same way if you examine the return, you will see the truth of all in this last word, for, in this very being of the return can be seen naught but the very being of the beginning, be it that it is manifested in the manifestation of the column of "takbir": but His heart demonstrates the "tasbih".

³³³Steingass, p. 18: اجمل **ajmal**, More or most beautiful, fairest.

³³⁴Him Whom God shall make manifest.

And this very day in which (one of the ‘ulama) makes a demonstration of his knowledge, his assistance come to him from this very point of the Qur’an, for all that he says (this wise one) returns to Him, notwithstanding that in that day this appearance was in the hands of God. But he, like all, received his aid from this appearance, of the preceding manifestation. Imagine that it is the same in the manifestation of the Bayan and that all that is in it comes from Him³³⁵.

Thus pay attention so as not to bring bad upon Him³³⁶. Be for Him, not against Him.

And all that was ordained wherein nobody should torment anyone, is for this very Being³³⁷: for in truth what limits do other men have that the Point of Truth should give such an order about them. But, in the night of nights, the eye cannot see Him, it may be that all, by the benediction attached to this order, will not be tormented and that all, for this reason, will voyage in the ocean of His mercy, until the day in which He will make Himself known to the creature and will say: “It is I Who am the master of the Bayan upon the orders from which all act today.”

And if all in the day of judgment cannot enter into the shadow of the fire of God[^698], except whomsoever God wisheth, it is because they see that the earth, the heavens and that which is between them is full of His previous orders. And as they look upon His form otherwise than with eyes seeing the truth, they remain in obscurity: if they had looked at the very origin of this form, they would not remain in obscurity.

[^698]: This here is not the fire of hell.

These same prayers that you see today so numerous that one cannot count them, see those who compose them, see in the books what they did in the beginning of Islam, that the pen is ashamed to recount. See the same in the Bayan, see the same as well in the manifestation of Him Whom God shall make manifest. Thus you will not remain in ignorance of this Sun of Truth and, in the sea of multiplicity, you will not remain ignorant of the secret of the Unity.

See Islam today: what Muslims do today, they do in the name of the religion of the Prophet. In that which concerns the Sun of Truth Whose Word is the source of this Islam, reflect a little upon that which happened to Him. It is not that what happened may be a testimony for men. Perhaps all the people of this epoch boiled themselves down to being believers in the Evangel. All received the promise of the coming of this Highness in His name and with His description. God knows how many people claimed thus to be of the religion of Jesus, and this Sun of Truth, during seven years

³³⁵Him Whom God shall make manifest.

³³⁶Him Whom God shall make manifest. (The other references in this sentence also refer to Him.)

³³⁷Him Whom God shall make manifest. (The other references in this paragraph also refer to Him.)

following some historians, during nine years following others, could not manifest the Qur'an as it should be.

See the same in the manifestation of Him Whom God shall make manifest. When He manifests Himself, all the believers in the Bayan are firm and stable in the elevation of their faith and of their vigil. However, by the very fact that He manifests Himself, if nobody among them remains in obscurity of faith in Him, they have demonstrated their loyalty, for otherwise, in the blink of an eye, all of their works become worthless. For all that they possessed from their religion came from His previous manifestation.

Pay then the most extreme attention, for at the end of every manifestation, by the annulment of this manifestation, do not remain in ignorance of the very source of this manifestation. It is in this that resides the truth of knowledge if you can comprehend it. God sends His blessing to those who believe in Him: and those ones are convinced that in the day of judgment they will find themselves in the presence of their Lord.

Vahid VI - Bab 6

It is obligatory to erase³³⁸ the books, if they were not written in this order³³⁹.

³³⁸The original French word is "effacer" which implies the removal of the text from the actual books, which could be reused, as they were in many manuscript traditions.

³³⁹Baha'u'llah specifically abrogated this law: **God hath relieved you of the ordinance laid down in the Bayan concerning the destruction of books.** *We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend.* (Baha'u'llah, Kitab-i-Aqdas, #77)

The tenth Glad-Tidings - As a token of grace from God, the Revealer of this Most Great Announcement, We have removed from the Holy Scriptures and Tablets the law prescribing the destruction of books....The fifteenth Glad-Tidings...In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding Lord, His infallible decree hath prescribed that which We have set forth above. (Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, pp. 25, 28)

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes." (Baha'u'llah, Lawh-i-Dunya, in Tablets of Baha'u'llah, p. 91)

'Abdu'l-Baha referred to the implementation of this new law:

Praise be to God, you have been to Persia, and you have seen how the Persians, through the holy breezes of Bahá'u'lláh, have become benevolent toward humanity. Formerly, if they met anyone of another race, they tormented him and were filled with the utmost enmity, hatred and malevolence; they went so far as to throw dirt at him. They burned the Gospel and the Old Testament, and if their hands were polluted by touching these books, they washed them. Today the greater number of them recite

The resume of this Door is that:

In each manifestation, even as the truths of the hearts, the spirits, the souls and the bodies are manifested in a new fashion, in the same way it is by the acts dependent upon His trees of love, and their truth is exactly what was manifested in the past^[^699]. If the hearts, the spirits, the souls, the essential bodies were nourished with these truths, death awaits them immediately. What can be less beloved than the order of unbelief? Look and see the two attestations^[^700] made by the Muslim. However, these two attestations existed in the time of Jesus: they still exist today. How then could those one not have received the Islamic order^[^701]?

[^699]: The fruits that manifest from these trees are the truths of the fruits that were manifested earlier.

[^700]: 1st There is no god but God; 2nd and Muhammad is His Prophet.

[^701]: It is because they did not annul their books.

It is the same in this manifestation and in that of Him Whom God shall make manifest. From the moment that, in the very source of the order, the order upon which Islam is based is renewed in each manifestation, in this fashion that it can be in the ranks that are the consequences of this source. This is why the order was given to annul all the books, unless they were written in the affirmation of the order and of the religion of God.

See, since the day of Adam until the manifestation of the Prophet of God the revealed Books. In truth, all were True and came from God³⁴⁰: however at the moment of the manifestation of the Prophet of God, all were annulled, and in the Qur'an descended upon those who believe in these Books, the order of untruth. It is the same in every manifestation.

See, from the moment in each manifestation that the order is given to annul the revealed Books, what can it be for the books of the creatures? These books are not, in comparison with the revealed Books, anything but reflections in mirrors relative to the sun. It seems that one will see Him Whom

and chant, as is suitable, the contents of these two Books in their reunions and assemblies, and they expound their esoteric teaching. ('Abdu'l-Baha, Some Answered Questions, Chapter 84, pp. 304-305)

³⁴⁰Baha'u'llah referred to this principle: *There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose.* (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CXI, p. 217)

He reaffirmed this principle in many verses, including this one:

I testify that, through Thy Revelation, the things hidden in the Books of God have been revealed, and that whatsoever hath been recorded by Thy Messengers in the sacred Scriptures hath been fulfilled. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXII, p. 163)

God shall make manifest, write to all the words of the two attestations with His name. It is this^[^702] the truth of all religion! And if it descends upon someone, and that this one does not become instantly believing in Him, all that he possessed in the Bayan is erased. It is the same for the manifestation of the Bayan, until the day of the manifestation of Him Whom God shall make manifest. The Books of the Point that are written in His religion are the traces of this Paradise of the Unity.

[^702]: This word of the two attestations.

Which comes to us in a hadith: “My Shi’ah in the day of the manifestation of God, will be what they will be”, that is the aim of God.

This order (contained in this hadith), at the very moment of the manifestation of the Prophet of God was upon those who were not believers in Him, even though they were nourished by what was descended from God upon Jesus.

I swear by the blessed Essence, Who has never and does not have any associates, until the day of the manifestation of Him Whom God shall make manifest, to recite a verse of His verses is more elevated than to read the entire Bayan and that which emanated from the Bayan.³⁴¹ For, in that day, the order of faith arises upon Him^[^703], be this only by a single verse, while it does not arise upon any other than Him, even if he has arrived at the most perfect knowledge of the Bayan, unless he returns to God.

[^703]: Upon the one who recites this verse.

O people of the Bayan, do not remain in ignorance because of your new nourishment in the day of the manifestation of Him Whom God shall make manifest: do not remain in ignorance, as have the people of the Qur’an, who nourish themselves with His past nourishment, but who remain ignorant of their new nourishment.

It is that, the truth of all knowledge and of all action, if you can comprehend it.

God guideth whomsoever He willeth upon the straight and certain path.

³⁴¹Either this verse or one similar to it is cited by Baha’u’llah in Epistle to the Son of the Wolf: *And likewise, He saith: "Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayan, for on that Day that one verse can save thee, whereas the entire Bayan cannot save thee."* (Baha’u’llah, Epistle to the Son of the Wolf, p. 153)

This verse or one like it is cited by Shoghi Effendi in one of his letters: *"A thousand perusals of the Bayan," He further remarks, "cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest'..."* (Shoghi Effendi, The World Order of Baha’u’llah, p. 100)

Baha’u’llah referred to the same theme but with regard to all the Scriptures of the past, not specifically to the Bayan in this Tablet: *They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance -- and set their hearts on lying tales and follow empty words.* (Baha’u’llah, Tablets of Baha’u’llah, p. 241)

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On the subject of marriage. A dowry³⁴² of more than 95 gold miscals is not permitted to the people of the town and of more than 95 silver miscals to the villagers. A dowry of less than 19 miscals is not permitted, whether in gold or in silver. It is not suitable to surpass 19 miscals or to diminish 95, if it is not by unity (of 19) and not miscal by miscal. When the dowry is fixed, the separation between

³⁴²Baha'u'llah reiterated this law in Kitab-i-Aqdas:

No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqals of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqals. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily, enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things. (Baha'u'llah, Kitab-i-Aqdas, #66)

From the questions of Zaynu'l-Muqarrabin answered by Baha'u'llah:

QUESTION: Should antipathy develop between a couple after the Marriage Verses have been read and the dowry paid, may divorce take place without observance of the year of patience?

ANSWER: Divorce may legitimately be sought after the reading of the Marriage Verses and payment of the dowry, but before the consummation of the marriage. In such circumstances there is no need for observance of a year of patience, but recovery of the dowry payment is not permissible. (Baha'u'llah, Kitab-i-Aqdas, Q&A #12)

QUESTION: Concerning the dowry.

ANSWER: Regarding dowry, the intention of contenting oneself with the lowest level is nineteen mithqals of silver. (Baha'u'llah, The Kitab-i-Aqdas, #26)

QUESTION: In connection with the dowry, what if the bridegroom cannot pay this sum in full, but instead were to formally deliver a promissory note to his bride at the time of the wedding ceremony, on the understanding that he will honour it when he is able to do so?

ANSWER: Permission to adopt this practice hath been granted by the Source of Authority. (Baha'u'llah, The Kitab-i-Aqdas, #39)

QUESTION: Supposing that a man hath wed a certain woman believing her to be a virgin and he hath paid her the dowry, but at the time of consummation it becometh evident that she is not a virgin, are the expenses and the dowry to be repaid or not? And if the marriage had been made conditional upon virginity, doth the unfulfilled condition invalidate that which was conditioned upon it?

ANSWER: In such a case the expenses and the dowry may be refunded. The unfulfilled condition invalidateth that which is conditioned upon it. However, to conceal and forgive the matter will, in the sight of God, merit a bounteous reward. (Baha'u'llah, The Kitab-i-Aqdas, #47)

QUESTION: Concerning the dowry for village-dwellers which is to be of silver: is it the bride or bridegroom who is intended or both of them? And what is to be done if one is a city-dweller and the other a village-dweller?

ANSWER: The dowry is determined by the dwelling-place of the bridegroom; if he be a city-dweller, the dowry is of gold, and if he be a village-dweller, it is of silver. (Baha'u'llah, The Kitab-i-Aqdas, #87)

QUESTION: What is the criterion for determining if one is a city-dweller or a village-dweller? If a city-dweller taketh up residence in a village, or a village-dweller in a city, intending to settle permanently, what ruling is applicable? Is the place of birth the deciding factor?

ANSWER: The criterion is permanent residence and, depending on where this is, the injunction in the Book must be observed accordingly. (Baha'u'llah, The Kitab-i-Aqdas, #88)

the man and the woman is removed and the conjunction is made following the contentment of the two parties³⁴³, manifested by words in which are understood to be the words “lillah”³⁴⁴.

The resume of this Door is that:

God, in His benevolence and His mercy has removed, in the Bayan, the limits of separation^[^704] and has brought conjunction, so that nobody will arrive sadness in [carrying out] the contentment of God. (He has annulled it) by the contentment of the man and of the woman, and by one word that demonstrates that this man or this woman is for God and is content with His order. And that in such fashion that it was lengthily explained in its location and place.

[^704]: Of the men with the women.

The resume of it is that if one pronounces this verse: “In truth! I am for God, the Lord of the heavens, the Lord of the earth, the Lord of all things, the Lord of the imperceptible things and of the perceptible things, the Lord of the worlds”; if then, one says this verse, that the dowry has been fixed, that from the other side it is the same, then the two parties sign a leaf of paper: for the two parties there must be witnesses who testify and they must be their parents, if possible. Then, the marriage is concluded.

God has ordained for the people of the towns a dowry of 95 gold miscals: and this number is that of the word “lillah”³⁴⁵. That is the highest of dowries and the smallest is of 19 miscals, which is the number of the Unity.

That in the augmentation or diminution of the dowry one counts unity (19) by unity; otherwise the marriage is nullified. One must not exceed the number of five unities (5x19=95). The first dowry is thus a unity; second, two; the third, three; the fourth, four; and the fifth, five.

³⁴³Baha'u'llah reiterated this law in Kitab-i-Aqdas:

QUESTION: Is the consent of the parents on both sides prerequisite to marriage, or is that of the parents on one side sufficient? Is this law applicable only to virgins or to others as well?

ANSWER: Marriage is conditional upon the consent of the parents of both parties to the marriage, and in this respect it maketh no difference whether the bride be a virgin or otherwise. (Baha'u'llah, Kitab-i-Aqdas, Q&A #13)

³⁴⁴“Lillah” (لِلَّهِ), meaning “for the sake of God”.

Baha'u'llah decreed, in the Q&A of the Kitab-i-Aqdas:

QUESTION: Concerning the Marriage Verses

ANSWER: For men: "We will all, verily, abide by the Will of God." For women: "We will all, verily, abide by the Will of God." (Baha'u'llah, Kitab-i-Aqdas, Q&A #3)

³⁴⁵“Lillah” is composed of four letters, with their numerical values: 30+30+30+5=95

In the villages, God has ordained that one operate in the same fashion, on the subject of silver. If the dowry exceeds, be this naught but a karat, these 95 miscals, the marriage is nullified, even if the dowry is, of an infinitesimal inferiority to 19 miscals.

It was not decided thusly except so that all those to whom obligations are incumbent, be in the benevolence and in the immensity of the mercy of God. The goods, may they be expended in another fashion upon this occasion^[^705]. That the marriage partners give each other millions, this is permitted, or that they be spent on the subject of the marriage, that is permitted.

[^705]: He should give to the woman whatever he wishes, but not by means of the dowry.

Order of this kind have been given so that all may be in the immensity of the benevolence and of the mercy of God. That we look upon what permission to marry is based: the word “lillah” (for God) must be understood therein.

Perhaps thereby, in the day of the manifestation of Him Whom God shall make manifest, one will not surpass the limits, thanks to the mirror of these words that demonstrate God. That if someone, at the very moment of His manifestation, does not believe in Him, even if he says he is acting for God, his acts become worthless, unless that very day be certified, by His order, all that is of Him with regard to religious questions. It is thus that all the nations imagine that they are acting for God, but if, in reality, they act for God, why would they become rejected?

It is the same in Islam. If all, in the moment of the manifestation of the Imams, had acted for God, how could they have become worthless? In the same way is it in the manifestation of the Sun of Truth. If someone had acted for God, he would not have turned away from His mirror. All those that you see saying: “We act for God”, and repeating this verse: “In truth, my prayer and my adoration, my life and my death, all are for God Who is the Lord of the worlds”. All those ones are liars in the eyes of God, for, without that, the order³⁴⁶ that they follow for another but God would not have descended upon them. Perhaps, they imagine themselves to be acting for Him, while they act against Him in what they do. This is why the works, by the knowledge of this Point³⁴⁷, become accepted or nullified.

If in the Bayan until the moment of the manifestation (of Him Whom God shall make manifest), all act for God because they are in the shadow of His mirror, their works that God shall manifest, they act for Him, then they are approved by God, but if, in the moment of Him Whom God shall make manifest, they act for him, then they they have acted for God: for, otherwise, in truth, God has not put an intermediary between the true and the false. Whosoever acts for Him is reborn in the

³⁴⁶The divine accusation.

³⁴⁷Through the knowledge of the Manifestation of God.

shadow of the formula “La ilaha illa’llah” and whosoever acts for another but Him returns to the shadow of negation. But, in every state of cause, all circumambulate this mirror³⁴⁸.

For example, all that the nation of Jesus does, it does it, it believes, for God, by the intermediary of Jesus, Who, in His epoch, was a mirror demonstrating God. However, at the moment of the manifestation of the Prophet of God, had one of the Christians given his faith in this Highness, that one acted for God: for all the others, their lie became manifest to the eyes of God, by what is manifest before the Prophet.

The eternal Essence, in effect, has never experienced in eternity and will never experience in the eternity to come, changes. The testimony upon a thing by a quality, before the testimony itself refers to the appearance of this Essence³⁴⁹.

³⁴⁸The Manifestation of God.

³⁴⁹Baha’u’llah reaffirmed this theology of Manifestation in many passages of His Writings, including in this statement in Kitab-i-Aqdas:

Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship -- yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ye the Tablets that ye may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions. (Baha’u’llah, Kitab-i-Aqdas, #36)

We also find it in these passages from other Writings:

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face -- the face of God Himself... (Gleanings from the Writings of Baha’u’llah, XIII, p. 17)

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso 60 maketh the slightest possible difference between their persons, their words, their messages, their acts and manners,

The one who is qualified with this quality is His appearance, Who is the Primal Will. This one, in every manifestation, what it testifies, it is God Who testifies it and the testimony of the Essence, nobody, other than His appearance knows it. And this Essence from all eternity, in the past and in the future, is the witness of all things before their existence, and His witness from before existence is like His witness after their existence. Nobody knows how this eternal Essence is if it is not Itself. God is more exalted than these things that you testify about Him, or that you imagine.

Nothing can be the cause of salvation, unless someone is sincere with God, and nothing can be the cause of obscurity, if it is not in itself, it becomes ignorant, believing that it acts for God. In effect, there is nobody who, in all truth, wishes to do damage to God. Perhaps he imagines that he acts for God, whereas he acts for another than God. This is why his acts become worthless. See the manifestation of Him Whom God shall make manifest. All act for God in the Bayan, upon the testimony of the verses of God, and this very day, where this very testimony exists, how can it be that they no longer act for Him? At the very moment of the manifestation of the Bayan, it was thus said to all the people of the Qur'an, but as they did not act for God, they could not recognize Him. He who acted for God immediately believed. It is thus that in each manifestation God tests His creatures so that they will know themselves and what they have done for Him or for another than He. It is thus in the moment of the manifestation of the Prophet of God, he made each one of those who claimed, in the Evangel, to act for God in the religion of Jesus, to know themselves. From the moment that they enter into Islam, by this very fact, they act for God and they were sincerely religious in the religion of Jesus: the others did not act for God, and were not in the religion of Jesus, the Spirit of God. Truly God is too exalted and too elevated for anyone to act for Him and nevertheless be in the fire. The same in the manifestation called Bayan, see: All those people of the Qur'an who entered therein were for God, if not for other than God[^706].

[^706]: Note: If they have not entered therein.

But nevertheless, these ones imagine that they are acting for God, even though they act for another than God. And the degrees of these people and their names are evident in the eyes of those who believe in the Bayan and each word that is other than good can be applied to them. From this fact that acting for God is linked to the act of making efforts for the appearances of His order in the

hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers. (Gleanings from the Writings of Baha'u'llah, XXIV, pp. 59-60)

The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Day Spring of God's most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is One and Incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning. (Gleanings from the Writings of Baha'u'llah, XXVIII, p. 69)

Qur'an, if someone has acted for the appearances of the order of God which are Muhammad, the People of the House and the guided Doors³⁵⁰, this one has acted for God. Otherwise he does not return to God.

The mirror of the act accomplished for God and the 18 other mirrors do not become the mirrors of God except by the fact that this Sun of Mercy shone upon them. All those who are upon the surface of the earth and who work for God were in the shadow of the appearance of His order: they were accepted by God in all that they did for (Muhammad) Him. In the Bayan, if someone pronounces the formula of Unity, without joining to it the mention of the appearance of His order, and if this formula is thus accepted by God^[^707], from thence the works that he will accomplish for God, without accomplishing a single one for the appearance (of the order of God) will also be accepted.

[^707]: Which cannot be.

I will give as examples the Evangel and the Qur'an so that it will become easy for you to comprehend for the Bayan and for Him Whom God shall make manifest.

For example, the attestation of the Unity in the gospels is accepted only with the attestation of Jesus^[^708]. In the same way, the attestation of Jesus is not accepted except by the intermediary of the attestation of the Letters of the Living³⁵¹ of that epoch.

[^708]: There is no other god than God, is only accepted on condition of adding: "And Jesus is the Spirit of God."

The distinction of the Letters of the Living is that all of them demonstrate this Unity so that you do not see duality: and, in effect, all that you see in the Evangel is but the multiplication of this Primal Unity, even if it refers to one individual in the Orient of the earths and another in the Occident. If in the Evangel anyone acted for God, he acted for the Letters of the Unity of this manifestation, for whatever returned to these Letters returned to God. Thus all have acted for these Letters of Unity and what returned to them, returned to God; but, at the moment off the manifestation of the Prophet of God, they did not believe in Him; since then, all the acts that they have accomplished for God and for His Letters of this time, become worthless, if it is not Him Who returned (to God), for this return was for God and the Letters of Unity of this manifestation. The others were not sincere in the eyes of God, for if they had been, they would have conformed their faith to the Prophet of God and to faith in the Letters of the Living (of Muhammad). And yet you see millions of men who act for God in the Evangel by the intermediary of the Letters of Unity and yet, they are in the fire and act for another than God.

³⁵⁰ Guided Doors (أَبْوَاب) -- <http://www.iranicaonline.org/articles/islam-in-iran-ix-the-deputies-of-mahdi>

³⁵¹ Letters of the Living in this context denotes the twelve apostles of Jesus.

See equally in the Qur'an, since the beginning of the manifestation until the year 1270, all those who acted for God were slaves who were for Muhammad, for the People of His family and for the guiding Doors.

That is someone in the first unity, was for Muhammad and in the second was not for the Amir of the Believers ('Ali), he was not sincere in what he said that he did for God, and thus following until the last of the Doors[^709].

[^709]: Condemnation first of the Sunnis, then all all the dissident Shi'i sects, who did not remain in the truth of the Ithna 'Ashariyya³⁵².

If, at the very beginning of the manifestation of the Bayan, someone acted for God and believed in Muhammad and in the appearances of His order, it is the one who, by God, acted for the Point of the Bayan and the appearances of His order. It is the same the day of the manifestation of Him Whom God shall make manifest. You should say to them all: "We act for God and we believe in the Letters of the Unity"; but, if, from the beginning of the manifestation, they have acted for Him for God, then they are sincere, otherwise, instantly all their works become worthless, all these works that they have done, in truth for God, all that they have done for the Letters of Unity, all that they have done for the believers in the Bayan.

For this because of their relation which unites them to the Point, see flow over them the order of God. For this sign towards which the slave turns in all truth of conscience and by which he contemplates the beauty of God in his own heart, and has not had and has not had an aim, for him, other than God in his works, it is this very sign that is deposited by Him Whom God shall make manifest in the hearts and all before His manifestation. And this sign is for him like the reflection of the sun in a mirror relative to the sun, for the Tree of Truth shines with all the splendor of His appearance in the heart of all because of their adoration, but His truth shines only upon the signs of the hearts in which one can see naught but the Unique God.³⁵³

³⁵²Ithna 'Ashari (اثنًا عَشْرِيَّة) -- <https://en.wikipedia.org/wiki/Twelve>

³⁵³This principle was elaborated by 'Abdu'l-Baha in the Tablet of the Inmost Heart: *As for the true, divine balance which never strayeth, and which ever apprehendeth the universal realities [al-Haqá'iq al-kulliyah] and the sublime inner meanings [al-ma`ání al-`aTHímah], it is the balance of the inmost heart [mízánu'l-fu'ád], of which God hath made mention in the blessed verse. It is an effulgence of the brilliant lights of the Divine Outpouring [tajaliyyat suTu` anwár al-fayD al-iláhi], the secret of the All-Merciful [as-sirr ar-raHmání], the manifestation of consciousness [aTH-Thuhúr al-wijdání], and the lordly sign [ar-ramz ar-rabání]. Verily it is an ancient outpouring [fayD qadím], a manifest light and a mighty bounty. Should God favor with this gift one of His chosen ones [aSfiyá'ihí], showering it upon one of His loved ones possessing certitude, verily he will draw nigh unto that station of which 'Ali (upon him be peace) hath spoken, "If the veil be lifted, I would not increase in certitude!" Speculation and argumentation are the utmost degree of weakness and understanding, for the result is dependent upon the exigencies of the lesser and greater propositions, so that, however thou orderest these terms, an outcome is obtained which cannot be implicitly relied upon: hence the differing opinions of the philosophers. Therefore, O thou who hast turned towards God, purify thine inmost heart from all impediments to righteousness [as-sadád]*

If it was not so, how could it be that the slave act in good conscience for God and that the appearance of the truth would not accept his work? For what he does, in all truth, is a reflection of the sign of the truth that, from this Sun of Truth, shines in him. For example, if the Prophet of God had not said: “Act for God”, would someone have known that he should act for God? If you reply: “It was said^[^710] in other terms”, look carefully in the very words that are with this Prophet, that were revived in this manifestation, and that until everything ends at the beginning for which there is no beginning, or from another side, that will terminate in the subsequent manifestations that will have no end. For example, at the very moment in which someone, in good conscience, causes damage to occur to the Point of the Bayan, this sign by which he acts in the plenitude of this conscience, gives him God as [his] aim. It is a sign that, from the Sun of His benevolence to him, shines upon him: but, in the subsequent manifestation, as this person cannot be convinced, he remains in ignorance^[^711], while if, in the previous manifestation, you say: “This sign is a sign that comes from (Muhammad)”, it will test you, to the extent that it saw nothing and heard nothing apart from (Muhammad) and that it is not yet believing in this manifestation:

[^710]: Note: The Prophets of the past.

[^711]: Note: That this sign is his sign.

Consider the Qur’an, in that which concerns the marriage of two persons who acted for God.³⁵⁴ For example, the Lord of the Believers, may blessing be upon him: as he acted for the Prophet of God, he acted for God.

But he who did what he did against this Highness did not see, in all conscience, anything but God in this act. In this epoch, this Highness was the sign created of the sign in its fifth truth^[^712]. And if the curtain had been removed^[^713], these ones would have seen what he imagined himself to do for God, he could not do except by the intermediary of this Highness Himself. He was thus ignorant (of this Point) and he did what he did.

[^712]: Note: He was the fifth Imam.³⁵⁵

[^713]: Note: From before the eyes of the assassin.³⁵⁶

in the reality of true guidance [ar-rashád], and weigh all divine questions with this just, accurate, and glorious balance which God hath elucidated in the unerring Qur’an and the Great Announcement, that thou mayest drink from the fount of certitude [‘ayn al-yaqín], savor the truth of certitude [Haqq al-yaqín], be guided unto the Straight Path, and walk in the way of righteousness. Praise be to God, the Lord of the worlds! (‘Abdu’l-Baha, Lawh-i-Fu’ad, provisional translation from the Persian text published in Min Makatib ‘Abdu’l-Baha, 83-86)

³⁵⁴This seems to refer not to marriage but union.

³⁵⁵https://en.wikipedia.org/wiki/Muhammad_al-Baqir

This long explanation is for this, that perhaps, in the day of the manifestation of Him Whom God must make manifest, you not think in yourself: “It is for God that I do what I do”; for this sign with which you turn towards God is a reflection of the Sun of His benevolence, in the truth of your beings: and this sign has shone therein since its preceding manifestation. In the subsequent manifestation, if you place yourself before His light, you will be for Him, even as you were previously for the Point of the Bayan. Otherwise, you have not acted for God, because God has ordained: “That which you do for Me does not return to Me unless you have acted for Him”; for the contingencies cannot understand the eternal Essence. If you comprehend His appearance in the contingencies, you have understood Him Who is manifest in this appearance. For example, he who gave his orders upon the subject of this mountain^[^714]; in full conscience, he looked upon the order (to act for God) and he gave his decision; but this very work that he sought to accomplish for God was this sign that existed in him, by the previous manifestation of this very truth.

[^714]: Note: On the subject of the imprisonment of the Bab at Mah-Ku; this is apparently Haji Mirza Aqasi.³⁵⁷

But he did not recognize it, [hence] he ordained thus. If he had known that this person (whom he condemned) was the Point of the Qur’an in His last manifestation, and that this sign by which all Muslims turn towards God was His sign, he would not have been content to allow the idea of such an order to penetrate his heart: how could he had given it? Even so that night and day, with full conscience, rapprochement with God cannot take place apart from the Prophet, even so it is in the day of Him Whom God shall make manifest. All the believers in the Bayan will have attained and will think to themselves that they act for God, but what will they act for is the Sun created by this sign, by which they previously sought to approach God: and it shines in their hearts and they do not know it. For, if you knew it, no fire is more ardent than to do to one’s well beloved what one wished to do to one’s enemy. And yet, at the start of the end of life, with this sign that is in him, of his Friend, he does what he does: if he acted for God!

See how immense is the order! The people who accomplish acts for God in this lower world act for Muhammad and the appearances of His order: in their souls if they act for God, they act by virtue of the sign that shines in them because of the letters of the Unity of the Qur’an; but, as they are ignorant of this secret, this is why their works become for others than for God in this manifestation! If they had acted in reality for God, they would not have turned away from this new manifestation of this Sun of Reality. Perhaps, all that he possesses comes from His previous manifestation and in

³⁵⁶“Imam died on 7th Dhu al-Hijjah. Imam al-Baqir was poisoned by Caliph Hisham ibn Abd al-Malik. According to the Shi’i account, the Caliph gave Zaid a saddle treated with poison; Zaid gave it to the Imam, who used it and died.” (https://en.wikipedia.org/wiki/Muhammad_al-Baqir)

³⁵⁷Haji Mirza Aqasi (حاج میرزا آقاسی) -- the Sadr-i-A’zam (prime minister) of Muhammad Shah Qajar, who sent the Bab to Mah-Ku and subsequently to Chihriq; see https://en.wikipedia.org/wiki/Haji_Mirza_Aqasi

the new manifestation, the order of God will not be felt in him unless he enters into this manifestation.

See, from the day of Adam until the day of the manifestation of the Bayan: see also after the one and before the other, and see that it is the same; not a thousandth of a second has passed over the creature without this one possessing a Book coming from God, and who did not believe in the religion of God by this Book.³⁵⁸ In each manifestation, those who acted according to this Book, acted for God, if they conformed themselves to that which descended therein. And now, see them until the manifestation of the Qur'an: they acted for God in depending upon their books, but how that act has become for another than God. See that it is the same in the manifestation of Him Whom God shall make manifest, relative to the manifestation of the Bayan. If someone in the Bayan acts for God, his action of acting for God does not manifest itself unless he acts for the Letters of the Unity. The order of the multiplication of the reflection is like the order of the Unity. In effect in the day of the manifestation of Him Whom God shall make manifest all the Bayan is but one Unity under the order of the number, and this Unity returns to the absolute Unity which is Him Whom God shall make manifest Himself. It is necessary that at the moment of His manifestation, all become one unity, in which one can not see aught but the absolute Unity which is Him. Thus that, today, all the believers in the Qur'an are reflections of this Primal Unity, which ends with the Letters of the Living, and from them, ends with the one sent by God³⁵⁹.

See the secret of the existence of mirrors after the mirrors.[^715] Do not take them as direct mirrors[^716]. It is because of that that all, at the moment of the manifestation of God, can not be aided by the Sun of Truth. In the same way that the goodness of existence arrives for them by the intermediary of the mirrors that precede them, it is the same for the aid. For example, look at the

³⁵⁸Baha'u'llah addresses this theme in *Kitab-i-Iqan*: *At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence... That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.* (Baha'u'llah, *Kitab-i-Iqan*, pp. 195, 199-200) Whereas other religions have described the message of the Manifestations in other terms, without depicting the Word as being fundamental to their mission to humanity, and the principal means of their educating human souls, the Bab articulates a principle that is confirmed by canonical and non-canonical texts preserved in the Israelite/Jewish and Christian traditions, and in Muslim traditions, legends and histories as well. These traditions ascribe a Book to Adam, to Enoch, to Noah, to Abraham, as well as to Moses, David, Solomon, and the lesser prophets of the Tanakh.

³⁵⁹Him Whom God shall make manifest. This might be interpreted as prophesying the coming of this promised successor to the Bab upon the termination of the Letters of the Living. Inasmuch as these Letters were either killed or dispersed by 1852, it could be concluded that Him Whom God shall make manifest would appear at that time or soon thereafter. Alternatively, it refers to the twelve Imams as the Letters of Living (of Islam), and the Bab as the envoy of God.

most infamous of the villagers. If he himself encounters this Sun of Truth, he cannot be aided by His saving, for he is found in a too inferior rank, although nevertheless, in this very rank, if he looks upon the source of the order, he can understand at this moment. But, as he does not look at it, this manifestation is too difficult for him. He must turn to the mullah of his village, and this mullah to another who is superior to him, until we arrive thus a one who can comprehend the words of the guiding Doors; then, always progressing, until one arrives at the one who comprehends the words of the Prophet. At this moment, when we enter into the world of hearts, is where we can comprehend the Word of God.³⁶⁰ It is this very Word that, at the moment in which it arrives upon the Prophet, this one prostrates Himself before it and, relative to this Word considers as nothing His quality of Prophet. But if, upon this villager, every day a Book descended, he would not prostrate himself before the Sun of Truth, for curtains³⁶¹ without number envelop his heart: as long as these curtains are not torn³⁶² he cannot comprehend. This is manifest in this mountain of Mah-Ku.

[^715]: Note: Mirrors that receive the reflections of other mirrors.

[^716]: Note: Placed directly facing the sun, for they receive only the reflections of mirrors.

Verses of God descend upon all the subjects, but the inhabitants of the country³⁶³ do not derive any profit therefrom. But if the curtains were torn and the veils removed, immediately they would become believers in God and in His verses.³⁶⁴ It is thus that the truth of all existences[^717], at the

³⁶⁰Baha'u'llah reiterates this principle in *Kitab-i-Iqan: The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding.* (Baha'u'llah, *Kitab-i-Iqan*, p. 211)

³⁶¹Sometimes this idea is translated as or paired with “veils”.

³⁶²The term used in archaic English is “rent”.

³⁶³Still referring to the villagers, that is, inhabitants of rural areas.

³⁶⁴Baha'u'llah affirms that the common man can understand the Book of God: *Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.*

Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of

very moment in which it heard, believed. And that notwithstanding the height and the elevation of His rank, which was in Him, and which was such, that none could equal it. It was the same for other degrees as well.

[^717]: Note: Mulla Husayn Bushru'i.

That is the meaning of this word: “That which is hidden in the heart of the Prophet is higher than the adoration of men and jinn”.³⁶⁵ For the Prophet with the truth of nakedness that was in Him inclined and prostrated itself at the moment of the descent of verses, and affirmed the Unity of God. But the one who, by a thousand intermediaries, gives his faith to the Prophet, at the moment in which he hears (the verses of God) receives no impression: he comprehends nothing therein³⁶⁶, how can he give his faith, or how, after having given his faith, can he act?

O witnesses of the Bayan! Do not remain in obscurity at the moment of the manifestation. Be ashamed so as not to distance yourselves from Him, if you do not draw near to Him. For all the existences and all the works of the Bayanis are for Him like a garden in the palm of His hand and that He can upset as He sees fit.

The one who can cause the mirrors of your existences to depart from the shadow of God, and make you act for any other than God, by the very fact that you ignore him, what can weigh your acts and you yourselves before him? Reflect then in the world of hearts and argue therein for him.

That[^718], if a fruit (a child) results, he be for God.

[^718]: Note: All these explanations were for this, that marriage must be accomplished in view of God.

It seems that one will see at the appearance of the manifestation of Him Whom God shall make manifest all acting for God; and yet the order will be given upon those who act for any other than

their authority over the people. And yet, in the sight of God, these common people are 211 infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. (Baha'u'llah, The Kitab-i-Iqan, pp. 210-211)

³⁶⁵This saying is not found in the Qur'an, and its location in the collections of ahadith has not been identified.

³⁶⁶Baha'u'llah affirm that is it intended for the Book of God to be understood: *They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man. (Baha'u'llah, Kitab-i-Iqan, p. 172)*

God, except for the one who, in reality, acts for Him³⁶⁷, for that one will act for God.

As well, in the Bayan, if anyone acts for the Letters of the Unity, he acts for God, even if he acts to the degree of the most vile atom which, if it is for the elevation of the Bayan, is for God.

Thus in the Qur'an, inasmuch as the series of Imams was not interrupted, all that was ordained by the appearances of the order was for God, but from the moment in which the chain of Imams was cut, all that was done in conformity with what they ordained, was for God. As for example, the 'ulama of the Qur'an, all of whom acted in conformity with the Book of God, with the traces of the Prophets, the guided Imams and the conducting Doors. In this manifestation, as long as (the Bab) is living, all that comes from Him is for God, but after His disappearance, all that is in conformity with what He said is for God.³⁶⁸

Do not overstep the Letters of the Unity; it may be that in the day of judgment you will be aided with their aid.

Also that a work is not proven to be for God unless it is done for the Prophet, the same since this source, until the last of His orders, the act for God is not sincere except on condition to have been carried out for the appearances of His order.

Whosoever acts in conformity with what is in the Bayan, becomes a reflection of the Letters of the Bayan, until the end of existence.

Pay the most extreme attention, so that in the moment of the manifestation of Him Whom God shall make manifest, what you have done for God, does not become for another than God: if it was really for God, this work was for God and for the Point, otherwise it becomes worthless.

It is a counsel that God, your Lord gives to you, if you act in conformity with His counsel.

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[^719]: Note: In the margin³⁶⁹ is written this observation: one must pay the closest attention to this Door.

³⁶⁷Him Whom God shall make manifest.

³⁶⁸In Kitab-i-Aqdas, Baha'u'llah wrote: *Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world.* (Baha'u'llah, Kitab-i-Aqdas, #53)

³⁶⁹The margin of the manuscript that Nicolas is translating.

Whosoever argues summoning other points than -- 1st the Book of God and the verses of the Bayan; 2nd the powerlessness of all men to manifest similar verses (to those of God) -- cannot find a single proof (to support his thesis). Whosoever tells of a miracle, other than the verses of the Bayan, also cannot find testimony. Whosoever claims to make verses descend, nobody must oppose him. The people of the Bayan are obliged to read this Door once every nineteen days: one must reflect upon it night and day.

The resume of this Door is that:

If someone wishes to produce a challenge, by other means than the verses of God, regarding the Point of the Bayan, he remains in obscurity of the greatest proof, furthermore of the supreme argument.

For in the manifestation, all the degrees of the Tree of Truth are above any similarities, neighbors, equals and pairs. As most men do not have the sight of the heart, they cannot see the greatness, even though in the verses (this sublimity) is of such character that whosoever may wish, can understand it. This is why God has enclosed His testimony in this one proof. It may be thus that in the day of the manifestation of Him Whom God shall make manifest, He will not be questioned about why and how?³⁷⁰

That which descended in the Qur'an contains nothing other than the claim by the verses: if all had understood it, it would be easier today to establish this order than to affirm the truth; (they would not have remained in obscurity) because of all these (miraculous) stories that they tell and which have no testimony for those in the Book of God. Perhaps even if he opposed (these miracles), he would act in conformity with that which is in the Book of God, following the order of God.³⁷¹

It is ordained that each nineteen days, one time, one read this Door: it may be thus that in the day of the manifestation of Him Whom God shall make manifest, they will not remain in ignorance due

³⁷⁰Baha'u'llah wrote in Kitab-i-Aqdas: "*In the Bayan it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.*" (Baha'u'llah, Kitab-i-Aqdas, #126)

³⁷¹Baha'u'llah and His appointed interpreter, 'Abdu'l-Baha, consistently downplayed the role of miracles in demonstrating the truth of the Manifestation of God. They indicated that miracles are only proofs for those who experience them, and not for the generality of mankind.

to things other than the verses, which were and remain the greatest of the proofs and of the testimonies.³⁷²

It is not that he must read this Door every nineteen days and that when the aim is realized^[^720] he remains in obscurity.³⁷³

[^720]: Note: The manifestation taking place.

As for example (the Muslims) who read every morning the prayer of “Ihd Nameh”^[^721] and, by the very fact that they have repeated “Al hajal! Al hajal!”^[^722] too often, they were mistaken in their desires and believed that they loved the Imam Mahdi. But, actually, it has been more than three years since the order of God^[^723] was manifested, and yet the One Who was your aim you have imprisoned on a mountain. And, nevertheless, He manifested Himself, with this very proof, upon which all of Islam relies.

[^721]: Note: Prayer made by the leaders of prayer (imams) especially for the manifestation of the Imam Mahdi.

[^722]: Note: Hasten! Hasten sending the Mahdi.

[^723]: Note: The Imam Mahdi.

From the moment that the revelation ceased^[^724], until the manifestation of these verses, nobody has presented himself who has given verses, and you do not have this common clarity of vision to know that nobody other than God can cause them to descend. From the very moment in which you believe that a person of this order has manifested himself, know of a surety that that is this Primal Truth, upon which in the beginning of Islam, God caused the Qur’an to descend. It is upon it again that God wishes to make it descend.

[^724]: Note: At the death of Muhammad.

If you had been convinced of the testimony upon which your religion is based, you would have understood this, for the question is enclosed in this dilemma. God caused to descend in the Qur’an the testimony of the impotency of all (to produce verses). And, when you look at (My manifestation), you see this power in all (you say that all can produce them), and you say “That is

³⁷²This is the argument of the Seven Proofs (الدلائل السبعة), a treatise of the Bab also written in Mah-Ku. See <https://www.h-net.org/~bahai/areprint/bab/A-F/dalail/dalail.htm> for one edition of the original Persian; <https://www.h-net.org/~bahai/diglib/books/K-O/N/sept/sept.htm> for a French translation; https://bahai-library.com/bab_nicolas_terry_proofs for an English translation from the French.

³⁷³The aim of every commandment of the Bab is that it results in His follower recognizing and obeying Him Whom God shall make manifest.

impossible” (that those of the Bab come from God). This is why you remain in obscurity! And yet in the same fashion that God has caused these verses to descend, at the beginning, in the same way He makes them descend upon the return.

If you looked with this sight, you would affirm (My mission), in less time than it takes to blink an eye. But, as you see My quality as creature, you cry: “That is impossible”. It is impossible for a creature, it is true, but that is not impossible for God! For He ordaineth whatsoever He willeth, according to His absolute power.

It is evident that after the setting of the Sun of Truth, nobody else can produce verses similar to His. Thus, in the Qu’ran, 1270 years passed and all were convinced of the impotence of all in every state of cause. Also, after the setting of the Sun of Truth, it is impossible that a verse may manifest itself from any other apart from Him, flowing from His nature, from His power, without learning and without all the means that are at the disposition of the wise men³⁷⁴.

Even if it be impossible that any other than Him Whom God shall make manifest can claim to His rank, imagine an instant in the Bayan, in which someone claims to this rank and produces verses. Nobody should oppose him; it is possible, in effect, that in this fashion, damage will not befall the Sun of Truth. It is thus that if in the Qur’an this order was observed, the works of the universality of men would not have become worthless all of a sudden. For if someone upon the subject of God was not for God, he could have acted in such a way as not to be contrary [to Him]. From then, the order (of condemnation) would not have descended upon him. The order (of condemnation) would have descended upon all except for him.

If you thus hear it said that someone claims this rank and that you are not convinced of his veracity, do not accuse him of lying, so as not to be the cause of damage to him, even if, in reality, this claimant is other than whom he claims to be.

It is certain that this is an impossible imagination, but by the very fact that He covers Himself with His Name^[^725], those who love Him^[^726], must feel themselves repulsed from tormenting Him, because of the respect they must have for this very Name.

[^725]: Note: The name of Him Whom God shall make manifest.³⁷⁵

[^726]: Note: This name.

³⁷⁴The ‘ulama.

³⁷⁵This may be a reference to the most exalted name of God, which is, according to the Bayan, Baha (بَہَا), Jinab-i-Baha’i, the Babi name of Mirza Husayn ‘Ali Nuri.

We are, in effect, closed in this dilemma: or this person is Him Whom God shall make manifest, and it is, in truth, impossible that another than He be able to manifest verses from his own nature, and, therefore, why go to accuse the Truth of lying? Especially since night and day one has prayer, while awaiting His manifestation and that one has acted for it? Or, even though this may be impossible, it is someone who, lying, claims to be Him Whom God shall make manifest. We should leave to God the care of judging him. It is not for the creature that such a sentence belongs because of the respect due to the name with which this person is invested. And yet, there exists nobody who would falsely lay claim to such a rank! If that had happened in the century of the Qur'an, that will also present itself in the century of the Bayan.

The verses are in themselves proofs of the splendor³⁷⁶ of the Sun of His existence, and the powerlessness of all is a proof of their poverty and of their need of Him.

The cause of what is said here is that it may be that in the day of the manifestation of the Truth³⁷⁷, their feet will not slide in the way of the Syrat, and contrary to this sign which reflects what is found in their hearts and which is the cause of the very existence of their beings, they will not bring condemnation³⁷⁸, for in that case suddenly all their beings and all their works will become worthless without them knowing it.

If all obey this order, it is up to God to cause the truth to become apparent to their eyes, and to cause the proofs to penetrate their hearts, and the first ones who are manifest from this Sun of Truth, so that the believers may become convinced of the truth of His mission, and that the unbelievers will hesitate. But hesitation towards the Truth is condemned.

And this suffices for the universality of the Bayanis, who act in conformity with this order, for their salvation on the day of judgement, for that is a day in which all that is upon the surface of the earth says, because of the secrets that shine from the Sun of Truth in their hearts³⁷⁹, "We act for God".

³⁷⁶Is this "splendor" perchance the name Baha' (بَہَاؤِ)?

³⁷⁷Him Whom God shall make manifest.

³⁷⁸Upon Him Whom God shall make manifest.

³⁷⁹"...purify the mirror of thy heart, so that the Rays of the Sun of Truth may shine therein..." ('Abdu'l-Baha, Tablet translated by Ahmad Sohrab, Chicago, August 14, 1909; in Japan Will Turn Ablaze, p. 11)
"It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity so that the Orient and Occident may become perfectly reconciled and attain complete intercommunication, the hearts of the East and West become united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and **the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected.**" ('Abdu'l-Baha, The Promulgation of Universal Peace, 5.7, pp. 12-13)

But the sincere ones are those who look upon the Creator of verses, Who is this Sun of Truth, for His verses are His rays and they differentiate the true from the false.

That is the solid testimony of God upon you. O slaves of God! Fear God!

Vahid VI - Bab 9

In this that the use of garments of silk is permitted in every state of cause³⁸⁰; and it is the same for the use of instruments of gold and of silver.³⁸¹

The resume of this Door is that:

The God of the world has permitted garments of silk to every person, in each state.

It is the same for dishes of gold or silver, so that all may be in this Paradise with that which is the cause of the repose of the heart of the slave, and that they thank the divinity at the most supreme degree, in the day of the manifestation with faith in Him Whom God shall make manifest. For if all that there is on the earth united themselves, they could not find the way of this order, whereas God very high, by the way of His grace and of His mercy, has permitted to those who have the power, to make sure of these things.

That nobody be tormented by not being able to make sure of them, for God, because He loves him, doubles the recompense of this poor one and gives him in the other life garments spun of silk and gold.

If someone becomes arrogant towards another retarding these things (of gold or of silk), or is ostentatious with his wealth, he will remain, that one, in ignorance of his Well-Beloved.

In each rank in which God accords His favors upon His slave and gives him in abundance of His goods, it is intended that this slave become more humble and more submissive, for that is the thanksgiving to God according to His measure.

The honor and greatness do not reside in these things: but in faith in Him Whom God shall make manifest. "If, in effect, honor resided in the possession of these things, these exist today more

³⁸⁰Baha'u'llah wrote, in Kitab-i-Aqdas: "*It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk.*" (Baha'u'llah, Kitab-i-Aqdas, #159)

³⁸¹Baha'u'llah wrote, in Kitab-i-Aqdas: "*Whoso wisheth to make use of vessels of silver and gold is at liberty to do so.*" (Baha'u'llah, Kitab-i-Aqdas, #46)

numerous among the Christians than among no matter what religion. But as we can not say that they have faith, how could it be honor.

The things of this world, if they are accompanied by faith, are a cause of the mercy of God with regard to their possessors.

If the slave becomes the possessor of a gold or silver object, and if this object he gives life to someone, this is better for him than all he could possess. He takes joy in it, in reality, and he is in the contentment of his Well-Beloved, for the heart of the believers is the place of the contentment of God.³⁸²

There is no doubt that their happiness^[^727] before God is not closer than the happiness of He Who possesses this thing and who takes joy in it.

[^727]: Note: that of the heart of the believers.

This is, of course, when we do not look upon the limits of the creature: if, on the contrary, you look upon the chains of existence, there is no doubt that the joy of a great one is not great in the eyes of God, than the joy of those who are found below him.

For example, a thing by which Him Whom God shall make manifest which is in happiness is greater in the eyes of God than the one of whom all existing things are happy. It is the same for the believers: the closer they are to God, the greater is their contentment in the eyes of God, certainly greater than that of those who are in their shadow; and that ends at the lowest of men.

In the day of judgment, one will be able to distinguish this order (know who is, who makes him content, who is the lowest or the highest in the eyes of God). All, in effect, claim to the greatness and proximity to God, but nobody knows the rank of anyone, if it is not the Tree of Truth, and even this one does not say it, the rank of the creature.

³⁸²Baha'u'llah wrote copiously on this theme, including this passage: *"That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne."* (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XCIII, p. 185)

This is why, it is worthy that all act following the first order so that upon no person will arrive, at the summit of the earth, any torment from those who believe in God and in His verses.

It is thereby that God removes from you what can be the cause of suffering for you, and permits you things in His Book, for which you should thank Him.

Vahid VI - Bab 10

In this that, for each it is obligatory to put upon his finger a ring the ringstone of which be a red cornelian³⁸³ and upon which is to be engraved this verse: “Say: God is the Truth, and in truth, all beside God is His creature, and we all we are the adorers of God.”

The resume of this Door is that:

No ornament in the Bayan is more beloved by God than the fact of having on the hand a ring of red cornelian upon which is engraved this verse: “Say: God is the Truth, and in truth, any other than God is His creature, and we all we are the adorers of God.”

The fruit of this is that this is a confession on the part of the Point of Truth³⁸⁴, upon this that God the Eternal was and is the Truth, and other than God is the creature. It may be that in the day of the manifestation of the Truth³⁸⁵, by this truth by which becomes true what is true, it is affirmed that other than God is His creature. It is thus not that this engraved stone be on his finger, that the truth manifests itself and that, thereby, the fruit of this verse does not manifest itself in the presence of the Truth. And if the Truth manifests itself and that this person does not affirm His truth, this engraved stone is witness against him and renders worthless all the works that he accomplished in the Bayan.

It is not that the recognition of the truth is a difficult work; perhaps even, in the contingences, everything that was affirmed to be true was because of His truth; but, as the manifestation of the Truth is the Paradise for the people of God and the hell for the others, is the cause of this so that all, that day, are submitted to the test. And He is the mirror of Divinity and the Sun of the Power that demonstrates God whose Unity is Unique.

³⁸³A hadith of the Prophet Muhammad stated, “The one who wears a carnelian ring will always know divine favour and happiness” (Inizan, Jasmin, and Mermier, 1992:157). This then accounts for the pre-eminence of carnelian (‘aqaq) among the stones for both seals and amulets. (“Medieval Islamic Amulets, Talismans and Magic”, p. 543; in A Companion to Islamic Art and Architecture, Finbarr Barry Flood, Gulru Necipoglu - 2017, pp.521-557)

³⁸⁴The Point of Truth is the Primal Will, which manifests itself in all the Prophets.

³⁸⁵Him Whom God shall make manifest.

If someone wants to enter by the Letters of the Truth, that he ordains that upon a round cornelian be engraved the form of known circles (from elsewhere) and composed of nine unities. In the first circle that one engraves the “Ayat al-Kursi”³⁸⁶, in the second, the name of the circles in the third, the words of Bismillah, in the fourth six names of God, in the fifth everything related to the design formed thereupon, but that the number of words employed therein do not exceed nineteen. If in the first circle and the second, one writes only nineteen words, that pleases God.

All this, on condition that on the day of the manifestation of Him Whom God shall make manifest, one comprehends that which was engraved. For the first circle is an allusion to these very letters, so that it might be completely manifest in the five degrees under the names of lillah(95)³⁸⁷.

If you have believed in the Letters of the Living of Him Whom God shall make manifest, by the very fact that you have entered into the first Unity you will penetrate the others, whatever may be the multiplication operated by the force and the power of God.

If you have assisted at the manifestation of the Point of the Bayan, you have seen it with your own eyes, that all were aided by the aid of these nineteen first Letters and that the aid that others received is but a reflection of this aid. It is that, if without end, multiplication is carried out, it comes only from this Primal Unity. That is the creation of the truth of all. See that it is the same for the other qualities on the subject of the creation of the truths and does not remain in obscurity from the Sun of the manifestation.

Each mirror in which you see a reflection of this Sun, love it, for it is a name that He demonstrates. Each thing that you see that does not demonstrate Him, be it an atom of the earth that is found in the possession of a non-believer, put upon it the condemnation of negation.

In effect, on the day of the last judgment, all that is for Him Whom God shall make manifest is for God, and that that is for other than Him Whom God shall make manifest is for other than God. See that it is the same for the Point of the Bayan, even as it was also before His manifestation for the Point of the Qur’an and before for the Point of the Evangel, and thus until the beginning of the Primal Source, then after the Point of the Bayan consider that it is thus without end: See, you will see therein all that you have seen in this judgment.

³⁸⁶ Ayat al-Kursi (verse of the throne) is Qur’an 2:255, called in a hadith of Muhammad the greatest verse of the Qur’an --

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Some translations: <https://www.islamawakened.com/quran/2/255/default.htm>

³⁸⁷ This refers to the hundred names of God, while subtracting five is the number 95, five times nineteen.

In every state of cause say: there is no other god but the Unique God, and, in truth, we are all His slaves.

Vahid VI - Bab 11

It is not permitted for the teacher to strike a child more than five light blows³⁸⁸. Before the child will have arrived at the age of five, it is not permitted to strike him. When he is more than five years old, it is not permitted to strike him more than five blows: one must not strike upon the bare flesh, but on the garment. If the teacher strikes more than five blows, or if he strikes upon the bare flesh, his wife is forbidden him for nineteen days, even if he has thus acted out of forgetfulness. If he does not have a wife, he is under the obligation to give nineteen gold miscals to the one he has struck.

In truth, God has permitted children to play, the days of feasting, the games that are in usage among them.

God has permitted each one to seat himself upon a chair (or a seat, bench³⁸⁹, etc.). In truth, when man sits upon a seat, the time that he remains seated is not inscribed in the account of his life.

The resume of this Door is that:

God does not love in any state of cause that anyone be sorrowed; even moreso, He cannot love that something bad happens to anyone. It is ordained to all that the children, before he arrives at the age of five, receive only verbal chastisements, and that one does not allow torments to touch him.

³⁸⁸“...there is a Tablet of the Master which considers beating as not permissible...” (Letter written to an individual on behalf of the Universal House of Justice, dated August 12, 1975; in Lights of Guidance, #509, p. 152)

“Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.” (Selections from the Writings of Abdu'l-Baha, #95, p. 125)

³⁸⁹Baha'u'llah wrote, in Kitab-i-Aqdas:

“Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dias, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.” (Baha'u'llah, Kitab-i-Aqdas, #154)

When the child arrives at this age, that one strike him no more than five light blows, and further not upon the bare flesh, but upon the garments. That one act not in this chastisement outside of the respect due to man, as it is the usual practice in this time.

He who exceeds these five blows of the rod, approaching his wife is forbidden to him for nineteen days, and if he has no wife, it is obligatory that he give nineteen gold miscals to the one he struck, these nineteen miscals being the price of his missing the orders of God.

God loves that in every state of cause, the Bayanis sit upon seats (chairs, sofas, etc.), and the time that one spends seated is not calculated in the account of life.

The fruit of these orders is this that it may be that no torment will arrive to the One from the sea of the benevolence by which all the beings exist. In effect, the teacher does not know his students. It is thus that in the manifestation of the Qur'an, forty years passed without anyone knowing this Sun of Truth (Muhammad). Twenty-five years passed for the Point of the Bayan. God alone knows at what age Him Whom God shall make manifest will manifest Himself.

And these days during which He is unknown are His days of joy, when all are awaiting Him. But all are without faith and, certainly a torment will happen to Him because of this. It was thus in the case of the Prophet of God: before the descent of the Qur'an, all were agreed in admiration of His beauty, His piety, His perfection. The Qur'an, once descended, see what was not said about it! And the pen is ashamed to recount what was said.

See also on the subject of the Point of the Bayan. Those who knew Him, knew what His rank was before the manifestation; but after the manifestation, and even until today He has produced more than 500,000 verses upon diverse subjects, and against him are pronounced no less such words as the pen refuses to repeat.

But if all acted in conformity with what God has ordained, not the least torment would touch this order of truth.³⁹⁰ For if it was established that nobody should torment anyone, Him Whom God shall make manifest would be like a man in the midst of men. If they did not accomplish that for

³⁹⁰*Everyone is eagerly awaiting His appearance, yet since their inner eyes are not directed towards Him sorrow must needs befall Him. In the case of the Apostle of God -- may the blessings of God rest upon Him -- before the revelation of the Qur'an everyone bore witness to His piety and noble virtues. Behold Him then after the revelation of the Qur'an. What outrageous insults were levelled against Him, as indeed the pen is ashamed to recount. Likewise behold the Point of the Bayan. His behaviour prior to the declaration of His mission is clearly evident unto those who knew Him. Now, following His manifestation, although He hath, up to the present, revealed no less than five hundred thousand verses on different subjects, behold what calumnies are uttered, so unseemly that the pen is stricken with shame at the mention of them. But if all men were to observe the ordinances of God no sadness would befall that heavenly Tree. (Selections from the Writings of the Bab, pp. 96-97)*

which they were created, that at least they did not approach the opposite to it. For no good thing was and is greater than not to bring damage to Him.

In truth, His happy days are those which precede His manifestation, while in truth He should manifest Himself in the midst of creatures who love His person. But see them today doing what they do under His name, while they are happy against Him. O slaves of God, fear God, and do not do what is bad.

Vahid VI - Bab 12

In this that divorce³⁹¹ is not permitted unless the man and the woman wait an entire year, for it may be thereby that peace will be reestablished between them. If peace does not intervene at the end of a year, divorce is licit for this man and this woman.

During the interval of this year, each time that the man wishes to return to peace, it is licit, nineteen times. After peace [is reestablished], he must wait a month (of nineteen days) to approach [his wife].

The resume of this Door is that:

After God ordained the union between two persons by the word “lillah”, it is not agreeable that the fruits of a tree other than that of amity manifest themselves.

Separation has never been and is not a fruit of the tree of love.

As long as one does not find oneself in the obligation to request divorce, this is not licit: if one finds oneself obligated, asking for it is just. However, one must wait a year of nineteen months of the Bayan.

If anew, the fruits of love manifest themselves, the request for divorce is nullified; otherwise, it is permitted and must be made by a word that demonstrates it.

When divorce has been pronounced, during another nineteen days, it is licit to return one to the other.

From the moment of separation, until that of peace, one must wait nineteen days so that the hearts may deliver themselves from the influence of the doors of the fire. So, only the approach of the man is permitted.

As long as nineteen days have not passed it is permitted to act in this way, but if this number is attained, it is no longer permitted. For one cannot enter into duality, all having been created from the Unity, and from the moment that the Unity is perfect, a new unity must commence and not duality. That if the Unity is thus prolonged without end, it always comes from the Primal Unity. If one was added to the Unity it would produce twenty, and if one is added to one, this produces duality. That is the secret of the wisdom if someone comprehends it.

³⁹¹Baha'u'llah has set forth His laws of divorce, which are largely identical to those of the Bayan-i-farsi, in Kitab-i-Aqdas: #67-70; Q&A: 11,12,19,31,38,40,73,98.

The fruit of this Door is that you regard the Source of the order so that if you find yourself being in the day of the manifestation of the Source of the order, you will not remain, by this fact, in obscurity, as you see today innumerable beings who are judged by the benediction and in the shadow of one of the orders of the Qur'an, and all in the day of the manifestation before His word³⁹², become nothing if they do not return to His word, and if they return, they will all receive all the possible benefits in the contingencies. How difficult is the order for him who is in ignorance of the source, and how easy it is for him who returns to the Source. Happy those who fear God, the day of the Great Day.³⁹³

Vahid VI - Bab 13

In this that it is not permitted that the doors of the house of the Point³⁹⁴ be more than 95, and the houses of the Letters of the Living should not have more than 5 doors.

The resume of this Door is that:

From the moment that in the night[^728], men will have recovered from the debacle of the day of judgment, they desire to return to God through the intermediary of the Primal Unity. And yet, if this very moment became the day of beginning, all would become nothing. But, as the sun no longer is, and that there is no longer any test, all claim to union with the Well-Beloved and His contentment.

[^728]: Note: After the setting of the Sun of Truth.³⁹⁵

This is why it was ordained that if one can, one will penetrate the tombs of the Letters of Unity, for those are plots of land such that there is nothing higher than them in Paradise.

It is not permitted that the house of the Point contain more than 95 doors in order to demonstrate that He was the mirror of God before and after, and that it is He Who manifests Himself and will manifest the Sun of Truth.³⁹⁶

It is not permitted for the houses of the Letters of the Living to surpass the number of five doors in order to demonstrate that the Point is the complete form of His empire.

³⁹²Apparently a reference to Him Whom God shall make manifest. Also this Bab refers to this entity as the "Source" which becomes a standard term of speech in the subsequent chapters.

³⁹³Also apparently a reference to Him Whom God shall make manifest.

³⁹⁴Whereas previously the expression used is "the Point of the Bayan", now it is truncated to "the Point".

³⁹⁵The first reference to the period after the manifestation of the Sun of Truth as the "night".

³⁹⁶Whereas previously the text indicates that Him Whom God shall make manifest is the focus, here it is the Point of the Bayan.

That is the aim sought by God when He attributes something^[^729] and not these worldly ranks about which those who go on pilgrimage brag about.

[^729]: Note: As Mecca that He said is His house.

Whosoever arrives at resembling these Letters of the Living, merit that it be applied to him, in his second truth, the title of Letter of Life, and thereafter the same^[^730] until the last limit of existence.

[^730]: Note: In their truth 2nd, 3rd, 4th, etc.

The fruit of this is that the slaves who enter into these tombs, if they are loyal, on the day of judgment which is the manifestation of the Point and the revival of the Letters and the other witnesses, as well as envoys, immovable believers, witnesses, their loyalty is manifested in this day before God and His names.

For example, examine the manifestation of the Prophet of God: for a long time, nobody believed in Him nor went on pilgrimage to Him, and now you see every year 70,000 people who go there. But today, which is the day of the general testing, it is evident that it is like the first day. Nobody comes towards Him (that is to say, towards Me) and those who go on pilgrimage to Mecca only go because pilgrimage has become a subject of vanity.

This is why in one swipe all their works dissolve into dust, for they do not come from perspicacity. In effect, this same testimony upon which depended the mission of the Prophet from the beginning of Islam, comes today from God. How can it be that all remain in ignorance thereof?

See the Qur'an at the moment of its descent among the people accustomed to eloquence. What did one not say on this subject! And thereafter all the believers who heard reported these words were astonished (in saying): "Is it possible that someone can hear the word of God and talk about it this way?"

All claim faith and busy themselves with composing Qur'ans at the price of one thousand tumans.

But all those who have thus spoken were tested and the truth of Islam is found in these five parts of the world.

Since the day of the manifestation of the verses of God, until today, he who wishes to count the pure believers can do so easily.

And yet! If these people had lived in the epoch of Muhammad, they would have said what was said. The same if they had not existed in those days, they exist at least today. They see the verses of God flowing like a sea from the source of mercy and see that they newly accuse (their author) of madness! And yet, they themselves, if they arrive at comprehending, God knows by how many

intermediaries, a word from the past, they claim to be mujtahidun over all. See what is the measure of men.

I gave you examples for the Point and the traces so that you might comprehend the Letters of the Living.

You see today millions of people make the ta'zieh³⁹⁷ for the fifth Letter.³⁹⁸ The reason that he was the fifth Letter previously was it other than the word of the Prophet? And also did this not descend in the Qur'an in the form of verses; and if that took place, at least today these verses are they not in the hands of men? How is it that no a single one can traverse the Syrat, while thousands and thousands of men do what they do in his name? And all their works become dust carried away by the wind.

If each day was the day of the martyrdom of this Highness, you would see every day what you heard told on this subject. Perhaps even the century has progressed and even as the degrees of Paradise are more elevated, the ranks of hell have become more violent. This is why there are no texts during the night and the cries of all: "It is I! It is I!" reach the heavens; but as soon as the day of judgment arrives, all, at the first fracas of the call, disappear without even waiting a second (Qur'an 8:2).³⁹⁹

This call is not an imaginary thing. These very letters which are sent from the source to whomsoever they have caused to know their message, if he to whom they addressed themselves had not believed instantly, he disappeared after the call. For these envoys wanted to make known the love of the appearance of the verses by the very proof upon which subsists the religion of all.

And it is with all His goodness and His mercy that He wished to conceal His rank as Point and to manifest Himself in the appearance of the last of the Doors⁴⁰⁰, in the hope to save them from the call and to see them accept their burden: notwithstanding that His end was this same first manifestation^[^731] in the eyes of the people of truth.

³⁹⁷Ta'zieh (تعزية) – passion play in honor of the martyrdom of the Imam Husayn; see <https://en.wikipedia.org/wiki/Ta%27zieh> Ta'zieh (تعزية) – passion play in honor of the martyrdom of the Imam Husayn; see <https://en.wikipedia.org/wiki/Ta%27zieh>

³⁹⁸If this is a reference to the fifth Imam of the Ithna 'Ashari Shi'ah, Muhammad al-Baqir; see https://en.wikipedia.org/wiki/Muhammad_al-Baqir

³⁹⁹Qur'an 8:2 -- إِيمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
Some translations: <https://www.islamawakened.com/quran/8/2/>

⁴⁰⁰This indicates that the Bab claimed to be the return of the last of the Abwab, [Abu al-Hasan Ali ibn Muhammad al-Samarri](#) (see https://en.wikipedia.org/wiki/The_Four_Deputies), while that claim is found in no other text whereas His claims to being the return of the last of the Imams is generally recognized, by friend and foe, believer and non-believer alike.

[^731]: Note: Allusion to the Qur'an 39:65.⁴⁰¹

But that has done nothing for the creature. See what is the rank of the pilgrims! One thousand two hundred seventy years have passed since the appointment of the Prophet, and nobody came, as it was supposed to be, to see God although all were created in this aim, even as this is clearly stated in the second verse of the Surah of Ra'ad[^732].

[^732]: Note: Qur'an 13:2.⁴⁰²

In the world of contingencies the sight of the Eternal Essence is impossible: hence this means that the sight of the Tree of Truth in the words in which one can see nothing but the Qur'anic verses. And this, in the first truth, is His fact, for nobody other than He can claim to manifest this kind of divine verses from the source of the order; nobody, not even the Letters of the Living, nor the names nor the examples, no more than all that is found in the limits of the creature among the believers.

Such an order which has such importance in the Qur'an and which is the cause of the creation of all, see that nobody comprehended it, although in the tombs of the dead who have but a very distant relation with Him, upon the simple word of the source, night and day millions and millions of visitors enter therein and do not leave. See how all act without intelligence. If he had acted with intelligence, he would not have gone to take a hadith pronounced by a person whom the quality of Vali was based upon the word of a Prophet whose mission is itself not proven except by the testimony He possesses.

He would not have circumambulated this hadith night and day to finish by becoming a mujtahid, although he remains in ignorance of the Source to which all [things] end and in which all [things] are resuscitated.

If until the end of this manifestation, you register all that the creatures will do to the Letters of Life, you will know the difference that there is between those who claim to be friends of these Letters and the loyal and sincere pilgrims. Tu will see how these ones are rare, and how those ones act following the inspirations of their passion and not for God, whatever they may claim. And God knows that it is for another than Him that they act.

The order to visit these tombs was only given so that it may be that in the day in which (these deceased ones) will be resuscitated – a day that one can call the day of their return – if the visitor is sincere, he will be faithful to his sincerity.

⁴⁰¹ Qur'an 39:65 -- وَأَلْقَىٰ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَتَكُونَنَّ مِنَ الْخَاسِرِينَ
Some translations: <https://www.islamawakened.com/quran/39/65/>

⁴⁰² Qur'an 13:2 -- اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ ۗ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بَلِقَاءَ رَبِّكُمْ تُوقِنُونَ
Some translations: <https://www.islamawakened.com/quran/13/2/>

How much money you spend to go see their tombs; and today which is the day of judgment and that you can benefit from the view of [they] themselves, you do not do it. And even if you had the intention to do it, this act seemed as enormous as the forest of Uhud⁴⁰³, and you want your visit to be considered as a good act that you accord! And yet, you made great efforts and you honored yourself to visit their ashes, and you returned and you bragged before all about what you had done. And if you had been sincere in all these actions, surely you should have acted the same way towards their living. Go! Do what you can during the obscure night, but harvest the fruit so that on the day of judgment, all that you have done will not become worthless.

If in the Bayan someone undertakes to visit these nineteen tombs and that in the day of judgment he does not benefit from the sight of their very beings, all that he will have done will become worthless. See the same thing in the Qur'an, and hold well to this order: do not remain in ignorance of the Source, do not imitate those who are similar to you or your parents; act by yourself for God, even if you are alone in doing so.⁴⁰⁴

It is thus that in the beginning of Islam and during seven years, nobody but 'Ali truly believed in the Prophet; those who believed in Him thereafter, if they had been sincere, would not have left the religion in the day of Muhammad's ascension to heaven: not more than three companions remained faithful.

Always look upon the truth of the order, that makes religion [what it is], religion. How many people that day in Medina acted in conformity with all of the orders contained in the Qur'an, and yet the order of faith rested upon only these three persons who only looked upon that which

⁴⁰³This appears to be a reference to the mountain of Uhud, associated with the battle of Uhud, in Medina, during the lifetime of Muhammad; see <http://www.alakhoutarassoul.com/language/en/uhud-incursion/>

⁴⁰⁴*"O ye spiritual friends! Such must be your constancy that should the evil-wishers put every believer to death and only one remain, that one, singly and alone, will withstand all the peoples of the earth, and will go on scattering far and wide the sweet and holy fragrances of God. Wherefore, should any fearsome news, any word of terrifying events, reach you from the Holy Land, see to it that ye waver not, be ye not stricken by grief, be ye not shaken. Rather, rise ye up instantly, with iron resolve, and serve ye the Kingdom of God."* (Selections from the Writings of 'Abdu'l-Baha, #37, pp. 78-79; Tablets of Abdu'l-Baha v1, p. 25)

"These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God." ('Abdu'l-Baha, Tablets of the Divine Plan, pp. 49-50)

confirms religion^[^733]: that if they had not looked upon this (truth) they would have acted following the orders of the Qur'an like all who did so at that time: but then they would have been attained by the order of non-belief and they would not have culled the fruit.

[^733]: Note: 'Ali, the living Book, in opposition to the Qur'an, the mute Book.

That is the truth of knowledge and of works, the truth of pilgrimage to the tomb of the Point and the Letters of the Living in the later day of judgment, if you can comprehend it.

You will do it, but in the night. When in the day of the harvest, you will consider yourself to be a wise man, and you will contemplate the hundred students you will have formed, but you will only see the Letters of the Living, perhaps unknown to all.

It is why that day you will not make pilgrimage towards them, and you will render worthless all of your works. And you will not comprehend that your religion does not exist except by its previous love. And today, you will remain in ignorance because of questions that are naught but the consequences of primordial principles.

If you look upon that day, no witness will remain (to not give your faith) before God, for this same proof that made Letters of the Living, this same proof still exists today.

It is this same proof that was previously in the Qur'an, but as you did not act with perspicacity, you will be erased without comprehending it; and you will die the spiritual death and you will enter into the fire. And you will not even allow the penetration into your heart of the idea that the day of judgment could have come, that the Letters of the Living have returned and that the destinies fixed by God on the subject of all things flow from the Point. As you were proud of the place that you occupy, you have remained in ignorance of all that. This is why one must give to God so as not to remain in ignorance of the Source of the order. That if you do not remain ignorant all your ranks are confirmed. Otherwise all becomes worthless.⁴⁰⁵

There is no doubt that the difference that separates man from the animal is the truth of this knowledge.

And this truth cannot manifest itself except by the spoken word or writing. If you look therein, you will see degrees without number in this very knowledge, and none of these ranks can give fruits except the knowledge of God.

⁴⁰⁵The reiteration of this necessary principle, of all that one has done losing its value, and all that one will do having no value, if one does not recognize and follow the new appearance of the Sun of Truth, confirms the nihilism, despair, emptiness, hopelessness that has characterized the modern age, and also the vain attempts of mere men and women to take the place of the divine envoy, which has led to further unhappiness.

For example today, apart from the Shi'ah, how many wise men are there in each of the branches of knowledge: and you, who are a true Muslim, you do not say that they have faith; how could the appearance of the truth say so?

Do not think that the knowledge of God is an imaginary thing: it is the knowledge of the appearance of the manifestation in each manifestation where He possesses the testimony in His hands. For without that nobody exists who believes in God.

Since the day of Adam until today, all the nations who are not in the truth, believe in God and in their Prophet in the epoch in which He appeared; as they did not enter into the following manifestations, they became worthless, If the truth of the knowledge had been in them, they would not have become ignorant of the manifestations of God. This is what the illustrious verse means:

“O my God, why have you resuscitated me blind when I was sighted?”⁴⁰⁶

You hear it today (this Muslim) who says: “Before, I was one who saw”, for that means that he has the sight of the faith and not the material view, “how have you resuscitated me blind?” And the response is that which descended[^734]:

[^734]: Note: Qur'an 20:126.⁴⁰⁷

“It will be the same. Our verses are ashes for you, and you forgot them; in the same way today you will be forgotten.”

That is to say that these same Letters of Unity in which you believed before under these names that you knew, with these verses that prove the truth of your religion, you did not want to pay attention to them and you remained in obscurity: this is why you become blind.

This is not material blindness, for you see all that can be seen with the eyes of nature: all men are companions with the animals in material sight; it is thus here the sight of the heart with which they can see their Well Beloved and recognize Him. Today, it is difficult for you to recognize the Point of the Bayan: well then, examine the Point of the Qur'an.

There is no doubt that the entire nation of Jesus awaits the coming of the promised Ahmad⁴⁰⁸: even so you, you await the manifestation of the last of the Imams.⁴⁰⁹ If you say that all (the Christians)

⁴⁰⁶Qur'an 20:125 -- قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا

Some translations: <https://www.islamawakened.com/quran/20/125/default.htm>

⁴⁰⁷Qur'an 20:126 -- قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ

Some translations: <https://www.islamawakened.com/quran/20/126/>

⁴⁰⁸Quran 61:6 -- وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي ۗ اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

Some translations: <https://www.islamawakened.com/quran/61/6/default.htm>

do not await Ahmad, then, also, in the Muslim branch all do not await the coming of the Imam: thus all the Christians are waiting, all the Muslims are waiting. But after His manifestation^[^735], nobody recognized Him. See then that the eyes of their hearts were blind and could not recognize their Well Beloved: for it they had recognized Him (the Christians) they would not have turned away from the word of Jesus (nor Muslims from that of Muhammad). One thousand and seventy years have passed since the manifestation of the promised Ahmad, and still now, the eyes of their hearts are blind and see nothing. On the other hand, their material eyes see all things: by the acuity of their sight and by the intermediation of telescopes, they see the places that are above the earth, on the moon and they count them.

[^735]: Note: That of Ahmad for the Christians, mine for the Muslims.

And, if you examine with attention you can see in the year 1270 of the appointment (of Muhammad) which is the beginning of the manifestation of God – and the earth was full of tyrannies and violences, from the philosophical earth of the hearts to the apparent earth of the bodies – from the beginning, the faith was in these people who acted to search for the truth, and, as the eyes of their hearts were open, they knew God (before the manifestation) while in this (material) earth nobody knew God except after His manifestation. As in them was found the eye of God—and one cannot see truth except with the eye of truth – this is why they knew the manifestation of their Well Beloved and were convinced by His verses of His truth, even though they did know that this One was the promised Being, for to know Him cannot be given except by His vision: and at this moment, His vision had not been created in them in appearance, even though it had been in the intimate sense. This is why one is in agreement and sees, the other is blind and separates himself because he does not see.

Imagine that it was so since the manifestation of the Point of the Qur'an until the most extreme degrees of faith. How is it then that upon the plains of Karbila one gives his life and the other does what you have heard recounted? It is that one sees and the other does not see: he thinks he is acting for God while he is acting against God: and if he knew he acted against God, he would prefer death to such an act. From degree to degree travel in the mirror of the manifestation until you arrive at the last Shi'i manifestation^[^736]. You have seen how the disciples of the Siyyid were happy (believed) and the others remained in what they believed.

[^736]: Note: That of Siyyid Kazim Rashti.⁴¹⁰

⁴⁰⁹For the Ithna 'Ashari Shi'ah, the expected Mahdi is the return of the twelfth and last Imam – see https://en.wikipedia.org/wiki/Reappearance_of_Muhammad_al-Mahdi#:~:text=The%20reappearance%20of%20Muhammad%20al,%22hidden%22%20in%20941%20CE

⁴¹⁰Shaykh Ahmad Ahsa'i and Siyyid Kazim Rashti are called manifestations of God in the Persian original of the Kitab-i-Iqan.

And that is the secret of the previous Unity that terminates at the end of the manifestation. So, those who have not accepted are eliminated in the negation, and those who accepted, for the eyes of their hearts were open, remained confirmed in affirmation. It is not that the eyes of the hearts of all (the companions of the Siyyid) were open: for it has been thus, after his death, no person would have deviated (from his line of conduct) from his aim, for he did not prepare them all except for the rising of the Sun of Truth and the vision of God in the day of judgment.

But all the lands of Islam^[^737] and the other were full of believers, and the end of their existence was reduced, in final analysis, to this first Unity. And yet all, in each rank that they occupied, thought that the truth was with them. And, from these crowds without number, nobody arose in his primal and real nature to search for God, apart from these Letters of Unity. And yet all, by the force of their quality of [being] mujtahidun and their fear of God, had arrived at the highest degrees of certitude.

[^737]: Note: The five lands indicated above.

And [for] one thousand two hundred and seventy years, the heavens circumambulated them!

All these things which took place are for this, that you may be perspicacious in the century of the Bayan. It may be then that in the day of the manifestation of God⁴¹¹, Who is the harvest of the Bayan, you will recognize Him by the vision of the Unity, you will be aided by their aid: that you [may] understand the names of the appearances and of the similitudes with the eyes that guide towards God and demonstrate Him.

If we compare the day of judgment to the night, then we will comprehend this act of planting the Tree, the day of judgment being the time of the harvest: before this day, the fruits [thereof] are not yet ripe. For example, in the manifestation of Jesus the Tree of the Evangel was planted. It did not arrive at maturity until the very moment in which the Prophet of God was brought to life⁴¹². That if its maturity had arrived one day earlier, it would have been that day in which the Prophet of God was called to service, that is to say the 26th of the moon of Rajab and not the 27th.⁴¹³

All the Trees that have produced fruits in the Evangel produced them during the 23 years of the manifestation⁴¹⁴, during which they were and the inspiration and the order of God.

⁴¹¹Him Whom God shall make manifest.

⁴¹²This refers to the moment in which the Prophet of God received His divine call, not His bodily birth.

⁴¹³According to Ithna 'Ashari Shi'i tradition, Muhammad received the first intimation of His prophetic calling on 27 Rajab 610 (CE) – see https://en.wikipedia.org/wiki/Muhammad%27s_first_revelation

⁴¹⁴Twenty-three years of the prophetic mission of Muhammad is admitted by all Muslims – see <https://www.moroccoworldnews.com/2013/01/75149/30-facts-about-prophet-muhammad-pbuh/>

The true order, coming from God, descended in this moment, and after the Tree of the Qur'an had been planted, it arrived at perfection after 1270 years. And if this perfection had been attained in two hours of the night on the 5th Jamadi'u'l-Awwal, the manifestation would not have taken place five minutes later.

For eternally the Tree of Truth, in the sublimity of its 'arsh, contemplates and looks upon the Tree that He planted in the hearts, the spirits, the souls and the bodies. At the very moment in which He sees that one can harvest from the Tree the fruit of Unity, He begins the manifestation. So from behind the curtains the words of "Kuntu kinzan makhfian fa habbitu an u'rif" so that from this word the creature be created, so that the fruit of this religion, which is His knowledge, be harvested in the following day of judgment. In effect, the base of religion is the knowledge of God. From that the knowledge of God cannot manifest itself except because God has qualified Himself by the tongue of His Prophet; it is why this knowledge is linked to the knowledge of Him Who is manifested in the manifestation. And suchwise following the last limit of existence.[^738]

[^738]: Note: Each being a mirror.

Il that is fruit of the Qur'anic Tree must manifest itself until the ascension of the Tree of the Bayan.[^739] And if it is not manifested it becomes clear that this Tree (of the Qur'an) did not possess it, because if it had, it would have been manifested. For the inhabitants of this Paradise who are those who pluck the flowers are the angels that make the "tasbih", seeing all the creatures. If they see upon a Tree the fruit of the love of the Well Beloved, they pick it. And this fruit is none other than His aid in the knowledge of the aim of God and not something else.

[^739]: Note: Until the disappearance of the Bab.

The same in the day of the manifestation of Him Whom God shall make manifest. All those who, from the Bayan, have believed in Him and in His Letters of the Living, are the fruits of the Bayan. And Him Whom God shall make manifest cannot be content that there be cited among the Bayanis a tree without fruit. That if God, in His knowledge, has fixed (the existence) of such a being (without fruits) that one is worthy of that which he is worthy.

All the Bayanis take refuge in the asylum of the Sun of Truth, and this refuge is useful to them, for it is the refuge of God Himself. For without that, how any slaves have taken refuge in God, but as they have not known His "adella", it seems that they have not taken refuge in God. In effect, all say: "Auzu billah"⁴¹⁵ even the one upon the subject of which has descended this word.[^740]

⁴¹⁵Auzu billah (إِأَعُوذُ بِاللَّهِ) – seeking refuge in God from Satan --
<https://tajweedportal.weebly.com/etiquette.html>

[^740]: Note: This word of “Auzu billah” refers to the evil being in general, and perhaps more particularly ‘Umar.⁴¹⁶

He himself in the beginning of Islam said it⁴¹⁷, but as he did not take refuge in the Amir of the Believers⁴¹⁸ – which was really to take refuge in God – he was not accorded refuge against the fire of unknowing. In effect, each nation that you see, says these words in its own language and yet its limit is manifest.[^741]

[^741]: Note: It is nil.

In each manifestation, the refuge in God is refuge in this manifestation. While He[^742] is hidden, refuge is refuge in His orders, until the following manifestation. At this moment, the preceding manifestation and His orders no longer give refuge, if it is not the following manifestation and His orders.

[^742]: Note: The Sun of Truth.

Be always attentive at the beginning of the manifestation, for if you hesitate for a thousandth of a second you become “newly converted” in the eyes of this Truth, even though you yourself today call those other than Muslims who enter into this religion “the slaves”.

That is the fruit of pilgrimage of the nineteen Letters in the day of judgment, that is the fruit of pilgrimage of the preceding Letters of the Living, if you were sincere in your faith and in your piety.

God designateth in His mercy whomsoever He wisheth, and He is the Master of the great goodness.

Vahid VI - Bab 14

⁴¹⁶Umar ibn Al-Khattab (عمر بن الخطاب), is held personally responsible for much evil doing by the Ithna ‘Ashari Shi’ah -- https://en.wikipedia.org/wiki/Shia_view_of_Umar

⁴¹⁷Clearly here the citation of this verse refers to the Caliph ‘Umar ibn al-Khattab, because of the context.

⁴¹⁸Amir of the Believers (أمير المؤمنين) is a title of the Imam ‘Ali ibn Abu Tabib, but the Sunni give it first to ‘Umar – see https://en.wikipedia.org/wiki/Amir_al-Mu%27minin

About the order of God at the moment of the “Tahwil”⁴¹⁹ of the sun[^743].

[^743]: Note: The precise moment when the sun enters into the first sign of the zodiac which is Aries.

The resume of this Door is that:

God, in the midst of the days, attributed one day for Himself and called it the day of God. He is guarantor that whosoever recognizes the truth and the respect [due] of this day and accomplishes therein what God has ordained, He will give the recompense due for the good actions of the whole year. And if in this day one spends a gold miscal, it is as if one spent (in the course of the year) 361 gold miscals in the way of God.

It is the same for all the good acts and ranks that one accomplishes that day. And this day is that in which the sun passes from the sign of Pisces to the sign of Aries at the very moment of “Tahwil”, that this may take place during the day or during the night.

It is suitable that the dishes that one serves that day be no fewer than nineteen in number: the largest number that one may serve is two thousand and one. Between nineteen and two thousand and one, God permits the number that one wishes.

Another day than that day, it is not permitted in the Bayan to enjoy several dishes at the same time, so that the truth of this nourishment may become perfect for this person.

In the same way in invitations, it is beloved that one give only a single dish, but that it be of the best quality. In the same way in the meal that one habitually takes, by day and by night, that one enjoy only one dish in a reunion.

The greatest number of dishes should be for a great number of reunions, for this is closer to greatness in the eyes of God[^744].

[^744]: Note: This passage is interpreted in the following manner: one must not make, as one has in Iran the habit of serving all the dishes a single time upon the table, but to bring them successively, following the European mode.

It was permitted that during the night (of “Tahwil”) one recites three hundred sixty one times this verse: “God attesteth that there is no god save Him, Who embraceth all, the Powerful.” And during the day this one: “God attesteth that there is no god save Him, the Precious, the Well Beloved.” Or another verse in which is mentioned the attribute of power. That is the more majestic in the eyes of God for the one who says it.

⁴¹⁹Steingass (p. 286) - تحويل tahwīl (v.n. 2 of حول), Altering, changing, transmuting; change, transfer, transformation; renovation; return; passing from one sign to another (sun, &c.); care, trust, charge, deposit; revenue; credit; cash, funds, capital; a treasury...

That day is the day of the Point⁴²⁰, and the eighteen days that follow are the days of the Letters of the Living.

And these eighteen other months. And each one of the days is attributed to one of the orders of all things; and these are the very existences of those who guide towards the Unity of God. And as in this century it is not useful to make sure of the terms “nabi”⁴²¹ and of “wasi”⁴²², the term of “adella” applies to all the believers until the day of judgment in which whosoever will encounter the Tree of Truth will give Him whatever title He wishes. Other than Him, nobody knows it until He ordains it.

In the first Unity of the year[^745] the fast is not permitted: perhaps even it is obligatory not to enter Paradise except by the usage of the nineteen dishes.

[^745]: Note: In the first month, composed of nineteen days.

All this is so that, in the day of Him Whom God shall make manifest, which is the first of days⁴²³, and He is at this moment like the sun at its zenith, man will be guided by Him. Thus it must not be as it has been in this manifestation in which the manifestation took place while the One for whom this day was created remained in torment. And yet this day did not become precious except because of Him.

All manifests itself in the day of judgment in the human form, in minutes, in hours, in nights and in days, and in months and in all that remains until it ends with the rising of the eternal verses and the eternal manifestations. Then this day of His manifestation is too exalted to be named in the midst of the limits of the creature.

God is knowing: eternal in the past, and He is powerful over all things, He is wise.

Vahid VI - Bab 15

⁴²⁰The first day of the first month, which is the first day of Naw-Ruz, is Baha', and it is the day of the Bab.

⁴²¹Steingass (p. 1386) -- نبيّ nabī', A prophet; a messenger from God.

⁴²²Steingass (p. 1451) -- واسع wāsi', Ample, large, capacious, spacious, wide, roomy; liberal; a name of God...

⁴²³The first day of the year is the first day of Naw-Ruz, and it is called “Baha” according to the Babi calendar. It is the day of Him Whom God shall make manifest, as well as the day of the Bab.

God has ordained that you rise from your seats (as a sign of respect) when you hear pronounced the name of Him Whom God shall make manifest under the name of the Qa'im. He ordains that you annihilate the one who torments Him Whom God shall make manifest.⁴²⁴

The resume of this Door is that:

God has permitted to all that at the moment in which they hear pronounced the name of Him Whom God shall make manifest, each will rise from his seat then he will seat himself again: this is obligatory because of the Book of God and the respect that the Point (of the Bayan) testifies of Him.

It may be thus that in the day of His manifestation, nobody will claim greatness before Him. All the hidden acts (carried out before an advent) are for the day in which He manifests Himself. If someone, during all his life, stood up each time he heard this name, but one hour before his death he hears the news of His manifestation or receives from Him a writing in which He says: "It is I" or encounters His being itself which says to him: "It is Me," or presents him with a testimony by the verses upon which is based His religion, if this one does not prostrate himself before the Qur'an and does not incline himself before He Who caused the Bayan to descend, all the works that he accomplished prior to the manifestation are nullified as if he had not accomplish a single act. If the contrary takes place, that One will give him a fruit and if Him Whom God shall make manifest wishes, He will pardon him even if he contemplated in himself the contrary of His love while He was not yet manifested, even as, in reality, He Who is in the contentment of God cannot separate Himself from this contentment.

Pay the most extreme attention to this point, for certainly you will encounter him for the name of whom you have testified to so much respect. Act then, but do not do for Him Who is named by this name what you did for the name itself.

If you know that He is the master of this name, certainly you will respect him but you can fool yourself. As, for example, in the manifestation of the Prophet of God: all awaited Him, but you heard recounted what was don't to him at the moment of the manifestation. And yet if they see Him in a dream, they become proud of this dream.

It was the same in the manifestation of the Point of the Bayan: all rose upon hearing His name, all wept night and day in awaiting His appearance, and if they saw Him in a dream, they were proud of this dream. And now that He has manifested Himself with the most sublime of testimonies upon which is based their religion, and that those who awaited Him formed innumerable crowds, all have

⁴²⁴The Bab makes every provision of the Persian Bayan subject to the interpretation and the approval or disapproval by Him Whom God shall make manifest. Hence, the Babis were not permitted to "annihilate" the tormentors of Him Whom God shall make manifest without His approval.

retreated to their houses after having heard His verses, and He, at this moment, is found upon the mount of Mah-Ku, alone.

Be attentive, O people of the Bayan, so that similar facts no longer reoccur! That you weep night and day for Him, that you arise at hearing His name, good, but on the actual day of the harvest, the day in which you must find a way towards Him Who is named, because of the respect that you ascribe to His name, do not remain in obscurity.⁴²⁵ Think always in such fashion as have acted those who awaited the coming of the Prophet of God, and to that which they did, those who awaited Him! Do not say that they were outside of religion. Today you say it, but in reality, in that day they acted following their own appreciation, in the highest ranks of their religion, and not for one second did they think they could behave as they did without having the right to do so. Today you see that all act in the highest degrees of their piety and of their religion, that they do not allow the penetration into their hearts of the idea that they can act without the right and you will certainly hear recounted what was done to the Point of the Bayan. For, what happened in the day of judgment, it is obligatory that it be written about and registered: it may be thereby that one may receive the judgment in accordance with the aid of the Sun of Truth: and certainly, you will see it.

O people of the Bayan, if you decide to not be satisfied with seeing in whoever it may be what you are not content with for yourselves, if you do not avoid false apparel or the false of the apparel of the true – and Him Whom God shall make manifest is the absolute truth and if you do not place yourself in His shadow, you will become false in your religion – it may then be that you will not cause Him any torment, and that all the works that you have accomplished from the day of the Point of the Bayan until that moment will not become worthless.

Remember God so as not to stray from His path. It may be thereby that you will not cause torments to Him who is your aim, for you do not know Him, neither while He is still hidden, nor

⁴²⁵In the manifestation of the Apostle of God all were eagerly awaiting Him, yet thou hast heard how He was treated at the time of His appearance, in spite of the fact that if ever they beheld Him in their dreams they would take pride in them.

Likewise in the manifestation of the Point of the Bayan, the people stood up at the mention of His Name and fervently implored His advent night and day, and if they dreamt of Him they gloried in their dreams; yet now that He hath revealed Himself, invested with the mightiest testimony, whereby their own religion is vindicated, and despite the incalculable number of people who yearningly anticipate His coming, they are resting comfortably in their homes, after having hearkened to His verses; while He at this moment is confined in the mountain of Maku, lonely and forsaken.

Take good heed of yourselves, O people of the Bayan, lest ye perform such deeds as to weep sore for His sake night and day, to stand up at the mention of His Name, yet on this Day of fruition -- a Day whereon ye should not only arise at His Name, but seek a path unto Him Who personifies that Name -- ye shut yourselves out from Him as by as veil. (Selections from the Writings of the Bab, pp. 84-85)

when He has manifested Himself. For He will cause Himself to be known to all by verses and utterances: but all will not be convinced and that is why you will remain in obscurity.

He who is not convinced has no proof in his hands after he has heard the verse. That is the Syrat by which men enter into Paradise, and through the ignorance of which they enter into the fire. No Paradise greater than this one has been created: it is too exalted to be named in the name of Paradise or to be qualified by the qualities of Paradise. The creation of Paradise has a link to an order, and if you wish to cast your eyes upon the beginnings of Paradise, see the beginning of the religion of Islam. Whosoever entered therein, entered into Paradise, otherwise into the fire.

Little by little Paradise expanded itself by the Imams one by one^[^746]. Look upon the manifestation of each of these Imams: each of his companions was a companion of Paradise and the others were in the fire, and that ended with the last of the Doors, the moment in which revelation ceased. Whosoever was following the good pleasure of God and the Imams was in Paradise, and whosoever diverged from this good pleasure to the thickness of a grain of barley was in the fire. Finally, by the intimate of intimate manifestation was accomplished the creation of Paradise. The contrary of Paradise is for the one who has not known it and has disdained its truth.

[^746]: Note: Each Imam is a degree of Paradise.

Then, see that the source of Paradise is the Bayan and, until the manifestation of Him Whom God shall make manifest, distinguishes those who obey Him from those who disobey Him. The order of Paradise, that of the fire, look upon them with the eyes of your heart. That is the aim of what descended in the Qur'an on the subject of Paradise and the fire. Take refuge then in God, in every state of cause from the fire and non-belief, for it is the cause of the fire for the other life. In the same way in that which concerns the Paradise of faith, which is the cause of Paradise for the other life; and, in this Paradise has created all that the slave of God loves; therein he finds no torment nor anything that the slave does not love.

God createth whatsoever He willeth upon His order: in truth, God is powerful in all things.

Vahid VI - Bab 16

Travel is not permitted for anyone unless one wishes to go to the House of God, or to the House of the Point.

Travel is then permitted when one can carry it out with ease. It is also permitted for merchants, or in order to go on pilgrimage to one of the Letters of the Living, when one can do so; but on condition that one can travel with joy and comfort: it is also permitted, when one wishes to aid someone in the path of God.

If someone forces someone to travel; if someone violently enters the house of someone⁴²⁶; if someone wishes to make someone leave his house, without his agreement, his wife becomes illicit for him during nineteen months. If someone oversteps the orders given here and does not conform to them with his conduct, it is obligatory that the shuhada (witness) of the Bayan take from him, without excuse, ninety-five gold miscals.

When someone wishes to do violence to someone, it is obligatory on him who knows about this future violence and who is warned of it to come to prevent it from happening. If he has known of violence and did nothing to prevent it from happening, his wife is forbidden him for nineteen days.⁴²⁷ After these nineteen days, she becomes licit for him on condition that he pay nineteen gold miscals, if he can do so; if he can not do so, nineteen silver miscals. If he cannot pay that sum in money, he must ask for divine mercy nineteen times so that he may (his wife having become licit again to him) return thereafter this sum and give it to the shuhada. This one must take this money and distribute it to the propagators of the Faith. After this, such sums must go to the poor and miserable ones in the religion and the Book: each one will receive according to his needs.

Nobody should accomplish travels if it is not obligatory voyages, that is to say pilgrimage to the House of God, which is serving the Point, if anyone can go on pilgrimage. (It is still permitted) when one wishes to engage in commerce.

When a voyage is licit, it is not proper for the voyager to prolong his travel: if he wishes to prolong it, it is necessary that he takes his family with him. In cases that are contrary [to this law], his voyage must not last longer than thirty-eight months. Unless one must voyage upon the sea: in that case, it is permitted to prolong his voyage to ninety-five months. But it is not permitted that he prolong it longer than this.

If a traveler surpasses the two limits assigned above, he must pay, if he can, two hundred and two gold miscals, and if he cannot, two hundred and two silver miscals.

The resume of this Door is that:

⁴²⁶Baha'u'llah wrote, in Lawh-i-Shaykh: *"They that spread disorder in the land, and lay hands on the property of others, and enter a house without leave of its owner, We, verily, are clear of them, unless they repent and return unto God, the Ever-Forgiving, the Most Merciful."* (Baha'u'llah, Epistle to the Son of the Wolf, p. 23)

⁴²⁷Baha'u'llah wrote, in Lawh-i-Shaykh: *"O people! Spread not disorder in the land, and shed not the blood of any one, and consume not the substance of others wrongfully, neither follow every accursed prattler."* (Baha'u'llah, Epistle to the Son of the Wolf, p. 24)

It is permitted to travel when one is going to the House (of God) and to the place of the Point, and when one has the necessary resources to carry out this voyage. It is also permitted for pilgrimage to the tombs of the Letters of the Living, for commerce and to aid someone, if that is necessary. In all the other cases, traveling is forbidden.

In the voyage, if the family accompanies the traveler, there is no harm for him: if he does not have his family with him, it is not permitted to prolong his voyage more than two years, upon land, if two years is the indispensable time for him to accomplish this voyage. In this case⁴²⁸, the permission of God is given to him for more than two years.

Upon sea, it is not permitted to prolong a voyage more than five years: the counting of which begins on the day in which the traveler leaves his house until the day that he returns to it. If he surpasses this limit and he can do so, he must pay two hundred and two gold miscals, otherwise silver ones, in the manner in which the order was given: for this is in the limits fixed by God.

The fruit of this order is that, in the day of the manifestation of Him Whom God must manifest, at the very moment in which he hears the announcement of this manifestation, he must travel immediately to Him, for he must know that this voyage is more indispensable than obedience to the orders contained in this chapter. In effect, all the Bayan is for Him Whom God shall make manifest and this is naught but a door of the doors of the manifestation of the previous religion; and, in the succeeding religion, if these orders are not renewed, the order of faith is no longer [based] upon them^[^747].

[^747]: Note: These orders are transitory and are annulled at the moment of the following manifestation: they become after that the orders of the past religion. Obedience to them at that moment is no longer to be in the faith, unless they are renewed by Him Whom God shall make manifest.

Travel is not permitted, unless one has the necessary resources to accomplish it in all tranquility and contentment. But this does not refer to the day of the last judgment, for then travel is obligatory, even if it is effected on foot. In effect, it is for the Being of the manifestation that man has been created; how could one turn away from the fruit of one's existence if one looks upon the aim for which one has been created?

The one who enters the house of someone without the permission of this one, the one who forces someone to accomplish a voyage even of one step; the one who chases someone from his own house without his approval, those ones see their wives become illicit to them for nineteen months.

If someone oversteps^[^748] this order, it is obligatory for the "shuhada" of the Bayan to take from him a fine of ninety-five gold miscals.

⁴²⁸In case the voyage takes more than two years.

[^748]: Note: That is to say the one who approaches his wife even though she is illicit to him.

He who is warned of the violence that someone wishes to exercise upon someone must oppose it. If he does not oppose it, his wife is illicit to him for nineteen days. After these nineteen days, he may pay, if he can do so, nineteen gold miscals, otherwise nineteen silver miscals. If he cannot pay either one or the other, he must as for the mercy of God nineteen times: then his wife becomes licit to him. Then, as soon as he can pay these nineteen miscals, be it in gold, be it in silver, he must pay them to the “shuhada” of the Bayan, who must give them to those who have need, that is to say to share them amongst themselves, if they have need thereof, otherwise among the poor believers, whatever the rank they may occupy.

The fruit of this is that in the Bayan one does violence to nobody. This can thus become habitual and he will find himself thus that in the day of judgment, one will not cause torments to visit He Who is the aim; for, if it were not for Him that they were created, not one would be worthy that such an order would descend on this subject. All come from the sea of His benevolence and that is why they are burdened with a duty.

Otherwise, most of them would not be worthy of the least attention, for, after they have received the weight of duty, they do not execute the order of God! In any event, God has no need of His creature, but He loved and He loves that all, with the most extreme love, progress in these Paradises in such fashion that nobody will cause anyone the least atom of violence. In this fashion, all find themselves in His security until the day of judgment, which is the first day of the manifestation of Him Whom God shall make manifest. God has not sent any Book and has not caused to descend any Book without taking from all men the commitment to believe in the following manifestation, for there is no delay nor limit in the goodness of God.⁴²⁹

In that which concerns travel, it is forbidden to distance the stopping places. The closer the stopping places are to each other, the shorter the road, the more this is agreeable to God. If one stopping place that can be arrived at in one day is arrived at in two, it is for God that the good act is

⁴²⁹God hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.

The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit. (Selections from the Writings of the Bab, pp. 86-87)

accomplished of doubling the [traveler's] nourishment. If on the way to a stopping place suffering occurs to an animal, it claims the chastisement of God against its owner.

After this owner enters the Bayan, he must not visit upon her^[^749] aught but the most light of burdens: the profit that one obtained from a surplus of burden will be of no profit to him.

[^749]: Note: The pack animal.

In traveling, one must always take into consideration the traveler who is mounted upon the weakest animal: all that is the cause of torment or of suffering while traveling is forbidden.

One must take them⁴³⁰ with ease, with contentment and in the distances that God has fixed.

Paying attention to those who follow on foot (the caravan) pleases God. If someone causes someone (a pedestrian) to ride upon his animal even for the space of one step, in the way of the contentment of God the recompense of an entire pilgrimage will be inscribed to his credit. And what goodness is greater than this, that someone find the occasion to act in this way.

That all be arranged in such fashion to make the voyage agreeable and without trouble, and then this voyage becomes a part of the parts of Paradise.

That which was ordained previously was because of the ignorance of the men who were occupied only with minimum good works, and this view tolerated and caused to be tolerated numerous torments to others. If the voyage had taken place with agreement, the torments of this kind would not have been manifested.

The voyages of the Arabs are a proof of the previous orders. Thus the century will progress from degree to degree until the moment in which nobody will [travel to] a stopping place more than one farsakh.⁴³¹

And God protecteth whomsoever He willeth by His permission, during the way of the voyage, for He is the guardian of all things.

⁴³⁰Voyages.

⁴³¹Farsakh (الفرسخ), approximately 3 miles or 5 kilometers: see <http://en.wikishia.net/view/Farsakh> and <https://www.juancole.com/library/dictionary-of-islam-hughes/farsakh>

Vahid VI - Bab 17

The excrement of the mouse is pure: it is not obligatory to purify oneself therefrom. It is the same in that which concerns the bat and the animal called swallow.

The resume of this Door is that:

As the questions relative to the excretions of the mouse, the bat and other similar animals was a bother to the believers, it was ordained that these excretions are not impure. However, because of cleanliness, ablution was and is beloved with regard to these things.

One must, in any event, turn towards the Tree of Truth which purifies what it purifies, so as not to enter into ignorance of the Source, and, in the day of the manifestation of Him Whom God shall make manifest, to go and allege that He is not pure. He is above any such accusation, and His word is what purifies all things.

He was pure and purifying, and since the first day that has never had a beginning, until the end of the day that will never have an end, He was in the heavens of purity, and He is upon the earth of propriety: nothing can change Him. His ancestors since Adam, His mothers were the cream of the creatures and the places of the appointment of purity.

Happy is he who will see Him in the day of judgment with this purity created in himself by Him. In truth, this vision is an immense goodness.

Vahid VI - Bab 18

It is not permitted to look at a book, or the writings of someone, if it is not for the merchants, when this is permitted among them, or then when someone knows that the owner is happy that one act in this fashion.

The resume of this Door is that:

It is not, in any case, permitted that someone look upon the books of someone, be these books open or closed, be they books of science, of numbers or of letters.

This is permitted only when one knows relevantly that the owner can be content or when one has had previously the authorization of the owner: then only is it permitted to look at his books.

This order is given only so that all may clothe themselves with the shirt of modesty: it may be thus that if one encounters the Tree of Truth in the day of judgment, one will not act towards Him by any way other than the way of modesty.

God guardeth whomsoever He willeth among His slaves from the things that He doth not love. In truth, God is powerful over all things.

Vahid VI - Bab 19

It is obligatory to respond to a letter one receives, to a question: one must respond to each request.

The resume of this Door is that:

It is obligatory, in this manifestation, that if someone writes to someone, the one who receives this letter must respond. God does not love that one take much time to reply. One must reply in his own writing or that of a secretary.⁴³²

Likewise, if someone asks a question, the one who is queried is under obligation to respond in a precise fashion. It may be thereby that in the day of the manifestation of God⁴³³ nobody will remain in ignorance of this sublime luminary, at the moment in which He will cause this word of God to descend: “Am I not your Lord? That all reply: “Yes.”⁴³⁴

In effect, the obligation of responding is not ordained except in view of this particular point, but this obligation stretches out to the last atom of existence. It is the same in that which concerns correspondence.

There is no doubt that in the day of His manifestation, His Books will descend for all: that nobody will remain in ignorance, because of the veils that envelop them, and will not miss responding to Him: for it is by his response that the truth of his being is created (from the one who replies), in the world of hearts by the affirmation of His Unity, in the world of spirits by the affirmation of His quality of Prophet, in the world of souls by the affirmation of His quality of Vali[^750], and in the world of bodies by the affirmation of His quality of Door.

[^750]: Note: From the Amir of the Believers, ‘Ali.

In every manifestation, those who respond are differentiated from those who remain mute. In the preceding manifestation, all have responded, for it is inadmissible that today in Islam, all do not say the words of these two confessions and that which depends upon them: this affirmation of the

⁴³²This presupposes universal literacy, for in order to respond to a letter, the recipient must read it; and only the wealthy can afford a secretary so everyone else must be able to write his own letter of response.

⁴³³Him Whom God shall make manifest.

⁴³⁴Qur’an 7:172 -- وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا ۚ عَنْ هَٰذَا غَافِلِينَ

Some translations: <https://www.islamawakened.com/quran/7/172/default.htm>

quality of Vali and that of the Qur'anic orders. One cannot imagine someone who does not pronounce these words. But, in the following manifestations, those who were sincere (in the affirmation of these words) distinguished themselves by their response, from those who were not sincere.

The clear seeing slave is the one who responds to God in all the ranks and in all the situations, whether he responds in writing, orally, or by his acts: and this last fashion is the most powerful.

Because of this obligation to respond (to the Tree of Truth) all are mutually obliged to respond and this until this point that if a child cries, it is obligatory to respond to him in the usual fashion^[^751].

[^751]: Note: Be it that one find him in order to calm him, be it that one give him the milk for which he cries out.

The same if someone demonstrates, without speaking, but by his state alone, that he is asking, it is obligatory to respond, for those who have understood. The same if someone finds himself in a place that indicates that he questions, one must respond; the same in all the analogous cases to this, and may the clear seeing man comprehend immediately.

In all the cases, response is obligatory. And this so that nobody in any case can appear as a cause of torment. It may be thus that in the day of judgment, where the most clear seeing of hearts do not recognize their aim and their Beloved, if it is not those whom God wants, one not allow to happen to him, without understanding, the least torment: for them suddenly, the very principle of their religion would become worthless, and they would remain in obscurity because of questions that are naught but the consequences of principles. It is thus that in each manifestation those who remain in obscurity remain precisely because of these consequences.

But God aideth whomsoever He willeth with His benevolence, for He embraces all things.

SIYYID ‘ALI MUHAMMAD

CALLED THE BAB

—

THE

PERSIAN BAYAN

Translated from the Persian

By

A.-L.-M NICOLAS

French Consul in Tabriz

—

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PREFACE TO VOLUME IV (Vahid VII, VIII and IX)

Mr. Huart⁴³⁵, in *Revue de l'Histoire des Religions*⁴³⁶, reviews with a great benevolence the first volume of my translation of the Persian Bayan.

As a previous student and current professor at the *Ecole des Langues Orientales Vivantes*⁴³⁷, his heart induces him to be indulgent towards that which comes forth from the pen of a previous student. Finally, himself a former dragoman, he knows the material and moral difficulties that collide with the one who in this career desires to work a little and his sympathy is necessarily extended to those who seek, be it naught but from a distance, to imitate his example.

He wished to make the effort to as for a word of explanation of the number 1511, given by the numerical calculation of letters composing the name of God; and I am ashamed to attest that it was due to my imprecision that this request was made. I do not say, in effect, which is the name of God to which it refers. The text delivers and this in the number of God, AL-GHIYATH⁴³⁸, and if He is not manifested at that time, it will take place after AL-MUSTAGHATH⁴³⁹.

GHIYATH: Alif=1, Ghayn=1000, YA'=10, ThA'=500, which produces 1511.

⁴³⁵https://en.wikipedia.org/wiki/CI%C3%A9ment_Huart

⁴³⁶*Revue de l'Histoire des Religions* (Review of the History of Religions), published 1880-2016 (Vol. 1 - Vol. 233, No. 4)

⁴³⁷*Ecole des Langues Orientales Vivantes* (School of Living Oriental Languages), 1669, Jean-Baptiste Colbert founds *École des jeunes de langues* language school; 1795, *École spéciale des langues orientales* (Special School for Oriental Languages) is established; 1873, the two schools merge; 1914, school is renamed the *École nationale des langues orientales vivantes* (ENLOV); 1971, school is renamed the *Institut national des langues et civilisations orientales* or Inalco (National Institute for Oriental Languages and Civilizations); 2020, still in existence

⁴³⁸In Bayan-i-farsi, III:15.

⁴³⁹MUSTAGHATH: Mim=40, Sin=60, TA'=400, Ghayn=1000, Alif=1, ThA=500, which produces 2001. In Bayan-i-farsi, III:15, V:2, VI:1, VII:10

BAYAN-I-FARSI - VAHID VII

Vahid VII - Bab 1

It is obligatory to renew the books at the moment in which two hundred and two years have passed. One must erase the books written prior to this or give them to someone.

The resume of this door is that:

God loves, in each manifestation, that all things be new. This is why He has ordained that each two hundred and two years, once, every possessor of books renew them. The old copies of these books, one must throw them in the water, or given them to someone. It may be thereby that the eye o the slave will not fall upon a word the appearance of which is disagreeable (note: be it because it is written in old letters, be that it was soiled, effaced, etc.).

It may be thus that in the day of judgment the Tree of Truth⁴⁴⁰ will not see a word in a form that is not beloved: it may thus be that the spirit of this word will not be in the shadow of this unloved form. In effect, each word that is written is guarded by 70,000 angels (note: these angels are the believers) and it is the same at the moment in which it is effaced; and those ones guard it.

Today if you look upon the earth, you will see how a word of the Qur'an is guarded and by how many people, the number of which one cannot even evaluate; each word that is written in an agreeable form, the angels love to look at it: it is perhaps the same for all things, and even also for the contrary (note: that is to say that these angels turn away from all that is ugly).

In the Bayan, do not manifest anything other than the highest point of perfection: it may be that in the day of judgment the glance of the Well Beloved⁴⁴¹ will fall upon this thing and will not see it with a glance other than a glance of love. The glance of all the angels is in the shadow of His own glance.

There are few things that, in the day of judgment, are worthy of the glance of Him Whom God shall make manifest. But if there exists upon the surface of the earth a thing that is without parallel, then this thing is worthy of attracting His glance, and merits the verse that speaks of things that are without parallel.

All, thus, will renew their Bayans. But that they be attentive to the manifestation of Him Whom God shall make manifest in whatever place He produces Himself. In the day of the manifestation, it is from Him that one must nourish oneself, it is from Him that one must rejoice.

⁴⁴⁰Him Whom God shall make manifest

⁴⁴¹Him Whom God shall make manifest

All that is of the previous manifestation is but an intermediary for this manifestation and is but a sign to prepare for entry into this religion.

Nobody exists who, having faith in Him, writes a word of the Bayan in the most beautiful script without all that He loves, from God, becoming obligatory for him.

The different kinds of scripts are in the number of the Unity (note: which signifies 19).

The first script is the Abha and the last the A'la; between these two are the others. It seems that one will see, during the manifestation, the masters of intelligence encountering one another, who will write elegantly in nineteen scripts: but perfection, in one of these scripts, is better than to write them all⁴⁴². To perfect these nineteen scripts is the highest degree of perfection, if they⁴⁴³ walked with faith in God.

Today one can see innumerable books in Islam written with the most beautiful script, but these actual verses that confirm the True and negate the False, if before the first of them all the previous books do not affirm their faith, their very existence is not accepted, how could the beauty of their writing be? These verses that are at a degree elevated enough are like a well from which one no longer draws water, like an uninhabited castle. Their beauty, for the people of heart, is more beautiful than the beauty known by the name of beauty. I have not heard it said that the book Qayyumu'l-Asma (note: one of the first books of the Bab), the surahs of which are in the number of Qayyum [=156], which is the name of Joseph, has been written in the script that it merits. And yet, since the beginning of the manifestation until today, how many books have been written; but, as they were without faith in Him, they are of no utility and serve for nothing in the moment of the manifestation of Him Whom God shall make manifest. It is thus that all will remain in obscurity, except for those whom God wills.

Pay attention that after the manifestation, that only the works of this Sun of Truth⁴⁴⁴ are written: to write a single word thereof is greater than to write the Bayan and all that will have been written in its shadow.

See the source of the Qur'an: if anyone, in the day of the Prophet, had written a single word, he would have been covered by the order of the faith, if he had been a believer in Him. But if he had written the entire Evangel and all that was written in the religion of Jesus in the shadow of these Gospels, this would not have given him any fruit (note: at that moment).

⁴⁴²Imperfectly

⁴⁴³]If the scribes are faithful to God (and His Manifestation). The scribe who is not obedient to God and His Manifestation, that is, to the Bab when Bayan-i-Farsi was revealed, and to Him Whom God shall make manifest when He appears, is not approved.

⁴⁴⁴Him Whom God shall make manifest

That is the truth of knowledge if you can comprehend it. And you will comprehend it! Be then clear seeing so as not to remain in obscurity. Nothing is more beloved in this manifestation⁴⁴⁵ than this, that one write His⁴⁴⁶ works in the most beautiful script and that one send them to Him. Perhaps it has been ordained that all the believers in the Bayan will possess that which spreads from this Source of Existence, for it is He, in that Day, Who is the Bayan. Whosoever can write in the most perfect fashion that one can conceive of in the Bayan, the works of this Point and will deliver them to Him: for all will be interrogated by this Point.

What a beautiful industry is printing for the propagation of His⁴⁴⁷ word and the multiplication of His works. If one can do so, in the day of the manifestation, that one come to the aid of the religion of God. If they are like [those] today, in which each one remains seated in his house, in ignorance, their works will become worthless.

God does not give a duty to anyone except with the necessary force to accomplish it. You all you must rely upon God, then, in the day of judgment, be convinced of His verses.

Vahid VII - Bab 2

On the subject of the aim that one pursues in accomplishing an act. It is not worthy that anyone accomplish an act without pronouncing this verse: “In truth, I hold myself and I am ready for God, Who is the Lord of the earth and of the heavens, the Master of all things, of those that are perceptible and those what are not, the Director of the worlds.” Besides it suffices to say these words in one’s heart.

The resume of this Door is that:

No act is an act except insofar as it is accomplished for God. This is why it was ordained that each person who acts say at the moment in which he acts: “In truth, I hold myself and am ready for service to God, Who is the Lord of the earth and of the heavens, the Master of all things, of those which are perceptible and of those who are not, the Director of the worlds.”

If he pronounces these words in his heart, this suffices.

⁴⁴⁵The manifestation of Him Whom God shall make manifest

⁴⁴⁶Him Whom God shall make manifest is referred to here, and for the duration of this paragraph.

⁴⁴⁷Him Whom God shall make manifest throughout this paragraph.

But an act cannot become an act accomplished for God except on condition that one knows the Tree of Truth⁴⁴⁸: for this verse is a verse of His verses. Thus with this verse from Him in the heart, do not remain ignorant of Him in the day of judgment.

Thus in the Qur'an, whosoever acted for the Prophet of God and His Letters of the Living acted for God.

It is not loved that anyone act for anyone without acting for God; but, an act cannot be for God except if one accomplishes it in the sight of the manifestation (note: or rather of Him Whom God shall make manifest in the manifestation).

Today the slaves who act in the Gospels act for God following the order of Jesus. They were in the true [path] until before the day of the manifestation of the Prophet of God: but their acts have become for another but God, from the very moment of this manifestation of the Prophet. Thus, in this manifestation, one must act for the Prophet of God and then the act becomes an act for God. In the same way, the slaves who act in the Bayan for God and who recite the verses cited above, if in the day of the manifestation of Him Whom God shall make manifest, they act for this Person, they act for God; otherwise their actions become at this point worthless so that it will seem that they were accomplished for no purpose.

This concerns the very principles of religion (note: which thus become worthless), derive yourself the conclusion regarding the consequences of these principles. Understand in yourself how it can be for the ranks of the world, [that] all must have God as their aim.

For example, you eat and you desire that your act be an act made for God. And yet you remain in ignorance of the Tree that demonstrates God with this that this sign which is in you shone forth from this very Tree, and must return to Him in His subsequent manifestation. From this fact, you forbid yourself that for which you act in your soul. See, from this view, all the ranks of this world. You say that "It is for Him", but you remain ignorant of Him. See the same religious questions, penetrate them to the end of the truth of the word of the Unity. From there, if in the day of the manifestation of Him Whom God shall make manifest, you have acted for this Person, you have acted for God, be this only when you say: "There is no other god but God", be this only when you drink a glass of water.

But if you do not act for Him, even if you say "There is no other god but God", you will go to the fire of hell, and if you drink water, you drink the wine of aught beside His love.

The truth of this knowledge is the cause that at the moment of the manifestation of the Prophet of God the order was given to all the nations that they acted from then on for another but God, even though each one believed in the Book of God and in the Prophet manifested in His time. They are

⁴⁴⁸Him Whom God shall make manifest.

still [believing] now, besides, now that this is evident. The secret of this point (note: that they act for another than God) is evident.

In effect, this Prophet, from the day of Adam to Muhammad, is but a single Person and all the Books that have descended are naught but the Qur'an that descended upon Him. They have remained in obscurity on the subject of the previous truth (Jesus) and of His Book, for they did not recognize that it was the same being (in the Person of Muhammad) Who manifested Himself in the later manifestation. Now then, if you act for God in the Bayan, if you do not cause your acts to derive from the Letters of the Unity, if you see that all subsists only upon thee primal letters and if you do not see in them aught apart from His manifestation in Himself^[^752], then, in the night of the nights^[^753] you have acted for God. But at the moment of the manifestation of Him Whom God shall make manifest, if you accomplish all your acts for the Point, then you will act for another but God, for the Point of the Bayan in that day is Him Whom God shall make manifest and nobody else.

[^752]: Note: If you see that all the beings derive unity from unity, from the Primal Unity and that in this Primal Unity you can see nothing but the Point.

[^753]: Note: During the absence of the Sun of Truth.

The same the Letters of the Living are His Letters belonging to Him. You acted for them, how would it be when they will be manifest and how could it be that you will not act for them?

It is thus that in every manifestation, innumerable crowds believing that they act for God drown in the fire. They act for another than for God and they do not know it, apart from the one whom God wishes to aid with His aid⁴⁴⁹.

If someone helps someone⁴⁵⁰, this is worth more to him than to be the possessor of the East and the West: the same for the one who is guided, this is worth more than all that there is on the earth. In effect, because of his act of being guided, after his death he will enter Paradise, whereas if he possesses all that there is on the surface of the earth, after his death will descend upon him only that which he is worthy of. This is why God loves to guide all world by the words of Him Whom God shall make manifest. But the proud ones will not be aided, some proud of their knowledge, others of their outward greatness: each will become ignorant by the intermediary of a thing that will be of no service to him upon his death.

Pay the same extreme attention so as to be guided by Him Who aids humanity, upon the Syrat which is more narrow than a saber, narrower than a hair. Perhaps then all the acts that you have

⁴⁴⁹God chooses whom He aids to recognize His Manifestation.

⁴⁵⁰Helps someone to recognize the Manifestation.

accomplished in view of God since the beginning until the end of your life will not become suddenly for another but God without you having a doubt about this.
God guideth whomsoever He willeth upon the straight and certain Syrat.

Vahid VII - Bab 3

In this that, to reimburse debts is an immediate obligation.

The resume of this door is that:

To lend money to a believer was and is an act that pleases God: in the same way the reimbursement of debts is more beloved by God than every other thing, if one can reimburse them. It is not permitted to allow too much time to pass before reimbursement.

The fruit of this order is this that even as the verses of “Tasbih”, of “Tahmid”, of “Taqdis”, of “Tawhid” of “Takbir”, of all the ranks of religion are the appearances that the Truth has granted to His creature, so one must return them to Him at the moment in which this Sun manifests Himself, and to return them to Him from the word of unity to the most extreme rank of this world. That if someone, immediately at the moment of the manifestation, reimburses thus his debt, nothing will diminish from him without him receiving better in this world and in that of the souls. How far from God is he who does not render his duty to another, how then can it be for the one who does not render his duty to God? For it is by this duty that the slave becomes a believer and it is in the moment in which he reimburses Him that he gives proof of his faith. It is by this that he will remain in ignorance of Him Who is the One Who determines the religion which he obeys, he, the slave! See the limits of the creature, if you see him with the eye of certitude.

And God ordaineth in truth, and He is the best of those who differentiate.

Vahid VII - Bab 4

[^754]: Note: Arabic Bayan: You must purify yourselves by the Name of God. Bab IV in the “TakhliS”⁴⁵¹ -- Action of uniting all of ones forces and all his attention upon one of the Names of God, in such fashion that the spirit cannot lose itself in other subjects.

The resume of this Door is that:

⁴⁵¹Lane’s Arabic-English Lexicon (p. 286) □□□□□ He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity...

Every year it is permitted that the slave “purify”^[^755] his soul during a month. The beginning of this act must take place at the commencement of the night that starts a unity^[^756] and must terminate at the end of the month. One can neither augment nor diminish this number of days.

[^755]: Note: takhliS

[^756]: Note: beginning of the month

The start of this act is that the slave delights in one of the Names of God, and as long as his spirit is turned towards this Name, he must not turn towards others. Yet, if he forgets the Name towards which he turned his attention, there is nothing wrong in that.^[^757] It may be thus that in the day of judgment, by the benediction of this act, one may affirm the unique Name and, because of the aid that one receives therefrom, will not remain in one’s obscurity. It seems that the Tree of Truth being manifest, which is the source of all the Names and of all the examples, one could see that those that are occupied with purification will remain in obscurity because of this very purification. This act has for its aim naught but arriving at Him and then it is by this very act that one remains in ignorance.

[^757]: Note: One can choose another.

For example, the descent of the Qur’an in the Islamic religion: the principle therein is the knowledge of God, and this only in the most extreme consequences: all that is but for the knowledge of the Sun of Truth at the moment of His rising. But see that each one, by one of these consequences, has remained in obscurity. Today you can see them ignorant of the aim that is the fruit of the existence of all, and they do not know it. And yet, at the very moment in which they do not understand, the testimony of God is perfect for all: for, if they reflected a little, by this very proof by which they believed in Islam, they could enter into the religion of God. You see theme, from the beginning to the end of their lives, acting in their religion, without allowing a second for the penetration in them of the idea that they might act for another than for God: it is because they are not tested and that the testimony is not present.

Otherwise (note: if the Point is manifested), then they say on this subject the words that one says at the beginning of Islam for the Sun of Truth. It is thus that these same people, at the moment in which Islam arrived at its maturity and at its perfection, and at the moment in which the aim was manifested, repeated these words that they were astonished that one could pronounce in saying “How can it be that anyone can hear the verses of God and say regarding them what was said?” It is thus that the act accomplished with perspicacity is rare. Most men, as they have been brought up in this religion, it is in this religion that they manifest their faith. And God alone knows which ones are blind and which ones are those who are perspicacious.

And God renders those who have believed in Him and in His signs without need of all other things apart from His mention. In truth, God is all-powerful and very exalted.

Vahid VII - Bab 5

In the day of the manifestation of the Tree of Truth it is not licit for anyone to believe in the religion to which he was attached before the manifestation. After he hears the manifestation announced, he must hold himself ready for whatever the Tree of Truth ordains. Before the manifestation he must act following the law which one followed previously, but, at the moment in this it takes place, all religion is cut from the slave, apart from the one which the Tree of Truth ordains.

The resume of this Door is that:

That which is the cause of blessing is the knowledge of the manifestation of that which is the cause of loss which is misunderstanding. The religion of God in every manifestation is composed of orders that manifest themselves from Him Who is the Being of the manifestation.

See that since Adam until the Seal of the Prophets, if the believers in the previous manifestation have believed in the subsequent manifestation, they have received the sentence of faith: otherwise what was for them previously was annihilated.

It is the same for the manifestation of Him Whom God shall make manifest. All religion consists in obeying Him, for the contentment of God the very exalted manifests only by His contentment.

After the manifestation, to have knowledge of the preceding orders has no value.

Be subtle in your religion; thereby in the day of judgment you may save yourself from the fatigue and pain that accompany it,^[^758] for this day is that in which the testimony of God is apparent in all the creatures.

[^758]: Note: this day

Thus, certainly, make haste towards Him at the moment of the manifestation and not before, nor more than after, if you wish to be saved.

Vahid VII - Bab 6

[^759]: Note: Arabic Bayan...from the benevolence of God ask that He give you the favor of sitting upon your seats (Note: to come to you) and that is a greatness much envied and very high.

It is not permitted to carry instruments of war except when it is necessary or when one must make jihad in the way of God⁴⁵². The carrying of weapons is only permitted to the makers of weapons of war.

The resume of this Door is that:

That which is the cause that someone is afeared of another is not loved by God, unless it is the day in which this is permitted, or in the case of a slave who is occupied with their fabrication. It is thus that the instruments that can be the cause of terror of anyone do not enter into Paradise.

It is suitable that the slave be attentive that an order that is the cause of the terror of someone does not emanate from him.

It may be thus that in the day of judgment all might be, in the form of humanity, endowed with adequate qualities, and since then the eye of the Sun of Truth⁴⁵³ will not contemplate a thing in which is not found His contentment. For, in truth, you do not know and you remain in ignorance of the truth of your existence. And how it can arrive that you are content with your degree[^760] be in another: and no fire is more violent than to remain in ignorance of this Sun of Truth⁴⁵⁴.

⁴⁵²Baha'u'llah wrote the following in reference to weapons or arms:

"It hath been forbidden you to carry arms unless essential..." (Baha'u'llah, Kitab-i-Aqdas, #159, p. 76)

"24. QUESTION: Concerning hunting. ANSWER: He saith, exalted be He: "If ye should hunt with beasts or birds of prey" and so forth. Other means, such as bows and arrows, guns, and similar equipment employed in hunting, are also included. If, however, traps or snares are used, and the game dieth before it can be reached, it is unlawful for consumption." (Baha'u'llah, Kitab-i-Aqdas, Q&A24, p. 115)

"We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God -- exalted be His glory -- the weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men." (Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, p. 23)

"Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace." (Baha'u'llah, Kalimat-i-Firdawsiyyih, in Tablets of Baha'u'llah, p. 69)

"Gird up the loins of your endeavor, O people of Baha, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction. Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives. How many the villages that were completely wiped out!" (Baha'u'llah, Epistle to the Son of the Wolf, pp. 13-14)

⁴⁵³Him Whom God shall make manifest.

⁴⁵⁴Him Whom God shall make manifest.

[^760]: Note: that by which you are created, that is to say Paradise.

See Him whose word nobody other than those who have profoundly penetrated knowledge can comprehend, and those who have profoundly penetrated knowledge are the directive Imams, see it. He inhabits a mountain the inhabitants of which cannot even pronounce the word “jannat” (Paradise), which is an Arabic word⁴⁵⁵: how then could they comprehend the meaning thereof. See since them what happens for the truth of existences.

I attest by the eternal essence of God: if anyone understood that, he would instantly fall into dust. The knowledge of all upon this Point[^761] is the most terrible chastisement of God upon them. He⁴⁵⁶ in Whom, in every state of affairs, one believes: the One towards Whom the spirit turns, the One Who is the beginning of all according to His own order, the One towards Whom all return by His order, such torments are inflicted upon Him! But those who believe count the chastisements that God sends to those who act in this way towards Him in view of the contemplation from which all have been created and imprison Him in a place where there is not a single man of intelligence who can see Him through His vision, except for those whom God wills. It is the reason why it is forbidden in the Bayan to frequent people of a different rank. All must pay attention to the rank that they occupy: the ‘ulama must frequent the ‘ulama, the functionaries [other] functionaries, the merchants [other] merchants, the traders their like, in such manner that nobody see anyone other than of his rank⁴⁵⁷. It is not good, in effect, that the Sun of Truth be understood by a person who sees anything but God.

⁴⁵⁵Steingass (373): جَنَّةٌ jannat, A garden, set with trees; a grove of palm-trees; paradise, heaven.

⁴⁵⁶The Manifestation of God, in this case, the Bab.

⁴⁵⁷This teaching was abrogated by Baha'u'llah, Who enjoins fellowship with all people, except “evil doers”, “the ungodly”:

“Consort with all men, O people of Baha, in a spirit of friendliness and fellowship.” (Baha'u'llah, Epistle to the Son of the Wolf, p. 15)

“He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to unity and harmony, fellowship and concord.” (Baha'u'llah, Epistle to the Son of the Wolf, p. 38)

“With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins.” (Baha'u'llah, Kitab-i-Iqan, p. 194)

“Treasure the companionship of the righteous and eschew all fellowship with the ungodly.” (Baha'u'llah, The Persian Hidden Words, #3)

“The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.” (Baha'u'llah, The Persian Hidden Words, #56)

“Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.” (Baha'u'llah, The Persian Hidden Words, #57)

“Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.” (Baha'u'llah, The Persian Hidden Words, #58)

[^761]: Note: that is to say that has been imprisoned upon the summit of a mountain the appearance of Truth

How, since then, could all the creatures comprehend? Pay the most extreme attention to this, for, certainly, you will see the day of judgment, pay attention that does not occur to the Truth of existence⁴⁵⁸ what is not worthy of Him.

He who hears coming out of the mouth of the Sun of Truth of all things⁴⁵⁹ the words of Subhan'allah -- and it is because of Him that takes place the "Tasbih" and the "Taqdis" of God, and in His eyes other than Him is absolute nothingness – how then could that One be worthy of hearing anything other than the words of love for Him, to see anything other than His greatness!

It is not that in this day you do not hear and do not know. The day of judgment is like this judgment. You have not understood what happened in reality, but you heard told what appeared to happen. The slave who suffered mortifications, who threw to the feet⁴⁶⁰ all the goods of this world, by his benevolence has arrived at His knowledge: He in Whom men have believed, is He worthy of being imprisoned on such a mountain?

This is the appearance[^762], for if you saw the truth, you would know that night and day nothing but Him is mentioned in the highest degrees of your heart. What you do, you do because of Him, and it is for Him that you do it, while nevertheless you remain in such an obscurity.

[^762]: Note: when you say that men have believed in Him

Fear God, your Lord, He Who takes you in His mercy. Fear the things by which the souls of men are tormented. Fear, O slaves of God, all of you fear.

Vahid VII - Bab 7

He who sees Him Whom God shall make manifest must ask for His benevolence and if He wishes to do so He will extend His mercy upon the petitioner and He will honor him with the dust of His shoes.

The resume of this Door is that:

⁴⁵⁸Him Whom God shall make manifest.

⁴⁵⁹The Manifestation of God.

⁴⁶⁰Expression meaning to divest oneself of everything.

Even as the truths of all existences, relative to the Sun of Existence⁴⁶¹, are like reflections in mirrors, in the same way see the limits of all things; and know that in the eyes of God and of the people of knowledge nobody was nor is more precious than the Tree of Truth⁴⁶². And, in that He manifests Himself in the absolute Divinity none can incline themselves before Him because they do not see truth. In the day of judgment which is the day of His manifestation, all must request His benevolence which may be the cause of their greatness. Thus it may be that all will not remain deprived of the fruit of their existence which is to contemplate Him. Because, for all, there is no other way than this request. It is not that you should believe yourself to be the same rank as He, for if all that was previously created, all that will be thereafter in the contingencies, arrive at perfection of their existences, all this will not arrive at equaling the one hundred thousandth part of His being: for the quality of thing of all comes from Him, how then could one mention Him on the foot⁴⁶³ of equality with any other than He?

Cause thus this secret of truth to flow in all the ranks, so that it will not remain in ignorance of the source of all good, even though this source be more exalted than all things.

If He manifests Himself with divine power, who could comprehend Him? It would be the same for the slaves who have worn the vestment of greatness and of power: you can not comprehend their rank, how then could you comprehend Him?

This is in this aim that if He manifests Himself by another kind of manifestation, it may be that no slave will remain deprived of the fruit of his existence.

God accordeth His favor unto whomsoever He willeth among His slaves: in truth He is the master of the great goodness.

Vahid VII - Bab 8

It is obligatory for all to write from the beginning to the end of the month a chart containing nineteen by nineteen squares, and that in each of these squares one writes the names beloved of God, such as “Allah’u’Akbar” or “Allah’u’A’zam” or “Allah’u’Az’har”, etc.

In truth, God has permitted that each one count from the beginning of his life until the end (note: the number of the months he will have lived) and that he write an equal number of these charts.

If he dies without having written some, it is obligatory for his heirs to write on his behalf the quantity that is missing.

⁴⁶¹Him Whom God shall make manifest.

⁴⁶²Him Whom God shall make manifest.

⁴⁶³The footing, the scale.

The resume of this Door is that:

It is ordained for everyone to fill each month a unity in a unity.

The count thereof one must begin at the moment of birth until the moment of death. If he misses some of them, it is for his heirs to do it in his name.

The fruit of this is that it may be in the day of the manifestation of the Tree of Truth⁴⁶⁴ the believers in Him multiply themselves, for the truths of the heart receive their aid from God by the intermediary of these names. And in the same fashion as is mentioned the aid of the things, this becomes the cause whereby this arrives bit by bit to the degree of the body, and is the cause of entry into the Unity on the day of judgment.

In this century, the fruit is that it may be that the first Unity multiplies itself to fill the heavens, the earth and that which is between them, in such manner that in the day of the manifestation all see naught in this Unity (note: believing in Him Who God shall make manifest) but this Unity (note: believing in the Point) in a nobler rank, in such fashion that the foot of no one among them slips upon the Syrat. That if, at the moment of the manifestation they have seen that this Unity was the Unity of the Qur'an, none of the Muslims would have slipped upon the Syrat. And all these Unities, degrees by degrees, end at the Primal Unity. Divide then the entire world into unities and know that the aid of each inferior degree comes from the superior degree. Act thus until you end up at a unity that may be this very Primal Unity that all have the duty of knowing. And in this very Unity see naught but the Unity without number (the Point) which is the first letter.

In this fashion you will no longer see in the mirrors aught but the face of the Unique Sun. That is the Truth of the Unity, the secret of the nudity.[⁷⁶³]

[⁷⁶³]: Note: the nudity means the act of God of being stripped of all that is reminiscent of the creature.

One could, it seems, see that the secret of the Unity will flow until it arrives at flowing in all things; thus for the number of pen-holders in the pen-case. They will be in the number of 19, and he who will be the appearance of the Point will have the price of all the others. If someone obeys this[⁷⁶⁴] and does not give to the First Unity[⁷⁶⁵] the price of all the others, he has not known the Primal Unity and has not given his right to Him. For example, if the price of a pen is nineteen silver miscals, the price of the eighteen others must be eighteen altogether.[⁷⁶⁶] It is in this way that one must give to one the price of the whole Unity; then all the others receive their aid from that one. It is thus that when one speaks of the selection of all, when one speaks of its resurrection, one speaks of the resurrection of all.

⁴⁶⁴Him Whom God shall make manifest.

[^764]: Note: in putting 19 pen-holders in his pen-case

[^765]: Note: the pen which represents this first letter of the first Unity

[^766]: Note: that is to say one miscal per pen

For example, today you see in Islam: all that is aid even of religion comes from the name of Muhammad, of His appearances⁴⁶⁵, of His directive doors⁴⁶⁶. So also in the world: the aid of all comes from them. This is why all the multiplied numbers subsist only by this Unity, and this Unity by the Primal Unity that has no number and this one subsists by itself, by the intermediary of God very high.

After the rank of Primal Unity there are degrees without number for the degrees of the Unity and God alone can count them.

And God createth whatsoever He willeth and multiplieth the Primal Unity in such fashion as He wisheth, according to His command. In truth this God is powerful in all things.

Vahid VII - Bab 9

[^767]: Note: Arabic Bayan...One house of God which has 95 doors and, in the front, facing these 95 doors another house in which there are 90 other doors for Him Whom God shall make manifest. The fruit of this order is that he may be so humble that he will testify by his actions in the measure that the mud itself with testify thereto.

It is obligatory for each king who rises up in this religion to make a house for himself the doors of which are in the number of ninety-five; then, another house, that will have ninety doors.

The resume of this Door is that:

Each king who rises up in the Bayan, it is proper that he build two houses in the name of Him Whom God shall make manifest and that he live therein. The doors of the first house must not exceed ninety-five, and those of the second ninety. In this fashion the secret of the truth will also reign in the mineral realm and the language of its truth, which is its appearance, will say what is suitable: "It is for God the kingdom of the heavens and of the earth and of that which is between

⁴⁶⁵The twelve Imams.

⁴⁶⁶The four Abwab.

them.” It may be that in the day of the manifestation⁴⁶⁷ this king will not give an inferior testimony than that of the dust and will not forbid to the Sun of Truth⁴⁶⁸ what returns to Him.

There is no doubt that all men attain to death: if therefore this king goes with faith in Him and after having come to His aid, his name will remain good until the day of judgment.

Until now we have not heard it reported that in the manifestation of the Truth, a king has been found who has acted following the religion of this Truth, otherwise we would have given him as example. From the day of Adam to the manifestation of the Bayan, each possessor of kingship, in every belief, has acted following the prophet manifested in this belief, but has not believed in the latter manifestation. Perhaps it may be that in the day of Him Whom God shall make manifest the people of His century will seize this high honor and that their names will thus be mentioned as good before God until the following day of judgment. Otherwise they^[^768] will die the death of all their predecessors from Adam to this day, and until now none has been found in the day of judgment that could serve as an example. All acted for God in the belief in which they are following the orders received in this belief. But what value can this have for they have remained in obscurity on the day of the manifestation of the Tree of Truth, of His verses which are the leaves of the Tree of Love. It is thus that in the moment of the manifestation of the Bayan the belief of the King of the Epoch^[^769] had arrived at this point that he imagined that the Truth was in a third person.^[^770] He confided in him all affairs, while Him for whom all that are upon the earth and Muhammad Shah himself acted, was manifest: then they sent Him off to the mountain of Mah-Ku!

[^768]: Note: the kings

[^769]: Note: Muhammad Shah

[^770]: Note: Haji Mirza Aqasi

The fruit of this is that it may be that in the day of the manifestation of the Tree of Truth⁴⁶⁹, the houses of this kind will be multiplied, and that one of them will become the home of this Tree. It is not that after His manifestation His proof will not be perfect.

Perhaps, on the contrary, the proof that God has bestowed upon the Point of the Bayan, He has not given it yet to any of His predecessors. (This proof consists in this) that anyone^[^771] write upon a leaf of paper the verses of God and sends them^[^772] in such fashion that that a single verse become a complete proof for the one upon whom it is descended; to answer thus to whomsoever has

⁴⁶⁷Of Him Whom God shall make manifest.

⁴⁶⁸Him Whom God shall make manifest.

⁴⁶⁹Him Whom God shall make manifest.

made a request, with verses coming from God. In effect, in the manifestation of the Qur'an, which is the Truth of the previous manifestations, nobody was addressed^[^773] except the Prophet of God. This Highness did not descend upon anyone by correspondence. And even one could say that if Muhammad had caused them to descend, He caused to descend in the Arabic language, used at that epoch. And then, notwithstanding the manifestation of such a proof, notwithstanding this perfect of mercy, look at what happened. And yet these verses are this very word on a verse upon which all the believers acted. If all of those who are upon the earth acted following this word, this one is worthy of it. If the judgment had not taken place^[^774] and that all still acted following these verses^[^775], these ones offer the necessary surface. But they^[^776] descend upon hearts who do not look upon the secret of existence nor that the reality of the proof in the moment that they see it. And they do not comprehend^[^777] and they do not bow down instantly before God. And yet this verse is that which descended in the Qur'an on this subject: "If we have caused to descend the Qur'an upon a mountain, certainly you would have seen it prostrate itself, and you would have seen it fall down in the dust, for fear of God."⁴⁷⁰

[^771]: Note: That is to say, the Bab.

[^772]: Note: to those who have interrogated Him

[^773]: Note: by the verses of God

[^774]: Note: in an interval of time relatively close

[^775]: Note: during long years

[^776]: Note: these verses

[^777]: Note: that they come from God

Then, on the subject of those who hear the verses of God and do not prostrate themselves, what this illustrious verse says descended: "When they hear the verses of God, they do not prostrate themselves."⁴⁷¹

⁴⁷⁰Qur'an 59:21 -- هَذَا أَنْزَلْنَا لَوْ -- نَضْرِبُهَا الْأَمْثَالَ وَتِلْكَ اللَّهُ خَشْيَةً مِّنْ مُّتَّصِدًّا خَاشِعًا لِّرَأْيِنَهُ جَبَلٍ عَلَى الْقُرْآنِ هَذَا أَنْزَلْنَا لَوْ تَفَكَّرُونَ يَلْعَلَهُمُ لِلنَّاسِ

Some translations: <https://islamawakened.com/quran/59/21/>

⁴⁷¹Qur'an 84:21 -- وَإِذَا لَا الْقُرْآنُ عَلَيْهِمْ قُرِئَ وَإِذَا يَسْجُدُونَ لَا الْقُرْآنُ عَلَيْهِمْ قُرِئَ وَإِذَا

Some translations: <https://www.islamawakened.com/quran/84/21/default.htm>

And yet this order^[^779] is of two degrees previous to Him Whom God shall make manifest, for he is in the Qur'an. How will it be then for the one who does not give his faith in His verses? Such a person before Him Who causes the descend such verses is infinitely further away than a mountain.

[^779]: Note: that a mountain will fall into dust if the Qur'an was revealed to it

And yet, he himself, following him, sees nobody that equals him, for he has learned the Bayan by heart.

Yet one cannot conceive that such a person who learns the Bayan by heart could existed and that he could act following all the precepts of the Book. This was said, even though it is impossible, so that all the creatures may know their limits in the presence of this manifestation⁴⁷⁶, and will not make themselves harder that this mountain and that, following their own opinion, they will not allow oceans of tears to flow from their eyes each time they hear the name of their Well-Beloved⁴⁷⁷. When it is required, that they prostrate themselves, for it is by the response of the Tree of Truth⁴⁷⁸ that the truth of a thing is created: may they not be deaf in such a moment.

O people of the Bayan, guard yourselves by yourselves, for there is no escape for anyone on the day of judgment. The Sun of Truth⁴⁷⁹ will arise all of a sudden and He will ordain thus whatever He wishes.

He will make of the most humble creature, if He wishes, the highest, and He will make of the highest the most humble, as He did in the Bayan, if you can comprehend.⁴⁸⁰ And nobody other than He has the power to act like this. All that He will do, will be; do not believe that this will not be. Even by the very fact that Muhammad wished to make the Amir of the believers His vali, this one was so notwithstanding all that could done against him. What He wants exists immediately, for His order is the order upon which is held up the religion of the past, which is held up by the following religion. Other than God has never been and is not the master of an effective order, and all act according to His order, if they act in conformity with His order, otherwise they are not worthy of being mentioned in a judgment.

God elevateth whom He willeth from among His slaves; in truth, God is powerful over all things.

⁴⁷⁶Him Whom God shall make manifest.

⁴⁷⁷Him Whom God shall make manifest.

⁴⁷⁸Him Whom God shall make manifest.

⁴⁷⁹Him Whom God shall make manifest.

⁴⁸⁰The Great Reversal.

Vahid VII - Bab 10

One must continually carry upon one's person, from birth, a chart containing 2001 squares and it is not fitting that anyone abandon this talisman.

The resume of this Door is that:

Among the names of God no name equals in number the name of Mustaghath (=2001). It is thus the highest of the fruits of the names arrived at the most extreme degree of the manifestation.

It manifests naught but the Primal Unity and in the Primal Unity there is naught but the Primal Unity^[^780] Who in the Qur'an is the Prophet of God, in the Bayan the master of the seven letters: before the Qur'an, Jesus and after the Bayan, Him Whom God shall make manifest. The forms, in the different manifestations, are diverse, but He who puts on these forms is pure of human elements, and it is the Primal Will that these forms cannot influence.

[^780]: Note: the Point

No name of God is higher in number than the number of Mustaghath in the rank of names. If you multiply each unity of the name of Allah'u'ma by a unity of nineteen (106x19), the number of the word Ahad will diminish from the number obtained by the name of Mustaghath (105x19=2014), or Mustaghath=2001 and Ahad=131. If instead of the name Mustaghath you count the number Al-Mustaghath, the number of the name of the living one is added to Mustaghath (Al-Mustaghath=2032).

In the day of judgment the appearance of this name was manifested and it demonstrated God.

This is why it was ordained to all, from the moment in which the seed penetrates the matrix, to carry this chart upon one's person and that upon it be inscribed the name of Mustaghath.

From the moment of the manifestation to the following manifestation, God knows how much time will pass^[^781]; but this will not last longer than the name of Mustaghath if God so wishes.

[^781]: Note: What does Baha'u'llah think of this affirmation?

The epoch of the Qur'an, from its commencement until its return, saw flow the name "aghfir" (1281)⁴⁸¹ in diminishing the name of "Hu" (11). In the Bayan, God knows until what epoch this will

⁴⁸¹Steingass, p. 891: غفور *ghafūr*, Forgiving, merciful, clement; [rabbi *ghafūr*, The most merciful Lord, God;] — *ghufūr* (v.n. of غفر), Pardoning, condoning, absolving
اَغْفِر *aghfir* means "I forgive" in Arabic; abjad is Alif (1) + Ghayn (1000) + Fa (80) + Ra (200) = 1281

arrive for there is no possible guess^[^782] in effect: the distance of time that separates the Evangel from the Qur'an is not even one thousand years.

[^782]: Note: From this how can one say that He so exactly predicted the date of the coming of His successor?

The Tree of Truth, in every instant, contemplates His creature. When He sees in the mirror of the hearts of those who make the “tasbih” the preparation for the manifestation^[^783], He makes Himself known to all, with the permission of God; because for Him there is no movement nor repose save by the intermediary of God.

[^783]: Note: Is it thus in nineteen years [that] the teaching of the Bayan will have been assimilated? This is inadmissible.

The fruit of this is that, as all the names circumambulate the name Allah, and that the perfection of all consists in arriving at the value^[^784], it may be^[^785] that all the beings in the Bayan will arrive at the degree of perfection possible in such fashion that in the moment of the manifestation of the Truth they may be able to recognize the Sun of Truth and circumambulate Him. One must be circumspect and not exceed this number: that if anyone, in the Bayan, arrives at the year 2001 and hears it said that the Tree of Truth has manifested itself, it is for him to go towards Him, even if He is not convinced: it may thus be that he will find salvation from the fire, by this benevolence. And no mercy was nor is greater in the Bayan, if we comprehend the price, than to save oneself from the fire of Him Whom God shall make manifest and to repose in the shadow of His light. For His manifestation is the source of the creation of truths and of those of the world of hearts after the creation of the world of bodies before His manifestation.

[^784]: Note: of the name of Mustaghath

[^785]: Note: that in following the order that we give to keep upon one's person a chart **In the talisman that 2001 names be inscribed, and this suffices.**

It may be that because of this one will not remain in ignorance of Him Who is manifest in the names and that we do not see aught but God, and that one not direct his glance save towards the contentment of his Well-Beloved.

Hence, certainly you [must] protect yourselves by the intermediary of God, our Lord, then by the intermediary of the good names of God.

In truth! The creation and the order is for Him, in the invisibilities of the heavens, of thee earth, and of that which is between them. There is no God, apart from God, the Beloved, the Powerful.

Vahid VII - Bab 11

It is not permitted⁴⁸² to ascend the minbar^[^786], and it is ordained to sit upon chairs.

[^786]: Note: upon which the ‘ulama celebrate their sermons⁴⁸³

The resume of this Door is that:

It is forbidden to ascend the manAbir, and it is ordained to seat oneself upon chairs, couches, sofas; and this so that no one leaves his rank. If one finds oneself in a large gathering, that one place a chair upon a sofa, in such manner that all may hear the word of God.

The fruit of this is that in the day of the manifestation⁴⁸⁴, it may be that one will go to be instructed with honor before this Source of knowledge. And how great is this order, for His knowledge is naught but His very being.

Those who have profoundly penetrated knowledge, and who are the directive Imams⁴⁸⁵, are the only ones who can comprehend His speech⁴⁸⁶; how could it be that all should understand it?⁴⁸⁷

⁴⁸²This prohibition was renewed by Baha'u'llah in Kitab-i-Aqdas:

“Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.” (Baha'u'llah, Kitab-i-Aqdas, #154, p. 75)

⁴⁸³Minbar (منبر) - also pronounced *mimbar* and [romanized](#) as *mimber*) is a [pulpit](#) in the [mosque](#) where the [imam](#) (prayer leader) stands to deliver sermons (خطبة, *khutbah*) or in the [Hussainia](#) where the speaker sits and lectures the congregation. The word is a derivative of the [Arabic root](#) *n-b-r* ("to raise, elevate"); the Arabic plural is *manābir* (Arabic: منابر). (<https://en.wikipedia.org/wiki/Minbar>)

⁴⁸⁴Of Him Whom God shall make manifest.

⁴⁸⁵The twelve Imams in the time of Muhammad; in the time of the Bab the eighteen Letters of the Living; in the time of Him Whom God shall make manifest it is not clear who they were to be.

⁴⁸⁶The speech of Him Whom God shall make manifest.

⁴⁸⁷This may seem to be in contrast with what Baha'u'llah wrote in Kitab-i-Iqan:

“Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur’án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

“Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the

Each knowledge, of each thing, is created in order to know His speech and is not, in relation to Him, aught but the truth of existence.⁴⁸⁸

And this speech, you see in it the creation by the very being of this Sun of Truth, for, in truth, His essence is too exalted that one can say that it speaks. And no higher happiness has been created in the contingencies than to hear His verses and to understand their aim, without dreaming of asking neither why nor how in their place, nor to come close (to compare) His speech with any other

reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!" (Baha'u'llah, Kitab-i-Iqan, pp. 210-211)

However, this does not refer to all of the revealed verses, because Baha'u'llah also wrote in that same Book: "It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. **The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed.** Thus hath Sadiq, son of Muhammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. **Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth."** He also saith: **"We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."**

"These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfilment of the promises in the traditions, inasmuch as the meaning intended by the Imams of the Faith is not known by this people, as evidenced by the traditions themselves. **The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them.**

"We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith." (Baha'u'llah, Kitab-i-Iqan, pp. 254-255)

⁴⁸⁸*We have erewhile declared -- and Our Word is the truth... (Gleanings from the Writings of Baha'u'llah, XLIII, p. 95) "Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic "return" of the Words of God as unfolded by these utterances."* (Baha'u'llah, Kitab-i-Iqan, p. 159)

speech. Even as the truth of His being is the appearance of the Divinity and of the Providence, the same, over all things, His speech is the appearance of the Divinity and of the Providence.

And it is so in all the words, for it is had been a speaking man it would have said: “In truth! It is Me, God! There is no god but Me! That which is other than Me is My creature: In truth, O Letters, all of you fear Me!

And yet He says all that He says by the tongue of His truth, and all things hear Him. If it were not thus, how, in each manifestation, could it be that all the revealed books of the past believe in Him, even as it must be that all those who believe in these Books become believers in His appearance. This is why, by a single one of His verses, His testimony is complete over all that is upon the earth, to each one according to his language^[^787].

[^787]: Note: this testimony is complete to each one according to his forces

If today someone continued to exist from the faith of Adam and that in his presence a unique verse were to be manifested, it is as if one presented it to the first believer in the Bayan.

If one says to this believer in Adam that all that is upon the earth is powerless to product a similar verse, if he believes it in that moment, he has believed in God, for there is nobody more sincere than God in His words. If on the contrary, [may] God guard [him from this]! He hesitates, and is not convinced by the word of God, it is incumbent upon him the labor of presenting this verse to all who are upon the earth; then, from the moment in which he has seen the powerlessness of all to cause similar ones to descend – and certainly he will see it – he must return to God and believe in Him according to His word. From the moment in which he has heard this verse until the moment in which he has been convinced, he has remained in the fire of ignorance.

As for what concerns the word that all repeat, “that God is the most sincere of the sincere ones”, if they have believed in the Tree of Truth⁴⁸⁹ at the moment of His manifestation, and they have not hesitated to recognize it as such at the moment in which He pronounced His verses, they have in reality said, “God is the most loyal of the loyal ones”; otherwise, their acts demonstrate their words. This name^[^788] is, in effect, one of His names, a light of His lights, that demonstrates Him in loyalty. From where then could one qualify the essence of this quality? For all that one can conceive of loyalty in the contingencies comes only from His loyalty. And, yet He cries with His highest voice to all creatures, all of whom call Him the loyal of the loyal ones: “Why do you hesitate to recognize Him in that which He causes to descend”⁴⁹⁰?

[^788]: Note: the most sincere of the sincere ones

⁴⁸⁹This refers generally to the Manifestation of God, and specifically to the Bab.

⁴⁹⁰Meaning to recognize Him in His Book.

It is thus that suddenly the pen effaces the entire world, except for those it wishes: and nobody understands it.

If they said: “We have not heard the verses” they have heard them. If they say, “We are loyal for something other than the Qur’an” it is not so. If they say that “this verse is not a verse of God and it is not true that all are powerless to produce such”, where is he who is capable of producing such from his own nature?

And yet these verses descend like a rain-shower from this sea of benevolence. This is why all become loyal by faith in Him and affirmation of His word. But this very name^[^789] which He has Himself given to one of the appearances of His order⁴⁹¹, and which establishes the sincerity of this slave, this name, is refused to Him. That if it had not been refused to Him, in no fashion would this manifestation have been treated as a liar from the beginning. It is thus that all become sincere under His name, but even refuse this name to Him Who is the master. And they do not comprehend!

[^789]: Note: that of Sadiq, loyal

It is as if someone came to say that the reflection of the sun in the mirror is sincere (true) by its own radiation and does not refer to the sun in the heavens. How this man would be in ignorance. It was the same for the priest (Christian) in the epoch of the Prophet⁴⁹². They were called sincere ones because of their sincerity in obeying the religion of Christ, but the Sun of Truth⁴⁹³ was not called by this name, around the ring of whom all the religions turned. In truth! They wished by the truth of the reflection of the sun⁴⁹⁴ in the mirrors⁴⁹⁵, which was true^[^790] to prove the truth of the sun of the heavens⁴⁹⁶! And yet, at the very moment of the manifestation of Muhammad, the reflections of the sun retired from them. See that it is the same in the manifestation of the Bayan and be subtle⁴⁹⁷

⁴⁹¹The Bab refers to naming one of His followers Sadiq. This probably refers to Mulla Sadiq al-Muqaddas, later called Ismu'llah Sadiq (the Name of God the Sincere). For a short biography see 'Abdu'l-Baha's, Memorials to the Faithful, translated by Marzieh Gail, pp. 5-6; a short reference in 'Abdu'l-Baha's A Traveler's Narrative, translated by E.G. Browne, pp. 5-6; and many references in The Dawn-Breakers, based on a chronicle authored by Muhammad Zarandi (Nabil-i-A'zam), and edited and translated by Shoghi Effendi.

⁴⁹²Muhammad.

⁴⁹³Muhammad.

⁴⁹⁴Jesus.

⁴⁹⁵The followers of Jesus.

⁴⁹⁶Muhammad.

⁴⁹⁷Pay attention.

in that of Him Whom God shall make manifest. Do not give Him your faith because all the Bayanis have given Him theirs, for then He will be for you as we have said⁴⁹⁸. Believe in Him by Himself.⁴⁹⁹

[^790]: Note: before Muhammad

And that is the meaning of this word “Know God by Himself.” Upon this principle, develop all the consequences such as that “Recognize God by God Himself” or “Obey God by God.”

See that it is so for all the names and all the examples in this day, and see how the order is subtle. If, at the beginning of the manifestation of the Bayan, all that is upon the earth had believed in the Qur’an and that nobody would have believed in the hearing of the first verse⁵⁰⁰, all would have been liars in the eyes of God, and He alone[^791] would have remained sincere.

[^791]: Note: the Tree of Truth⁵⁰¹

You see then how the order is subtle. Today you wish, by the intermediary of people for whom the essence of knowledge is the comprehension of the words of slaves who have believed in Him, to give Him your faith. It is by this very fact that you have not known your Well-Beloved and that you have traveled in the obscurity of night. Otherwise, if you know a wise man and that this one says “no”, you say “no”; if this wise man says “yes”, you say “yes”; for all that you have understood of sincerity, all you have comprehended by your obedience to his word. And it is thus that at each manifestation the people of this manifestation are maintained in ignorance by the ‘ulama living in the time of this manifestation. And yet they are in ignorance of the question: for if the Tree of Truth denies, all become something other than sincere people. Be attentive to the manifestation of God, so that in the day of the manifestation you will not give Him your faith uniquely because the people of the Bayan have given theirs. For the faith of the Bayanis will not become absolute faith unless God approves of it, whereas if God denies them, their faith becomes an absolute lie.

See the Qur’an: if the Prophet of God had pronounced a word to please any tribe, all today would approve of it based upon the approval of the Prophet of God. If on the contrary He had

⁴⁹⁸Baha’u’llah makes reference to this principle in relation to the Bayan:
In the Bayan We directed everyone in this Most Great Revelation to see with his own eyes and hear with his own ears. (Baha’u’llah, Tablets of Baha’u’llah, p. 236)

⁴⁹⁹Baha’u’llah cites a verse from the Bab in Epistle to the Son of the Wolf which is quite similar:
And also He saith: "Know thou with absolute certainty, and through the firmly established and most irrevocable decree, that He -- exalted be His glory, and magnified be His might, and sanctified be His holiness, and glorified be His grandeur, and lauded be His ways, maketh each thing to be known through its own self; who then can know Him through any one except Himself?" (Baha’u’llah, Epistle to the Son of the Wolf, p. 152)

⁵⁰⁰The first verse of the Bayan.

⁵⁰¹The Bab.

pronounced a word of denial all would deny it, if this tribe had been or had not been sincere, for the glances of men are turned towards the testimony of God and not toward their own; it is His approval that counts, not that of the creature.

Thus those to whom Ahmad had been promised did not recognize the Prophet of God: they had, based upon a word from Him, become liars. And yet, it is without doubt that in their time they were counted among the sincere people who had not deviated from the religion of Christ. But in the eyes of God they had not been sincere unless they gave their faith to the Prophet of God! See that it is the same in the manifestation of Him Whom God shall make manifest. All are liars, except the slaves who will believe in Him, be they eminent people in the world, be they the most humble of creatures. For the confirmation of God holds to the word of Him Whom God shall make manifest, and all become sincere only by their obedience to His word.

There is no doubt that in each manifestation, God tests His creatures over that upon which their religion had been based, and by that whereby they sought to come close to God. And God guideth whomsoever He willeth upon the straight and certain path.

Vahid VII - Bab 12

It is not permitted for the one who acts for God, to give a companion to God.

The resume of this Door is that:

In each manifestation of the Truth, whosoever acts for this Truth acts for God, and whosoever acts for God acts for this Truth.

In the day of judgment which is the day of His manifestation, it is not permitted neither to the Letters of the Living, nor to the believers^[^792], if someone acts for it, to act following what he acquired of ancient habits: be it in the general orders, be it in the particular orders⁵⁰². For the existence of he who acts was not created except for^[^793]. Since then how could it be otherwise than that which is the consequence of this existence^[^794].

[^792]: Note: in this Truth

[^793]: Note: this Truth

⁵⁰²The general orders or commands and the particular orders or commands seem to be what are described by 'Abdu'l-Baha as the essential or spiritual and the material or secondary teachings of the Manifestation of God. (see PUP:445; SW III:8, 1 August 1912, p. 6, Interview at Hotel Ansonia, New York City, with 'Abdu'l-Bahá, Rev. J. T. Bixby and Rev. Howard Colby Ives present, on 13 April 1912, from notes by Howard Macnutt.)

[^794]: Note: that is to say his works

This Truth is above that: [^795] and it was not different in the manifestations of the Truth, during the Qur'an or the Bayan.

[^795]: Note: that it have need that someone act for it

But this is the degree of the creature, and the fruit of their existence in the day of return. For finally there can not be doubt that the Tree of Truth, in the day of judgment, before His manifestation, cannot be known by anyone[^796] that one may act towards Him as it is here ordained. After He is manifested, the disagreements arise in such manner that it is still difficult to obey this order, if it is not for those who have comprehended. Unless however that in the day of His manifestation all will have progressed to the point that no more disagreements present themselves between faith and non-faith. Then, the fruit of the Bayan will be acquired by all. But then it does not consist of certain degrees[^797], for, alas! It is quite easy to count the acts of a single person[^798].

[^796]: Note: one cannot then act for Him

[^797]: Note: of obedience

[^798]: Note: this is not here obedience to all orders: which is impossible, but the obedience that a man is capable of witness, according to his forces

This is said only so that each one may know his forces, for without that this Truth has in His kingdom and by it thousands and thousands of appearances of wealth.[^799]

[^799]: Note: that are the appearances of His wealth for Him and consequently of His little need of men

But as in such an act the breath of the Unity does not make itself felt, it is the reason for which it is forbidden. And God accords His goodness to His slaves: in truth, He is the One Who does good and the Wise One.

Vahid VII - Bab 13

[^800]: Note: Arabic Bayan – God has not created anything more precious than to have these 19 verses, if you look at the secret of this order.

In these things that God has rendered obligatory to His slaves: and it is this that before each of His slaves it is obligatory that that there be some verses of the verses of Him Whom God shall make manifest and which will be revealed in the day of His manifestation. And these verses must be in His handwriting.⁵⁰³

The resume of this Door is that:

Nothing was nor is greater in the eyes of God than the verses of Him Whom God shall make manifest. And if they are written in the handwriting of the Tree of Truth that one should call the handwriting of God, as one says the verses of God, while they become more precious than all precious things in the eyes of God and of the people of knowledge. It is ordained for all the people of the Bayan to make themselves possessors of a folio of His verses, which include nineteen verses of His writing: no recompense in the day of judgment can equal the value of this possession. That is to the point that if someone possessed all that is upon the surface of earth and gave it to acquire such a folio, the price of this folio is greater still in the eyes of God and of the people of knowledge than what he would have given; for this folio is a treaty of salvation signed by God for its possessor.

But if this possessor was – may God guard against this – other than a believer, this will become in his hands a treaty of the fire until the day of judgment.

It is thus that in this very manifestation all that occurred to the believers becomes the highest fruit of their existence and they boast of it in Paradise, while all that which descended upon the others than the believers becomes a witness of God Himself that these non-believers are in the fire; apart from those whom God wishes.

Thus these verses must be in the handwriting of Him Whom God shall make manifest, or that they emanate simply[^801] from Him[^802]. If it was possible that upon the manifestation of Him Whom God shall make manifest this non-believer become believing, he would become a faithful guardian of His works, with the most beautiful of scripts that can be conceived of. But, as that is impossible, it will be others who will reap this goodness.

[^801]: Note: orally

⁵⁰³Folio meaning a page of manuscript paper, “feuille” in French, and “leaf”, “page” or “sheet” in English.

[^802]: Note: and that they were collected by a third person

If someone transcribes a single one of His verses, that is worth more for him than to transcribe the entire Bayan and all the books written in the Bayan⁵⁰⁴, for the entire Bayan will be annulled and this verse will last until the following manifestation.

In this subsequent manifestation⁵⁰⁵, if someone transcribes a word of the Master of the manifestation⁵⁰⁶, having faith in Him, the good attached to that act is greater than to transcribe all the previous works of the Truth and those that were written in His shadow. And also see that it is so for all the subsequent manifestations without end: it was so for all the previous manifestations for which there has been no commencement.⁵⁰⁷

⁵⁰⁴In Epistle to the Son of the Wolf, Baha'u'llah quoted the Bab:

And likewise, He saith: "Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayan, for on that Day that one verse can save thee, whereas the entire Bayan cannot save thee." (Baha'u'llah, Epistle to the Son of the Wolf, p. 153)

Baha'u'llah expanded the meaning of this verse in this passage:

They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance -- and set their hearts on lying tales and follow empty words. (Baha'u'llah, Tablets of Baha'u'llah, p. 241)

⁵⁰⁵That of Him Whom God shall make manifest.

⁵⁰⁶Him Whom God shall make manifest.

⁵⁰⁷The Bab wrote of Manifestations that would come after Him Whom God shall make manifest:

Verily God will raise up Him Whom God shall make manifest, and after Him Whomsoever He willeth, even as He hath raised up prophets before the Point of the Bayan. He in truth hath power over all things. ("Selections from the Writings of the Bab", p. 144; The Compilation of Compilations vol. I, #219, p. 115)

'Abdu'l-Baha wrote about this theme as well:

Centuries, nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory... Concerning the Manifestations that will come down in the future "in the shadows of the clouds," know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them "doeth whatsoever He willeth." ('Abdu'l-Bahá, cited in "The World Order of Bahá'u'lláh - Selected Letters", p. 167; The Compilation of Compilations vol. I, #221, p. 115)

Baha'u'llah wrote of the Manifestations that preceded Adam:

And now regarding thy question, "How is it that no records are to be found concerning the Prophets that have preceded Adam, the Father of Mankind, or of the kings that lived in the days of those Prophets?" Know thou that the absence of any reference to them is no proof that they did not actually exist. That no records concerning them are now available, should be attributed to their extreme remoteness, as well as to the vast changes which the earth hath undergone since their time. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXVII, p. 172)

'Abdu'l-Baha spoke on the cycles and ages in which Manifestations have appeared in the past and will appear in the future:

Each of the Divine Manifestations has likewise a cycle, and during the cycle His laws and commandments prevail and are performed. When His cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace

One will perhaps see that the books of this Sun of Truth⁵⁰⁸ will be sent by Him to His believers and they⁵⁰⁹ will go ahead of the carrier⁵¹⁰ in an even more exalted fashion than a friend going ahead of a friend. And they will all arise to receive him⁵¹¹ as a sign of respect, those who act this way will be the pillars of the religion and His witnesses.

It will not be as today in which you see the believers in the Qur'an in this manifestation⁵¹², who all arise when the Qur'an is brought into their midst, and who remain in ignorance of the Tree of Truth⁵¹³ Who is the One Who caused the Qur'an to descend. This is the habit of those who are not Ithna 'Ashariyyah⁵¹⁴.

and every record of the past; then a new universal cycle begins in the world, for this universe has no beginning. We have before stated proofs and evidences concerning this subject; there is no need of repetition. ('Abdu'l-Baha, Some Answered Questions, Chapter 41, pp. 160-161)

Briefly, we say a universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible until a great and supreme Manifestation makes the world the center of His radiance. His appearance causes the world to attain to maturity, and the extension of His cycle is very great. Afterward, other Manifestations will arise under His shadow, Who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under His shadow.

We are in the cycle which began with Adam, and its supreme Manifestation is Bahá'u'lláh. Each of the Divine Manifestations has likewise a cycle, and during the cycle His laws and commandments prevail and are performed. When His cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the past; then a new universal cycle begins in the world, for this universe has no beginning. We have before stated proofs and evidences concerning this subject; there is no need of repetition.

Briefly, we say a universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible until a great and supreme Manifestation makes the world the center of His radiance. His appearance causes the world to attain to maturity, and the extension of His cycle is very great. Afterward, other Manifestations will arise under His shadow, Who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under His shadow.

We are in the cycle which began with Adam, and its supreme Manifestation is Bahá'u'lláh. ('Abdu'l-Baha, Some Answered Questions, Chapter 41, pp. 160-161)

⁵⁰⁸Him Whom God shall make manifest.

⁵⁰⁹The believers in Him Whom God shall make manifest.

⁵¹⁰Of the books of Him Whom God shall make manifest.

⁵¹¹The carrier of the books of Him Whom God shall make manifest.

⁵¹²The manifestation of the Bayan.

⁵¹³The Bab.

⁵¹⁴Ithna 'Ashariyyah (عشريّة الاثنى عشرية) -- <https://www.britannica.com/topic/Twelvever-Shia>

Yes, certainly, to rise up in this way is a sign of respect for Him Who caused the Qur'an to descend and the truth of knowledge is evident before them: if someone sees the manifestation, he will comprehend that to rise up^[^803] and all the similar acts are but the consequences. He who comprehends this and who will believe in Him Whom God shall make manifest will receive all the good.

[^803]: Note: before the Book of God

For example, if someone, from the beginning of Islam, had transcribed the Surah of Unity of the Book of God, that would have been of better value for him than transcribing the Evangel and all the books written in its shadow.

In the same way, examine the manifestation of the Prophet, until that of the Point of Truth⁵¹⁵ and then it may be that you will not remain in ignorance of the aim.

Thus you must possess the best of things that God has created at the moment in which God accords you permission to do so: from then, thank God.

Know that this order is due to His mercy, for nobody is worthy to have a right to His goodness. It is for all who belong to Him to request His mercy. Him Whom God shall make manifest has need of nothing except for that to which the Will of God has attached itself.

God giveth to whomsoever He willeth and refuseth to whomsoever He willeth.

But it is He Who giveth to all when they are convinced of God and of His verses.

Vahid VII - Bab 14

It is not permitted to display one's repentance, except to God, that is to say face to face with the appearance of the being of God when He is manifested⁵¹⁶. And, if He is not manifested, require within your own selves the mercy of God![^804]

⁵¹⁵The Bab.

⁵¹⁶Baha'u'llah reiterated and reaffirmed this law:

Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God -- exalted be His glory -- wisheth not the humiliation of His servants.

(Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, p. 24)

To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.

(Baha'u'llah, Kitab-i-Aqdas, #34, p. 30)

[^804]: Note: it is hardly necessary to say that what this is here is confession in all its forms

The resume of this Door is that:

It is not permitted for anyone to make mention to anyone his repentance during the night[^805]. In the day of judgment it is permitted to do so before Him Whom God shall make manifest or before whomsoever He will have expressly deferred this care.⁵¹⁷

[^805]: Note: occasioned by the absence of the Sun of Truth

Outside of this special case, it is between oneself and God that He must ask for divine pardon.

That if a slave requests the mercy of God in the most exalted manner that is possible in the contingencies, he must renew this request[^806] following his nature[^807]. It is not that you must request divine mercy and remain in ignorance of Him from whom you request this mercy, for the

⁵¹⁷Baha'u'llah wrote of the forgiveness of sins:

Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. (Baha'u'llah, Kitab-i-Iqan, p. 113)

Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside. (Baha'u'llah, Tablet to Napoleon III, Suriy-i-Haykal, in The Summons of the Lord of Hosts, p. 67)

Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon. It beseemeth him to pride himself among all men upon this resplendent, this radiant and manifest bounty. Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother's womb. Say: Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison. We entreat Him -- blessed and exalted is He -- to graciously confirm thee in extolling Him and in magnifying His glory and to strengthen thee through the power of His invisible hosts. Verily, He is the Almighty, the Omnipotent.

(Baha'u'llah, Kalimat-i-Firdawsiiyih, in Tablets of Baha'u'llah, p. 77)

Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto, shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside. (Baha'u'llah, Epistle to the Son of the Wolf, pp. 46-47)

'Abdu'l-Baha wrote of the forgiveness of sins:

As the spirit of man after putting off this material form has an everlasting life, certainly any existing being is capable of making progress; therefore, it is permitted to ask for advancement, forgiveness, mercy, beneficence and blessings for a man after his death because existence is capable of progression. That is why in the prayers of Bahá'u'lláh forgiveness and remission of sins are asked for those who have died. Moreover, as people in this world are in need of God, they will also need Him in the other world. The creatures are always in need, and God is absolutely independent, whether in this world or in the world to come. ('Abdu'l-Baha, Some Answered Questions, Chapter 62, p. 230)

If thou dost arise to comply with that which is deemed worthy of this favor and is a duty, thou shalt observe that this Guidance is the crown of eternal sovereignty and this attainment is everlasting glory, happiness and the means of the forgiveness of sins and the lamp of eternal life in the Kingdom of Heaven. (Tablets of 'Abdu'l-Baha v3, p. 529)

request of mercy from God is only authentic if it is made to this appearance of His order Who is the Tree of Truth, and also to His Letters of the Living, in the day of their manifestation.

[^806]: Note: he is not purified the first time

[^807]: Note: for human nature is subject to weaknesses

Otherwise, if you ask for the mercy of God so many times as there are things in this world[^808] that will do you no good.

[^808]: Note: without passing by the intermediary of the Letters of the Living

It is thus that you ask for this mercy night and day and you exercise your violence against the very One whose mercy is that of God! For, in this world of contingencies there is no way to God for the creature, if it is not by the intermediary of the doors of the Unity which end in the Unity without number which is this Tree of Truth and the creator of all the numbers, without end, before and after.

It is the same in the letters[^809] of the Unity. For the letter SIN⁵¹⁸ it is not suitable to request the mercy of God by the initiative of another than the letter B⁵¹⁹. Same for the letter MIM⁵²⁰ which must request mercy by the intermediary of the letter SIN, and thus following, letter by letter, until the end of the Unity. Since then one can no longer count the multiplications and this is why the order to request the mercy of God[^810] is severed, until the manifestation of the later judgment.

[^809]: Note: of Bismi'llah al-Amna al-Aqdas

[^810]: Note: by the intermediary of someone

Whosoever requests this mercy between himself and God[^811] and does not violate the limits of the Bayan is approved by God, until the following manifestation. From this moment his request for mercy will no longer be approved except by the intermediary of Him Who is manifest in the manifestation. Reflect that it is the same for all acts and all ways of acting and know the value of the day of the manifestation, for all circumambulate Him[^812].

[^811]: Note: in the privacy of his being

[^812]: Note: with the aim of being approved

⁵¹⁸SIN (س) has the abjad value of 60

⁵¹⁹B (ب) has the abjad value of 2

⁵²⁰MIM (م) has the abjad value of 40

Request the mercy of God in every instant, before the instant and after the instant.

Vahid VII - Bab 15

In this that it is obligatory to prostrate oneself on the threshold of the door of the town where arose the Divine Point because God considers it to be very great. In truth, this God is precious and beloved.

The resume of this Door is that:

By the very fact that all beings were created in the shadow of the verses of the Divinity and of the Power, they travel in the high spheres. But, as their eyes cannot see the truth in such fashion that they may know their Well-Beloved, they remain in ignorance of the prostration at His place. And yet, from the beginning to the end of their lives, they prostrate themselves before God in their religion, following its own orders given earlier. They are His adorers, they bow before His truth and prostrate before His being; but at the very moment of the manifestation all look at themselves and remain in ignorance of Him. For, in effect, they see in Him a form similar to theirs and yet there is no resemblance between this form and them.

This form can be compared to the sun of the heavens and His verses are its rays. All the believers, if they are such, are comparable to mirrors in which the sun is reflected, and the shining of this mirror is the direct reason of the value of the reflection. This is why it was ordained that the town in which the Divine Point arose, sees all those who arrive at His door to prostrate themselves.

It is the same for the land which is the place of His manifestation.

It is thus that the place that was the rising of this sun is the town of Fa^[813] and the place of the manifestation, the celebrated place.^[814]

[813]: Note: Fars=Shiraz

[814]: Note: Mecca or Mah-Ku

It is thus obligatory for the beings that in the moment of their entry into this town or upon this land, they prostrate themselves. At the moment of the manifestation, the order given earlier separates itself^[815] and it is upon the permission of He Who is manifest that the new order flows. Even though in truth nothing can be without its being and its disadvantage does not come from the Tree of Truth; but in each manifestation, his obedience to this manifestation manifests itself in the previous manifestation and not in the manifestation of today. For example: the day of the

manifestation of Him Whom God must make manifest, the humanity of His creature manifests itself in the Point of the Bayan, for the beginning of each manifestation is, to said in this way, the seed of this manifestation^[^816], even though, in reality, the seed of the later manifestation may be higher than the perfection of the previous manifestation; but, as all cannot understand, it is for this reason that we here give this kind of explanation. Otherwise, if you see, you will see that there is nobody who, by any way, does not obey God; and this obedience is exactly his submission to the Tree of Truth, of which he yet remains in ignorance. This obedience becomes for him his very sin as soon as the later manifestation is specified. For example those who acted in the Evangel were submitted, according to the word of Jesus, to Muhammad, during the manifestation that preceded that of the Prophet of God; but this previous manifestation is no longer accepted by God after the later manifestation. The same, those who act today in the Qur'an.

^[^815]: Note: from humanity

^[^816]: Note: in relation to its future

It is for God that they incline themselves and prostrate themselves but all that they do is but for the Point of the Bayan; but, as they do not know the Sun of Truth, that is the reason for which they remain in ignorance of faith in Him. It is not that He wishes that all become believers in Him, but the salvation of all resides in faith in Him. He, in Himself, has no need that others apart from Him believe in Him. For example, [if] all [were to] believe in the Prophet of God, it would be by and for themselves that they find salvation: as for the Tree Himself, He was and is eternally in Paradise.

O people of the Bayan! If you give your faith to Him Whom God shall make manifest, it is of yourselves that you will become believers, for in truth He was Himself and He has no need of all of us. For example, if without end the mirrors are placed before the sun, each one will receive a reflection of this sun and will speak [of] this sun; and yet, this sun has no need of the existence of these mirrors, and of the reflections that it projects in them. That is the measure of the contingencies before the manifestation of the Eternal. Be attentive! Act in such way that your existences, your essences, your souls may be mirrors placed before the love of the Sun of Truth. It may be thereby that in the day of the manifestation of the Truth you will be illumined by the reflection of the Primal Unity, and that the Second Unity^[^817] will not be an obstacle for you, or even any other Unity, in the unending series of Unities. That is the sublime good, if you know the value thereof. Otherwise^[^818] the fruits of your existence become worthless of your own making.

^[^817]: Note: if it does not believe

^[^818]: Note: if you do not become this reflection

Today, every year, 70,000 people go on pilgrimage⁵²¹ to the house of God⁵²²; and that simply upon the order of the Prophet of God. But He Who gave this order, Who was the Prophet Himself, took refuge Himself for seven years in the mountains of Mecca, and yet the value of an order depends only on the value of He Who has given it!

It is thus from now on evident that these crowds who today go^[^819] go there without perspicacity: if, in effect, they had been endowed with this perspicacity, they would have united to obey His orders in His returning manifestation Who is higher than His preceding manifestation. And you see now what has happened to Him. And it is in following His interior commandment that they have been ornamented with the religion they possess, and that they prostrate themselves night and day before God by His intermediary, while they have locked Him up upon a mountain! Yet the honor of all resides in naught but faith in Him. Thus as you see today, all are proud of having faith in His previous manifestation. And see that in His latter manifestation, in which faith in His interior manifestation turns upon acts accomplished by another than God, they remain in ignorance. For it is, in effect, for them, as for them who believe in the Evangel at the very moment even of the manifestation of the Prophet; their faith becomes something else from faith in God. Examine that it is the same in every manifestation with regard to the previous manifestation. At each manifestation, the years^[^820] of the previous manifestations, without end, manifest themselves until the very moment when for example there existed the quality of tailor, [when] the truth of this quality will manifest itself at a higher degree.

[^819]: Note: in pilgrimage

[^820]: Note: that is to say all that happened

See that it is the same for all the qualities and does not remain in obscurity so as to benefit the fruit of your existence. And always, remain in the Paradise of His mercy.

That is the good of God upon us: it may be that you prostrate yourself before Him.

No, not as you do it today, prostrating yourself two farsakhs from Najaf,⁵²³ or that in the sea you prostrate yourselves at an even greater distance because of respect due to this pure tomb – and yet, in the Islamic religion a similar order was not given – and, at the moment of the manifestation, there is no longer anyone to prostrate himself before Him.

⁵²¹Number of people going on pilgrimage in 1844-1845, when the Bab went on hajj, and in 1848 when He wrote the Persian Bayan – “During this period, around 20,000 to 60,000 people made their pilgrimage annually.” (Singer (2002), p. 141), see https://en.wikipedia.org/wiki/History_of_the_Hajj

⁵²²House of God (الله بيت) -- <https://www.al-islam.org/story-of-the-holy-kaaba-and-its-people-shabbar/kaaba-house-allah>

⁵²³Najaf (النَّجَفْ) -- <https://en.wikipedia.org/wiki/Najaf>

If even, beyond that, he does not engage in violence, He will be content and this is why in the day of the manifestation all are tested. If they reflected and believed, by the knowledge of the personality of the manifestation of God, they would find salvation. But they do not do it, and the witness is complete for them, and they remain in ignorance.

God guideth whomsoever He willeth upon the straight and certain path.

Vahid VII - Bab 16

[^821]: Note: Arabic Bayan – The inexperience of these ‘ulama and that He do not fix in His earth anyone who does not believe in the Point. It is the same before He was manifested, and it is only those who do commerce in His kingdom. It is ordained to the Sultan in the day of the manifestation to write what descended from the Point; and that he show it to the ‘ulama so that their powerlessness will be manifest in the eyes of all that is upon the earth.

God has made it obligatory to each king that he rise up in the Bayan, to not allow to exist anyone upon the earth who is not a believer in this religion. This order is equally obligatory for all men. One must exempt only those who are engaged in general commerce and those from whom men derive a profit: such as the Letters of the Evangel.⁵²⁴

The resume of this Door is that:

It was, it is obligatory for each master of power, on the part of God, to not leave upon his earth any but believers in the Bayan and, at the moment of the manifestation of Him Whom God shall make manifest, others save believers in Him.⁵²⁵

The fruit of this is that, on the day of judgment the Tree of Truth would not be able to see upon His earth aught but believers in Him, and that, upon the earth of Paradise, they do not encounter people of the fire.

The expulsion of the Bayanis from the frontiers of Paradise[^822] it not agreed to by God. Be attentive so that at the manifestation of Him Whom God shall make manifest these sorts of things do not take place to those who will believe in Him, as this has occurred in this manifestation to the Letters of the Living.

⁵²⁴This law far exceeds the Qur’anic law of jihad, even in its most rigorous application under selected Muslim regimes, by insisting that all kings become Bayanis and that they bring all of their subjects into the Bayani faith.

⁵²⁵The Bayani call to the conversion of all of humanity is extended to Him Whom God shall make manifest.

[^822]: Note: the five provinces mentioned above⁵²⁶

All, notwithstanding, will manifest their knowledge through the mediation of the works of the previous Letters of the Living, and the very principle of their religion was proven by them. And if they were not content because of these Letters, then what they were content with for other men[^823].

[^823]: Note: they did not consider them as believers, they hunted and they martyred them

See how all become blind[^824], and how the Letters of the Living are perspicacious. Be attentive that things of this kind do not happen to anyone, for nothing has been defended in a more precise fashion.

[^824]: Note: allusion to the verse of the Qur'an cited above⁵²⁷

It may be that on the day of judgment you will find salvation by your obedience to this order, and will not cause any torment to occur, because you do not know them yet, to the Letters of Unity by whom is confirmed the very principle of religion.

At the very moment in which you do not know them, the signs of God are in them in such manner that you may become convinced that they are from God. If you are of those who have the breath of faith, you will know, while awaiting their verses, that it is the beginning of the return of judgment and that they are the Letters of the Unique name. You will distinguish those who are not from those bring to all the order of God.

It is permitted to the Letters of the Evangel and to all existence which is, like that of the Christians, a source of profits for the believers, to carry out their commerce[^825]. Permission is given only for this, otherwise their visit is forbidden, in the most precise fashion. It may be therefore that in the day of judgment the Tree of Truth will not see upon the earth of faith any but believers in Him. If in the kingdom is found an unbeliever, by this very fact hell is found in Paradis, unless it is of those to whom a visit is permitted and who occupy themselves with general commerce. Otherwise, the visit is forbidden, particularly if it is of an individual of a lower rank: for those ones, permission is not given in any fashion.

[^825]: Note: in the land of the Bayanis

Thus, certainly, fear God and obey this order! Thus fear God!

⁵²⁶See footnote to [^682]

⁵²⁷Qur'an 22:46 – **تَعْمَىٰ لَا فِإِنَّهَا بِهَا يَسْمَعُونَ آذَانَ أَوْ بِهَا يَعْمَلُونَ قُلُوبٌ لَهُمْ فَنَتَكُونَ الْأَرْضِ فِي يَسِيرُوا أَفَلَمْ –**
الصدور في التي القلوب تعمي ولكن الأبصار

See translations: <https://www.islamawakened.com/quran/22/62/46/default.htm>

If a believer is found with a non-believer, that is not licit, for then the order of non-belief is in him: the condition of friendship is purity of religion and no other thing. Thus, fear God as He must say fear, all of you, O men.

Vahid VII - Bab 17

[^826]: Note: Arabic Bayan – and say: “Splendor from the part of God is upon you...”

One must, every Friday, read this verse facing the sun: “The resplendency of God be upon Thee, O Sun which has caused thee to rise! Hence, O sun, testify to what God has testified to by Himself, and this testimony is that there is no god other than God, the Precious, the Beloved.”

The resume of this Door is that:

God has created Friday for the purity, cleanliness and repose of the slaves for the six other days of the week. Each act that one accomplishes on Friday, day or night, the recompense attached thereto is like that attached to the acts accomplished during all the days of the week. From that that the spirit of each thing is in relations with man, and that the testimony of everything is that of man, which is why it was ordained that during the day of Friday, before the sun, one takes this one as witness of that which this verse demonstrates: God in His unity, and faith in the Point of the Bayan and in all that has descended in Him. It may be that in the day of judgment they will speak in this way in the presence of the Sun of Truth and will testify to the Unity of God in His presence and to the truth of whomsoever obeys Him. And that is the fruit of this order if someone can comprehend it.

There is no doubt that, after the manifestation, everyone during Friday will say this verse, but in the day of the manifestation the one who does not say it in the presence of God is annulled.

It is thus obligatory for all men to say this verse in the day of the manifestation, in presence of Him Whom God shall make manifest, on Friday, on condition that one finds himself in His presence, so that He will ordain whatsoever in which resides His contentment.

He doeth whatsoever He willeth, He ordaineth that which He wisheth. He shall not be interrogated as to what He will have done, while all men will be interrogated with regard to their acts.

Vahid VII - Bab 18

[^827]: Note: Arabic Bayan – by month and if his semen produces a child, then he is not in the Bayan. Is obligatory for the witnesses to renounce who has done that and one cannot accept his faith.

In this that if someone voluntarily torments someone, it is obligatory for him to give in the way of God, if he can, nineteen gold miscals. If he can not do so, that he give nineteen silver miscals; and, if he can not do so, that nineteen times he asks for the mercy of God. If he not ask pardon from the person he tormented and that that one receive satisfaction. In that case, there is nothing more required of him.

If someone imprisons someone, everything becomes illicit that was until then licit to him, as long as this individual will remain in prison. All his worships become worthless from the moment of this imprisonment and he is no longer counted among the number of believers.

If he does what is illicit for him to do, he must each month pay nineteen gold miscals.

If someone chains someone, that one is no longer among the number of believers.

The resume of this Door is that:

God, because of His mercy and of His benevolence over His slaves has ordained that nobody should torment anyone. And this order has as its aim the Tree of Truth. It may be, in effect, thus that a torment will not come to Him in the moment in which He is still hidden and in which nobody knows Him.

If someone exceeds the boundaries fixed by God, a punishment is fixed upon him. And if he exceeds this new limit again, then he attains the order of non-believer.

It is permitted to not submit to this order if one satisfies the one whom one has tormented; when this latter one is satisfied, nobody has any longer to submit to punishment.

If he remains in obscurity^[^828] of the divine limit, he must pay in gold or in silver following the limits of the Unity. If he does not have the capacity to pay this amount, he must nineteen times ask the mercy of God and pray that the one whom he tormented will pardon him. For the heart of the believer is the place of the manifestation of God and if a torment attains to it, it is as if it attained the Letters of the Living; and if it attains the Letters of the Living, it is as if it attained the Tree of Truth, it is as if it attained God very high. This is why no obedience in the Bayan is closer to God than to cause happiness to enter into the hearts of the believers, and also nothing is further from God than to cause sadness to penetrate therein.

[^828]: Note: the one who was the cause of this violence

In that which concerns women, the order is doubled^[^829], be it for the happiness that one makes them experience, be it for the sadness that one causes them to feel.

[^829]: Note: the chastisement or the recompense is doubled.

Man must then, in every state of affairs, be attentive that if he does not bring about joy nor procure any utility, at least he will not be the cause of torment for anyone.

If someone imprisons someone, be it even for an instant, the chastisement of God descends upon him, for no act attains to the act of incarceration in its violence, before God!

Upon him who will act this way there was not and will not be the order of faith; and[^830] what was licit to him until then become illicit and if someone approaches him, the act of approach is illicit; and, as long as the other one is imprisoned, his wife is illicit and all his works become sins, even if he is fervently believing and very pure. If he returns to these things that have become illicit to him, he must pay every month one unity[^831] of gold.

[^830]: Note: if someone imprisons someone

[^831]: Note: nineteen miscals

If he enchains a living being, the order of unbelief is upon him.

In every state, be attentive to not prostrate yourself night and day before God and, notwithstanding that, to imprison anyone, for them all of your works become worthless and you will not comprehend it! Certainly! Certainly, fear God in such fashion as one must fear Him. Then it may be that you will find salvation.

The fruit of this order is this that the people of the Bayan may be elevated in such manner that in the day of the manifestation of the Truth one will not cause torment to Him and one will not act towards Him according to their habits. That the slave be religious from the beginning to the end of his life, in the religion of Him Whom God shall make manifest, and that he act in view of His contemplation. How from then on may it be that this Sun will manifest Himself and that nobody of this kind will sadden Him or ordain that He be imprisoned.

And that this person be, in appearance, higher than whoever it may be, and that the means of travel be more assembled in his hand than in the hand of any other, and that this person die without having comprehended! And yet, night and day, such a person was sorrowed because of his violence wish to see this manifestation, and he wept.

If those who had the power had changed their habits after having heard what happened to[^832] Musa ibn Jafar⁵²⁸, upon him be peace, perhaps in the day of the manifestation of the Tree of Truth,

⁵²⁸Nicolas spelled the name "Musa ibn Jabar" but this seems to "Musa ibn Jafar" (جَعْفَرُ ابْنِ مُوسَى), the son and successor of Jafar as-Sadiq, and the seventh Imam of the Ithna 'Ashariyya, who was imprisoned many times and died in prison - https://en.wikipedia.org/wiki/Musa_al-Kadhim

as that would not be their habit, they will not act as they have towards him. And yet how many these kings [who] have removed monuments during their reigns, and this was worthless to them in the day of judgment! And if this newness[^833] had been removed by each of them, it could have happened that they would not have become the cause of the sadness of anyone.

[^832]: Note: the Imam⁵²⁹

[^833]: Note: imprisoning someone; in effect, prison is not included in the Qur'an among the chastisements to be inflicted upon men. Aqa Najafi⁵³⁰, the mujtahid of Isfahan recently declared in Tihiran [that] all Sunnis are impure because they punish their convicts with prison.

All these things which, at first glance, seem to be of little importance, become, each in its place, more important than all there is upon the earth, and can give in the way of God, all there is upon the earth. Nevertheless there is no doubt that the kings of the Bayan will remove the places which were the cause of torment of the Tree of the Bayan: it may be thereby that in the day of the manifestation of God things will not take place that took place.

And yet you fear the manifestation Himself, for you are proud of the reflections of the truth that have fallen in you; but if you determine that from now on you will not torment any other person, it may be that you will yet bring upon yourself another obstacle and that this obstacle will cause you to remain in ignorance of God. But if, [may] God guard [Him], a torment attains to the Tree of Truth, this becomes greater than the torment of all things were it to be possible to conceive in the contingencies. It is the same for you the other acts that you will accomplish in reference to Him, from your general acts to the most infamous details. In effect, each thing does not become a thing except by His mediation, and He is Himself of a rank too exalted to be compared to a thing.

After His rank come those of the Letters of the Living: whosoever is closest to Him has an elevated rank.

Then, after the rank of the first Unity, comes that of the second and thereafter the same, without end.

It may arrive that one of the Letters of the subsequent unities will come to place himself before one of the Letters of the second Unity! For example, if the most humble of creatures, in the day of the manifestation gives his faith to God, his rank will become more elevated than that of this exalted person who does not believe! It is thus that in each manifestation the most elevated ones fall, and

⁵²⁹“Musa ibn Jabir” was a follower of Jafar as-Sadiq but was not imprisoned (except under house arrest towards the end of his life), and not an Imam - https://en.wikipedia.org/wiki/Jabir_ibn_Hayyan

⁵³⁰This is probably Ayatollah Shekikh Mohammad Taqi Najafi, entitled “Aqa Najafi”, of Isfahan - https://en.wikipedia.org/wiki/Haj_Aqa_Nourollah

the smallest ones rise up.⁵³¹ So also an exalted man will rise higher if he believes in God, a low ranking one will descend further if he does not believe.

God giveth force by His order to whomsoever He willeth among His slaves. In truth, God is wise over all things.

Vahid VII - Bab 19

In prayers.

The resume of this Door is that:

The first prayer that was determined is the noon prayer. All the prayers were fixed at nineteen raka'at⁵³², in such fashion that each one among them may be a door of Paradise in obedience to God, and that the one who prays sees only in each of them only He Who is manifest in this word. From thence he should no longer see in the assembly^[^834] aught but the Unity without numbers. Thus this prayer becomes, on everyone's neck, a sign of prostration and inclination for Him Whom God shall make manifest. In such fashion that is someone appears to disobey Him, it may be on the contrary [that] in the truth of his being [he] is a slave of God by His intermediary.

[^834]: Note: of the nineteen raka'at

According to the knowledge of God, no work is more exalted than prayer, and the prayers of each one proceed from his rank. For example, the prayers of the Point, relative to the prayers of the Letters of the Living, are exactly in the relation of the Point to the Letters of the Living. It is the same for the prayers of the Living in relation to the third letters, and subsequently the same until arriving at the last degree of existence.

It is thus that before manifesting Himself, the Tree of Truth⁵³³ engaged in prayer, and the last of the creatures also prayed following the limits fixed by Muhammad. But the prayers of the universality of people in comparison with one rak'ah of the prayers of the Letters of the Living are nothing: what can it be in relation to His prayers?⁵³⁴

⁵³¹The Great Reversal, referred to by Baha'u'llah in Kitab-i-Aqdas, #157, and Note #171, pp. 239-240

⁵³²Rak'ah (ركعة); plural: Raka'at (ركعات) - consists of the prescribed movements and words followed by Muslims while offering prayers; <https://en.wikipedia.org/wiki/Rakat>

⁵³³The Manifestation of God.

⁵³⁴The spiritual potency of prayers derive from the station of the person who composes them. Hence, the prayers of the Manifestation are far superior to those of the Letters of the Living, and those of the Letters of the Living far superior to those of the people at large.

See that it is the same for all acts. A single word of Him Whom God shall make manifest⁵³⁵, when He says: “There is no god but God”, this very speech, in the mouths of all, can not be compared to Mine⁵³⁶, be it the speech of before or of after, that it be pronounced openly or in secret. For that is the speech to which God has witnesses for Himself, while this same speech pronounced by the others, be they Letters of the Living, or of the letters multiplied from the Primal Unity, does not arrive at the Unity except by His mediation.

If you can conceive this very fact, examine the Point of the Qur’an. All the prayers, from that of the most sublime of creatures, Who is the Prophet of God, until the most humble, were created according to His order: how from then one could one compare them to His prayer to Himself? This is why everything circulates around itself, but it cannot exceed its source.⁵³⁷ All the prayers created according to His order cannot be compared with the prayers of all things, and these ones cannot be compared to a single rak’ah of the prayers of the Amir of the Believers⁵³⁸. And it is the same for all the others, the prayer of Him Who is the closest to the Tree of Truth being more elevated than that of the least close, until reaching to the Primal Unity.[^835]

[^835]: Note: which is the Point

The price of all these prayers is in His prayer to Himself. It is thus that if you summarize the price of things multiplied until you are able to make a single jewel, this one will have the value of all, in its extrinsic value, and not in essence. So also, the prayer of the Amir of the Believers has it is all the prayers, in that which concerns their value, but not their very existence.

See that it is the same for all things.

And this prayer which the Arabs mocked from the very moment of its descent, see how today there is a battle among the ‘ulama on the subject of where one should place oneself in order to lead it. And this has arrived at the point that, for a question of consequences of this principle of prayers, the most perfect ‘ulama have written thousands of lines. Because of these things, do not remain in

⁵³⁵The Bab attests to the superiority of the word of Him Whom God shall make manifest to the word of any other. Baha’u’llah confirms this to be true in this Tablet: “They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowness and insignificance -- and set their hearts on lying tales and follow empty words.” (Tablets of Baha’u’llah revealed after the Kitab-i-Aqdas, p. 241)

⁵³⁶That of the Bab.

⁵³⁷Abdu’l-Baha explains this principle in Some Answered Questions: “For example, Peter cannot become Christ...For example, the reality of the spirit of Peter, however far it may progress, will not reach to the condition of the Reality of Christ; it progresses only in its own environment.” (‘Abdu’l-Baha, Some Answered Questions, Chapter 62, pp. 231, 233)

⁵³⁸Amir of the Believers (أَمِيرُ الْمُؤْمِنِينَ) – exclusive title of ‘Ali ibn Abu Talib, the first Imam, according to the Ithna ‘Ashariyya (Twelver Shi’ah) - https://en.wikipedia.org/wiki/Amir_al-Mu%27minin

ignorance of the source. It is thus that today the believers in the Qur'an, see them, who night and day consider it obligatory to say seventeen rika'at of prayers and in each of these rika'at [they] believe it necessary to incline themselves two times before God; but they remain in ignorance of the Master of this order and they have made Him experience what they have caused to happen to Him. And yet the day in which the Prophet of God fixed this prayer, He did not do anything apart from one rope of prostration around the neck of men for the day of His return. From this fact that worship is not agreed to except by the fact that the Unity in the knowledge of Him Who is visible in the manifestation, that one hear what happened to Him! All, in His worship, turn towards God and yet they even forbid Him the right to pronounce their prayers. Thus, these ones, who night and day are praying, as they have not believed in God, the order of non-truth has descended upon them. For the prayer themselves which are but one of the obligatory acts of religion, what otherwise can they be?⁵³⁹

Know then that at each manifestation the words of these two confessions, which are the sources of faith, change. For example, in the epoch of the Prophet of God, if someone had said: "There is no other god but God and Jesus is the Spirit of God", this one has not seen the attainment of the order of Islam, unless he says "There is no god but God" and associates this confession with the name of Muhammad, Prophet of God. It is the same for the manifestation of Him Whom God shall make manifest.

The confession "There is no god but God" will not be accepted if it is not associated with confession in Him. And this double confession will be, in reality, the very confession of the Point of the Bayan. But, in that day⁵⁴⁰, nothing will be accepted except with the confession in the manifestation of Him Whom God shall make manifest.

It is thus that at the epoch of the manifestation of the Qur'an, this confession was no longer accepted unless pronounced in the Arabic language and joined to the affirmation of the mission of Muhammad. From the moment that the very truth of religion is submitted to laws of this kind, how could it have been for that which is derived from this truth?

Today you see each one, by whichever of his acts, remaining in obscurity of the Master of this religion. If all looked upon the truth of the proof at the source of existence, they would have traversed the Syrat in less time than it is needed to blink an eye.

⁵³⁹Prayers do not have an existential value in isolation from recognizing and following the Manifestation of God, as well as observing the other divine commandments. Hence, the implication is that saying many prayers is not in and of itself of spiritual value to anyone. This principle is affirmed in the Gospels, and also in the writings of Baha'u'llah.

⁵⁴⁰In the day of the manifestation to come after the Bab.

From these things, at the moment of the setting of the sun, do not furthermore remain in obscurity; for if you stray be it but as a grain of barley, the shuhada⁵⁴¹ of the Bayan will give to you the order contrary to the exaltation of faith.

Thus look continually towards the source, for all things are like a ring which is found between your hands and that you can move in whatever way that seems good to you. Yes, one calls “the man who prays” the one who is convinced of the Letters of Unity and who sees the greatness of God in the order that He gave and not in the thing^[^836] upon the subject of which the order was given. Do not remain in ignorance regarding this thing, for if it had not been worthy, it would not have received this order.

[^836]: Note: prayer for example

At the moment of prayer, one must have in view only God the Unique One! And that is for this reason that if one prays on the day of judgment, one prostrates oneself for one of the Letters of the Primal Unity.

It is thus that one can call him who acts in this way “a man who prays” if, at the moment in which he is tested, he shows himself to be sincere in the day of judgment. Otherwise, during the night he will be pleased if when he prays he really had nothing but God in view. The slave must, at the moment of prayer, see nothing but the object of his love, and direct his vision^[^837] only towards God, the Unique One, He Who has no associate. If during worship a name or a qualification comes to his spirit, he remains in obscurity, he is no longer accepted in his worship. One must thus turn towards the blessed essence of God, that was never begotten and that never begat. All things before Him are His creatures. He cannot be known in the truth of His essence and cannot be qualified in the sublimity of His being.

[^837]: Note: internal

And only His very essence is worthy of worship and obedience. But, in all these things do not ever stray from the directive doors, for each rik’ah is for you the opening of a door of doors of Paradise which is naught but the knowledge of the Letters of the Unity when they manifest themselves.

And this Paradise is too exalted for its limited forms to be found. This Paradise in which are the limited forms, such as garments of silk, instruments of gold, delicious meat, pure wine, huris, rubies and all that was described, all that is other than this Unity; they derive their aid from this Primal Unity and are created thereby. It is not that by these things you should remain in ignorance of the Primal Unity; for these limited forms are in the world of bodies and have not yet arrived^[^838] in the rank of essential limited forms; when they arrive there, it is because of the aid of this Unity and not by something else.

⁵⁴¹Shahid (شَهِيد); plural: Shuhada’ (شُهَدَاء) denotes a martyr in Islam - <https://en.wikipedia.org/wiki/Shahid>

[^838]: Note: at perfection

For example, if today one lights somewhere 40,000 crystal candelabras, which is one of the delectations of Paradise, see that the cause of the lighting of these candelabras is this hadith in which it is said: “There is never excess in the lights.” This is why those who are endowed with these limited things are all aided and created by this Primal Unity, even though at the beginning of Islam there was in the hands of the Prophet naught but a single lamp. See that it is the same in all the manifestations. It may be, thereafter, that on the day of judgment you will not remain in obscurity even if this Primal Unity is found ornamented with all things. In truth, it is worthy that all the torches that this world of contingencies contain may be lit in His presence. Those who possess these limited forms are from the creatures multiplied from the Primal Unity, and not the Primal Unity itself. Look upon the appearances of this world, and argue[^839]. Represent the creatures one to one until you end at the Primal Unity which is the Prophet of God and His Letters of Life. In each degree in which they are found, the creatures are naught but the multiplications of this Unity and only subsist by it. So also the prayers of all the creatures cannot exceed the limits of those who say them and all, by themselves, prostrate themselves before the prayers of the Letters of the Living. All the prayers of the Letters of the Living prostrate themselves before the prayers of the Point and, He prostrates Himself before God the Unique One.

[^839]: Note: from that in the most exalted questions

I gave prayer as example, so that you may comprehend that it is the same for the very beings, and the acts are exactly what the beings are. In truth, the prayer of the last of the creatures is exactly the same as the prayer of the first believer, but nevertheless that the being of the last creature cannot be cited before the first creature except in his rank of last creature, in the same way is it for his prayer.

See that it is the same for all acts.

In the three first rika’at of prayer, affirm the Unity of the essence, in the four other the Unity of attributes, in the six following the Unity of acts, and in the last six the Unity of worship. In all see uniquely naught but God the Unique One without associate.

Also, see all the unities multiplied like the Primal Unity. That is someone at the last degree of existence affirms the Unity of worship, or if, in a higher degree than the first degree of existence, affirms the Unity of acts, or in a yet higher degree affirms the Unity of essence, this does not come from aught but that which radiated in the Primal Unity. See no creator other than God, no nourisher apart from God, of cause of death other than God, for in all the mirrors radiates but one unique sun: and this sun is the Truth of the Primal Will which, by itself, demonstrates God! And the mirrors only do what they do by His mediation, and He acts only from God very exalted.

If you see with this vision, you will see with the eye of certitude that the quality of things of all things depends upon the Will manifested in this world. It is not that the very being of the Will manifests itself in entirety: in each manifestation it manifests itself only what is possible. And that is the meaning of this verse of the Qur'an: "Is it you who sow or I?"⁵⁴²

I gave this example of the most humble of the unities so that you yourself may derive the conclusion in that which concerns the most elevated ones and that you might see all these degrees exactly as you can see the palm of your hand. Because of the knowledge in these questions, do not lose your time. It may be thereby that you will cull the fruit of your existence in the day of judgment.

For finally thousands and thousands of 'ulama have written thousands and thousands of books on the knowledge of God, but if they had looked upon the praise of Him about whom they wrote, Who attained to the words that they traced, from whence He came, in the shadow of which manifestation He was found, if they had seen Him, this would have had utility in the day of judgment. It is thus that in the day of judgment all the sciences bear a fruit, if they arrive at the contemplation of their object; otherwise they remain^[^840] in the hearts of those who possess them.

[^840]: Note: without aim

In worship turn only towards the invisible, eternal essence which, Itself, is worthy of your worship. But from that to turn towards this essence is linked to the affirmation of all upon which is based the Letters of the Unity, of the knowledge of God, of His contentment, enter into the City of Unity without seeing anything but God; for is someone at the very moment of worship stops at one of the names^[^841], he has not accomplished his worship of God and he has remained in ignorance of the divine aim of God very high. All the names demonstrate nevertheless that there is no god but He, that there is no Adored One other than He. Each thing to which one can apply the name of thing is His creature and He is worthy of worship and obedience and not His creature. Adore God in a degree such that if the recompense of your worship is hell, you will not change whatever is related to your worship of Him; that you also change nothing if your recompense is Paradise: for that is worship of which God very high is only worthy.

[^841]: Note: of God

If it is by fear that you adore God, this is not worthy of Him, and you will certainly not receive upon yourself the order of Unity. The same if your eyes are attached to Paradise and that it be your avid thirst for this Paradise that pushes you to worship: then you have associated in yourself something with God, something that is His creature, even if a creature agreeable in His eyes.

⁵⁴²الزَّارِعُونَ نَحْنُ أَمْ تَزْرَعُونَهُ أَأَنْتُمْ

Some translations: <https://islamawakened.com/quran/56/64/>

Paradise and hell are in effect the worshippers of God and prostrate themselves before Him. That which is worthy of the essence of God, it is to be adored without fear of hell, and without hope of Paradise. In truth! After having recognized that the essence of God is worthy of worship, the worshipper finds himself in the shelter of the fire in the Paradise of the contentment of the Eternal Being. But this cause of entering into Paradise is not its worship, it is due to the benevolence and the mercy of God. And this mercy spreads itself over whatsoever the wisdom of God has fixed.⁵⁴³ Most prayer most agreeable to God is that which is carried out in contentment and happiness: it is not beloved if it is long⁵⁴⁴. The more it is unique and sincere⁵⁴⁵, the more it pleases God.

All prayers, except those of the Unity^[^842], are abrogated. What has been ordained in this manifestation is to mention God with joy and happiness, which is the highest degree of worship.

[^842]: Note: of nineteen raka'at

If someone does not say one rak'ah of this prayer, because of the good things of this world, this one was mistaken in the eyes of God; for this rak'ah is a good greater than all the good things of this world, and all that is contained therein is superior to the goods of this world. All the raka'at of the

⁵⁴³This may be the key to understanding the perplexing statement of 'Abdu'l-Baha, reiterated by Shoghi Effendi:

"The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon." (Selections from the Writings of 'Abdu'l-Baha, #38, p. 80)

"As regards your question concerning the membership of the Universal House of Justice; there is a Tablet from 'Abdu'l-Bahá in which he definitely states that the membership of the Universal House of Justice is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House of Justice that they cannot be elected..." (From a letter written on behalf of the Guardian, dated 28 July 1936; cited in compilation prepared under the aegis of the Universal House of Justice, dated 1988 May 31, on Women and Membership on the Universal House of Justice)

The wisdom of this command may well be that "He doeth whatsoever He willeth", that His standard is the measure by which all things are to be weighed, and not that human wisdom is capable of weighing the value of the divine commandments.

⁵⁴⁴Baha'u'llah confirmed this in Kitab-i-Aqdas:

"Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend." (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

⁵⁴⁵The original French reads "une et vrai" for which a literal translation would be "one and true" but the meaning seems to be better represented in English by the words selected here.

Living^[^843] circumambulate the Point of Unity, Who is the very source which flows at midday^[^844].

[^843]: Note: that is to say thee eighteen others⁵⁴⁶

[^844]: Note: that must be said at noon

Know that when you hold yourself erect for prayer, you hold yourself before Him Who has in His hand the source of your existence and His return. Nothing is hidden from His knowledge, nothing can render Him powerless.

He is all-powerful over all things and knows all things before they exist, as He knows them thereafter.

The explanation of the obligation of prayers was given in His time^[^845]. That all will adore God as they adored Him, and they will see these prayers granted: they will rejoice in the pleasures contained therein.

[^845]: Note: or will be

Verily, pray God with the permission of thy Lord, fear God and adore none other than God the Unique One, for you are those who are convinced of the verses of God.

BAYAN-I-FARSI - VAHID VIII

Vahid VIII - Bab 1

Him Whom God shall make manifest is in His works like the sun, while the works of all men, if they are in conformity with the contentment of God, are like stars. The first who places himself, believing in Him, facing the Sun of Truth is like the moon⁵⁴⁷.

The resume of this Door is that:

⁵⁴⁶The Letters of Unity are the Bab and the eighteen Letters of the Living, and “the Living” here designates the Letters of the Living.

⁵⁴⁷In the Islamic Dispensation, according to the Ithna ‘Ashariyya, Muhammad ibn ‘Abdu’llah, the Messenger of God and revealer of the Qur’an, was the “sun” and ‘Ali, the first Imam and Commander of the Faithful was the “moon” - <https://www.al-islam.org/hayat-al-qulub-vol3-allamah-muhammad-baqir-al-majlisi/part-18-traditions-explaining-sun-moon-stars>

You must know that the works of Him Whom God shall make manifest are like the sun, and the works of all the creatures, if they are in conformity with the contentment of God are like the stars; as the moon is the first⁵⁴⁸ which accepts the rays of the Sun of Truth, it is recognized as such.

The fruit of this is that: if in the day of the manifestation of the Sun of Truth all the existences testify to one thing, in conformity with His contentment, its testimony to Him, among all the others, is like the sun: having given existence to this testimony^[^846], the testimonies of men cannot even be cited. The words^[^847] are few, but acting following these words is, at the beginning of each manifestation, extremely difficult.

[^846]: Note: sun

[^847]: Note: of this sun

If, in the beginning of the descend of the Qur'an, someone had looked with this vision, he would have seen that if the Letters of the Evangel had been true, they would not have put their words before the words of the Prophet, for the speech of the Prophet is like the sun, and theirs' are not worthy of mention except in the night, not in the day.^[^848]

[^848]: Note: Their words, as naught but adorers of Jesus, shine because they are stars – in the night of the absence of Christ, but in the great day of the Muhammadan manifestation, they pale and efface themselves before this Sun Who arises.

It is the same if someone had looked with this look upon the Point of the Bayan. At the very moment of the manifestation, he would have seen His word shining like the sun and the words of others than him, even if they are true, are like the light^[^849] from the stars in the night. It is the same in the manifestation of Him Whom God shall make manifest. If all the people of the Bayan, at the very moment of His manifestation, had acted following His word, they would have culled the fruit of their existence if they had seen their acts like stars in relation to the sun. Otherwise, the order to be like the stars would not be upon them, if it were not that they are believers in Him; furthermore during the day are they absolute nothingness and they shine only with effect^[^850] during the night. That is the fruit of this order if anyone can grasp it in the day of judgment. All knowledge, all works are reduced to this, if anyone conforms to it. If all saw with this vision, in no beginning of the manifestation of the Sun of Truth would have been given upon them the order of nothingness. It is thus that all see themselves in the night as possessors of a light^[^851]; but are in ignorance of this, that at the beginning of the day, light will disappear from them. All their luminescence^[^852] will become nothing before the radiance^[^853] of this Sun and know that their knowledge is like their light^[^854] and it is the same for their words.

[^849]: Note: reflected

⁵⁴⁸The moon is the first celestial sphere that reflects the light of the sun, inasmuch as it is seen on earth in the night with a bigger and brighter radiance than any other celestial body.

[^850]: Note: borrowed

[^851]: Note: borrowed

[^852]: Note: borrowed

[^853]: Note: that is to say borrowed

[^854]: Note:

The acts of Him Whom God shall make manifest are like the original flash of the light, and know that it is the same for His words which upset all existences and makes them stand in the shadow of a word when He says from the very tongue of Him Who illumined it and which is God very high: “In truth! Certainly I am God, there is no other god but Me: all that is not Me is My creature. O my creatures, adore Me! Fear Me!”

And His works speak the same, if you hear [of] them. And the truth of knowledge is the awareness of the source of the order[^855] until the moment of His return.

[^855]: Note: Sun of Truth

Look upon the stars of the Evangel; after the ascension of the Sun of Truth[^856], they were luminous in their own manifestation, then, after the new rising of this same Sun[^857], their light[^858] was removed from them. Consider that it is the same in every manifestation, even if the Letters of preceding manifestation[^859] imagine themselves to still bask in their clarity[^860] and act for God. For you who is a Muslim, it is very evident that no luminosity any longer lives in them, and that they have remained in ignorance of the shining[^861] of the Sun of Reality, Who is the Prophet of God[^862]. Imagine that it is thus at the source of each manifestation, so as not to remain deprived of the fruit of your existence at the moment in which you can see your Well-Beloved. Certainly, certainly, reflect upon these things which are manifested on the part of God, and request in such fashion God [will] instruct you in His Book.

[^856]: Note: Jesus

[^857]: Note: Muhammad

[^858]: Note: borrowed

[^859]: Note: for example, the Christians

[^860]: Note: borrowed

[^861]: Note: original

[^862]: Note: Muhammad

Vahid VIII - Bab 2

[^863]: Note: Arabic Bayan – Say, if you can do so, prepare nineteen pages of paper of a superior quality and nineteen carnelians in the ring, for yourself.

It is obligatory for everyone to leave as an inheritance to his heirs nineteen pages of paper of excellent quality and nineteen rings engraved with one of the names of God. The heirs of the deceased are only seven categories of persons: the father or the mother, the wife or the husband, the children, the brother and the sister, the teacher.⁵⁴⁹ And this after a portion of the goods of the deceased has been spent for him in such manner that he may be the object of respect.

The resume of this Door is that:

From the fact that the degrees of the Unity are reduced to seven, which are the seven letters of affirmation[^864], it is ordained that only those can inherit from a deceased [person], in the secret of truth, [are from] only seven categories of people. It is thus that, in each attribute, one can call God from seven different names: for example, in the Unity: Wahid (the unique), Ahad (One), Ohad (the most unique), Wahhad (excessively unique), Wahiid (the very unique), Muta’u’ahhad (he who has accepted to be unique), Mu’a’unahid (he whom everyone considers unique).

[^864]: Note: that is to say that the second part of the formula “La ilaha illa-llah”, which contains seven letters⁵⁵⁰

⁵⁴⁹Baha’u’llah reiterates these seven categories and precisely delineates their shares of inheritance in Kitab-i-Adqas:

“We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising

five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolleth My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth

by virtue of His sovereign might.” (Baha’u’llah, Kitab-i-Aqdas, #20, p. 26)

Further laws pertaining to inheritance are also found in Kitab-i-Aqdas, #21-29.

⁵⁵⁰La ilaha illa-llah (لَا إِلَهَ إِلَّا اللَّهُ) - <https://en.wikipedia.org/wiki/Shahada>

It is because of this secret that the source of the orders gave this precept. Nobody exists who desires something without asking God by His seven possible names.

And each of these names he must repeat Qaf^[^865]. The one who acts in this way, for sure the means will be given him to arrive at his aim if this is for God and in God!

[^865]: Note: 100 times⁵⁵¹

The fruit of this is that: in the day of judgment where all the orders are fixed by God, if the Tree of Truth ordains against what is in the hands of men in the matter of previous orders, nobody may come to make observations.⁵⁵²

For example, the successive rules that are now fixed in the Qur'an, if the Source⁵⁵³ of the manifestation ordains to someone against these rules, this order is no less the order of the Prophet of God. The differences is this: In the day in which He gave this order^[^866] -- and today thousands of people, the number of whom is without end, act in the shadow of this order – on that day He was alone^[^867], [hence] the execution of this order was difficult for whomsoever, unless this latter one should have in view only the Source of the order. The day in which the orders of this nature descended in the Qur'an is, in truth, identical to this day, today. And yet, in the day of judgment, as long as God has not tested all men, the Tree of Truth will not make Himself known in the name of His previous manifestation. All must be in such a degree of conviction and of perspicacity that if one hundred thousand people were united in a place with the intent to accomplish tawaf⁵⁵⁴ and that all would have come there from their countries in order to be ready for the day in which tawaf is permitted^[^868], and that this very day the Tree of Truth manifests Himself and says “Do not do tawaf” and that all instantly obey, then they have understood what tawaf is – otherwise all their acts become worthless.

[^866]: Note: He was alone

[^867]: Note: and that nobody believed in Him

[^868]: Note: that is to say the 10 Dhu'l-Hijjah⁵⁵⁵ – the pilgrimage around Mecca

⁵⁵¹Qaf (ق) has the abjad (numerical) value of 100, and it is the nineteenth letter of the Arabic alphabet.

⁵⁵²See the last sentence in Vahid II, Bab 14.

⁵⁵³The Manifestation of God Who appears subsequently to Muhammad.

⁵⁵⁴Tawaf (طواف) – circumambulating the Kaaba seven times, part of Islamic pilgrimage - <https://en.wikipedia.org/wiki/Kaaba>

⁵⁵⁵Dhu'l-Hijjah (الْحِجَّةُ ذُو) is the last month of the Islamic (hijri) year, during which pilgrimage to Mecca takes place. On the 10th day of Dhu'l-Hijjah and for three days thereafter is the festival of 'Aydu'l-ADha (عيد الأضحي), considered the holiest day of the year - https://en.wikipedia.org/wiki/Eid_al-Adha

In effect, this tawaf for which they have all gathered and which they accomplish was according to His previous order, and the proof of this is in His previous Book and in His later Book, and none other than God can cause to descend similar Books.

If, at the moment in which His defense for having accomplished the tawaf was manifested, a perspicacious man comes to the realization that he looks upon the Source of the order and is convinced, it is this one who carries out the tawaf for God, and for God alone; all the others are mosquitoes without intelligence. And that is precisely this Syrat which becomes for a man larger than the heavens and the earth and which, for he who does not allow himself to be convinced, becomes narrower than a hair, sharper than a saber. It is thus that in the beginning of each manifestation the perspicacious people are more rare than red sulphur. In effect, most men do not act except because of their mutual obedience towards one another, and because of the manifestation of greatness in the accomplishment of the divine orders^[^869].

[^869]: Note: previously [revealed]

These orders were certainly orders from God, and had God as their aim, but, as they are no longer executed with perspicacity, they⁵⁵⁶ remain in obscurity, upon the manifestation of the Master of the order, of the new order.

And yet, His previous orders were for this that the slaves become obedient to God in such fashion that if the manifestation manifested Himself, they obeyed Him. But when the manifestation realized Himself, they believe themselves to obey, but their obedience becomes at this very moment their transgression.

It is as for the believers in the Gospels: until the moment that precedes the manifestation of the Prophet of God, all were obedient to God in their religion and their acts were approved by the Very High, if they were accomplished in conformity with the law of Jesus; but, at the very instant of the manifestation of the Prophet of God, the very principle of their religion, which was the words of the two confessions, manifested itself in a new manifestation which replaced their words of Unity with the words “La ilaha illa-llah” and, rather than and in place of “Isa Ruhu’llah” the words “Muhammad Rasul Allah”. Also, in place of His apostles were mentioned ‘Ali and the Imams, and, instead of the columns of His house, the directive doors.

From the moment that the very principle of this religion was changed, what could it be for the manifestation of its religious orders. That is the secret of the word of the late Shaykh^[^870] in response to the one who interrogated him upon this saying that the Highness^[^871] must say and

⁵⁵⁶Those who follow the orders from God.

that 313 people of purity of this manifestation will not be able to admit, which, following the very expressions of S.A. Sadiq[^872], will cause them to be mentioned in the KAF[^873].

[^870]: Note: Shaykh Ahmad Ahsa'i⁵⁵⁷

[^871]: Note: The Imam Mahdi⁵⁵⁸

[^872]: Note: who reports this hadith⁵⁵⁹

[^873]: Note: Kufr=infidelity⁵⁶⁰

The Shaykh refused to respond, and his interlocutor insisted; he finished by saying to him: “If this Highness[^874] was manifested and said to you: ‘Abandon the love of the Amir of the Believers,’ would you obey Him?” and the other affirmed that He would never consent to this!

[^874]: Note: The Imam Mahdi

It is evident in the eyes of the people of truth that this word[^875] the Shaykh cause it to be known to his interlocutor, but this one, because he could not tolerate it, became an unbeliever, but he did not understand it. This comes from him not looking upon the Source of the order, and considering the manifestation of the Highness[^876] as something other than the manifestation of the Prophet of God. If he had seen the manifestation of this Highness as that of the Prophet of God relative to the manifestation of Jesus, he would have accepted this word which is more open than the heavens of inspired things and the earths of acceptance. As he did not see it in this way, this became for him more narrow than a hair.

[^875]: Note: that the Highness must say

[^876]: Note: promised

It is not that the aim of the Shaykh in speaking in that way would have been to cause the love of ‘Ali to be abandoned, for that would be an impossible order since, from all eternity in the past to all eternity in the future the light of this Highness[^877] was and will be in His appearances. The aim was this that in this manifestation[^878], ‘Ali was known under the name of the Amir of the

⁵⁵⁷Shaykh Ahmad Ahsa'i (الأحسائي إبراهيم بن الدين زين بن أحمد شايخ) – pronounced as the forerunner, along with Siyyid Kazim Rashti, of the Bab (https://en.wikipedia.org/wiki/Shaykh_Ahmad)

⁵⁵⁸Mahdi (المهديّ) - https://en.wikipedia.org/wiki/Hujjat-Allah_al-Mahdi

⁵⁵⁹Imam Ja'far Ibn Muhammad as-Sadiq (الصّادقُ مُحَمَّدُ ابْنُ جَعْفَرٍ) – the sixth Imam of the Ithna ‘Ashariyyah (https://en.wikipedia.org/wiki/Ja%27far_al-Sadiq)

⁵⁶⁰Steingass (p. V2-0645): كفر (kofr) Noun A Unbelief, infidelity; impiety, irreligion. Blasphemy; profanity.

Believers. But, as a result of this name, do not remain in obscurity, for even he was the Amir of the Believers in the epoch of the Prophet of God, he was also the apostle of Jesus after His ascension to the heavens. In each manifestation, if you look upon the Source of the order, for you the Syrat will become larger than anything that may be large in the contingencies. If, on the contrary, you remain in obscurity, it becomes more narrow than a hair, the most narrow that one could imagine. If all the believers in the Bayan become perspicacious to this degree that they may all be united in a place to take part, for example, in the tawaf and that this Tree of Truth, alone, in the midst of this crowd, ordains that someone pronounce His verses to them, if they believe immediately, the order of faith will descend upon them; otherwise^[^879], the order of faith will be removed from them. What will happen of their tawaf which is but a question of the questions of their religion? Know that what all possess comes but from the benevolence of the Tree of Truth and from nothing else.

[^877]: Note: ‘Ali

[^878]: Note: Quranic

[^879]: Note: if they do not believe immediately

For example, if this Highness had ordained that these^[^880] persons should not inherit, would someone be encountered who would dare to make observations? It is thereby that all comes from Him and all are in ignorance of Him! He explains everything, from the Source until the highest degree of life. It may thereby be that in the day of the manifestation⁵⁶¹ they will all benefit from the fruit of their existence which is faith in Him.⁵⁶²

[^880]: Note: seven categories of

But truly, they have no shame, and, at each manifestation, remain in obscurity. And yet the fruit of the creation of all things is indicated in this verse: “It is God Who elevated the heavens without visible columns and established Himself upon the Throne. He submitted the sun and the moon⁵⁶³, and each one of these celestial bodies pursues its course until a determined point. He governs the affairs of the Universe and makes His marvels distinctly seen. Perhaps you will finish by believing with certitude that one day you will be in the presence of your Lord.”

That if, in this manifestation, someone is convinced that this appearance^[^881] is exactly the appearance^[^882] of the Point of the Qur’an, he will benefit from the contemplation of the Prophet

⁵⁶¹Of Him Whom God shall make manifest.

⁵⁶²Him Whom God shall make manifest.

⁵⁶³To Himself.

of God, which is to see God Himself. And truly the cause of certitude in the two cases is unique, perhaps even is it more evident in this manifestation.⁵⁶⁴

[^881]: Note: the Master of this manifestation

[^882]: Note: Muhammad

The Qur'an has, in effect descended in the manifestation[^883] in twenty three years, whereas it is manifest that in this manifestation, the descend of a book like the Qur'an took no longer than a single week.

[^883]: Note: preceding

And yet you see the fruit of the creation of all things: all act in conformity with the orders of the Qur'an.

But they are in ignorance of the fruit of their existence.

If in the day of the manifestation, by a verse of the verses of the Bayan all the believers were convinced that this very truth is exactly that Truth which, at the beginning of Islam, caused the Qur'an to descend, perhaps they would have benefited from the aim of God in this verse. And yet, it is very evident that all act without comprehending and read the Qur'an without understanding⁵⁶⁵; and yet they do not know the aim of God. The appearance of the Truth however has no need of seeing someone who does not know Him and who does not consider His view to be that of God!

⁵⁶⁴In the manifestation of the Bayan.

⁵⁶⁵On this very theme, Baha'u'llah wrote in Kitab-i-Iqan:

"Twelve hundred and eighty years have passed since the dawn of the Muhammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Qur'an, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man." (Baha'u'llah, Kitab-i-Iqan, p. 172)

'Abdu'l-Baha reiterated this point in a Tablet:

"But as to the Jewish doctors, Christian priests and monks who read those Books, verily, they know the letter only and they utter the words, as parrots, without understanding their inner meanings. They comprehend them not, because they are engrossed in worldly desires and lusts and their hearts are attached to mundane allurements. Verily, are they not heedless of God and understand nothing and find not the right path?" (Tablets of 'Abdu'l-Baha v3, pp. 622-623)

If all the believers in the Bayan, upon the manifestation of Him Whom God shall make manifest, should be convinced that He is the same one Who^[^884] was the Point of the Bayan, they will benefit from the aim^[^885] God in the Bayan. And as that day all are in agreement on the subject of the Point of the Bayan, this is why we give as example^[^886] the Point of the Bayan. For, in truth, it is not worthy for the form of the latter Manifestation to make Himself known by the form of the previous Manifestation. Even though in truth that which is apparent in these two Manifestations is unique^[^887], but as the ranks of the latter manifestation are higher and more elevated, this is why we say that the appearance of this Manifestation is more elevated. But as all are in agreement about the previous Manifestation and that their eyes are not clear-seeing enough to comprehend the latter Manifestation with certitude, this is why He Himself is mentioned under the name of the previous Manifestation. It may be thereby that if someone may be in the most extreme obscurity, he may be able to know Him. It is thus that, in the day of the manifestation of the Prophet of God, all the believers in Jesus had been able to be convinced that it was He^[^888], they would from then on arrived at the aim of God in the Evangel. He is certainly higher than Jesus, but it is to convince the people of Christ that the following Manifestation takes the name of the preceding Manifestation. It may be that because of this the people of the previous Manifestation will cross the Syrat and benefit from the fruit of their existence.

[^884]: Note: previously

[^885]: Note: followed by

[^886]: Note: of Him Whom God shall make manifest, the example

[^887]: Note: it is the dhat qubb al-quyub⁵⁶⁶

[^888]: Note: Jesus, the promised Ahmad⁵⁶⁷

Thus, certainly, reflect, you other men, why God created you.

Certainly accomplish all of your acts for God, for God is your Lord in the day of His manifestation and while you are believers in these verses. That day is the day of Him Whom God shall make

⁵⁶⁶Dhat qubb al-quyub (ذات قب ألقىب) may mean “the essence of a king among kings” -- Steingass (p. 950) - A قب qabb (v.n.), Cutting off (the hand); withering (a plant); grinding the teeth (a lion or stallion); a king, chief, lieutenant; a powerful man; a stallion of good breed and skilful at covering; the cross-beam of a pulley, or its axle-hole; the interstice between the hips

⁵⁶⁷The Christian prediction of a prophet to follow Jesus is called Ahmad in the Qur’an 61:6 – “And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the messenger of Allah (sent) to you confirming the Law (which came) before me, and giving glad Tidings of a Messenger to come after me, **whose name shall be Ahmad.**” But when he came to them with Clear Signs, they said, “This is evident sorcery!” (translated by Yusuf Ali)

manifest: if that day you believe in Him Whom God shall make manifest, you will have believed in God and in His verses descended in the Bayan. If you do not believe in Him Whom God shall make manifest, you are in ignorance of the vision of God and of those things that God descended in the previous Bayan. Certainly do not hesitate to accord your faith in Him Whom God shall make manifest, for in truth your hesitation will happen in the fire, and yet that day you will be unaware of it. If you were to know that you are in the fire, you would not hesitate to believe in Him.

But you will be rapidly instructed. As you do not purify your souls for God, you will not be convinced of the truth of Him Whom God shall make manifest. Thus, certainly, purify your souls for God, Who is your Lord; it may thus be that you will find the force to purify them for Him Whom God shall make manifest, for it is He Who is in the truth and who directs the worlds.

Certainly, await the beginning of each manifestation and in each manifestation do not await the order of God. That if you wait, you will not be thereby aught but new converts.

In truth, this will abase you if you are convinced of God and of the previous verses of God.⁵⁶⁸

You were not tested except in the aim of giving your faith in the appearance of the Manifestation, and you have not received orders except in view of this faith. Certainly do not remain in ignorance of the vision of God either of before or afterwards, and be convinced of the verses of God.

Vahid VIII - Bab 3

In this, that after the manifestation of the Tree of Truth, all things die except for Him, in the day of judgment. On that day, it is obligatory for each one to ask for pardon from the divine Tree⁵⁶⁹; he

⁵⁶⁸Baha'u'llah wrote that believers in one Manifestation may weigh His claims in the balance of the Holy Books in their possession:

“In mine hand I carry the testimony of God, your Lord and the Lord of your sires of old. Weigh it with the just Balance that ye possess, the Balance of the testimony of the Prophets and Messengers of God. If ye find it to be established in truth, if ye believe it to be of God, beware, then, lest ye cavil at it, and render your works vain, and be numbered with the infidels. It is indeed the sign of God that hath been sent down through the power of truth, through which the validity of His Cause hath been demonstrated unto His creatures, and the ensigns of purity lifted up betwixt earth and heaven.” (Gleanings from the Writings of Baha'u'llah, CXXIX, p. 281)

⁵⁶⁹The Bayan teaches that the Manifestation of God can forgive sins, can dispense the mercy of God. The synoptic gospels quote Jesus as affirming this principle: “...the Son of man hath power upon earth to forgive sins...” (Matthew 9:6, Mark 2:10, Luke 5:24) Baha'u'llah demonstrated this: “Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon...Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother's womb. Say: Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison.” (Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas, p. 77)

himself must ask for this mercy and not act through an intermediary.⁵⁷⁰ At least unless he has a valid excuse that impedes him from presenting himself and himself asking for mercy from this divine Tree.

And this divine Tree will respond Himself, orally or in writing.

If it is not possible for a man to come himself, he must ask the mercy of God by another means, be it a letter, be it another way.

The resume of this Door is that:

Certainly the day of judgment will arrive and the Tree of Truth will manifest Himself, even though in truth the heart cannot be satisfied on the subject of the believers in the Bayan be applied the word that was mentioned[^889]: “Everything will die except His face.”⁵⁷¹

[^889]: Note: the word “death”, this here is of course spiritual death⁵⁷²

It may be that all will be attentive and that in that day, because of ignorance of their Well-Beloved, their affirmation will not be changed into negation. If there had been a negation, it may be that it will change itself into an affirmation.⁵⁷³

Nevertheless, from this fact that the inebriated creature always acts without intelligence and not with perspicacity, it is obligatory that if the Master manifests Himself, if He establishes this last judgment and pronounces this word[^890], which is more ravenous than no matter what fire, upon the people of the Bayan while all act for their salvation after God caused to descend upon them the order of death, what salvation can he have? He has the obligation, the clearest and the most precise that they present themselves after having known the descent of this verse and the order which is contained within it and ask for the mercy of God before Him and return to Him until finally He changes the order of death into an order of salvation. That is the fruit of their worship. In effect, if after hearing this order all accomplish good actions, they are always of those who are dead unless they return to the Tree of Truth and find salvation by the word of Him Who is the cause of death.

⁵⁷⁰This elimination of the human intermediary presumably eliminates clergy, inasmuch as each person is to speak directly to God, and not have his plea voiced by an imam, a priest, a rabbi or any other go between.

⁵⁷¹Qur'an 28:88 – **تُرْجَعُونَ وَإِلَيْهِ الْحُكْمُ لَهُ وَجْهَهُ إِلَّا هَالِكٌ شَيْءٌ كُلُّهُ هُوَ إِلَّا إِلَهَ لَا آخَرَ إِلَهًا اللَّهُ مَعَ تَدْعُ وَلَا**
Some translations: <https://www.islamawakened.com/quran/28/88/>

⁵⁷²This recalls the statement of Jesus recorded in the synoptic gospels: “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35, Mark 13:31, Luke 21:33)

⁵⁷³This indicates that a Jew, Christian or Muslim who affirms Him Whom God shall make manifest can change his previous negation into an affirmation.

[^890]: Note: every thing will die

If you look in the shadow of this word of death, you will see that existences have all disappeared following this order, that if, in that day, someone wanted to act in conformity with the meaning[^891] of this verse, he would remain no longer a being gifted with life upon the surface of the earth, for an existence that is dead[^892] what utility can it have in the eyes of God [in comparison] with one that lives? And yet, the violence of this word[^893] for God and for the people of God is higher than its accomplishment[^894] that you may be able to see with your eyes.[^895]

[^891]: Note: outward

[^892]: Note: spiritually

[^893]: Note: taken in its inner meaning

[^894]: Note: in its outward meaning

[^895]: Note: The word “All will die save the face of God” has an inner meaning which is the spiritual meaning: but the death of all in faith is not a fact perceptible to the senses, whereas if you want to comprehend this word in its external meaning, it would be required that someone presented himself who killed the whole world and that you might see from your own eyes the disappearance of life from the surface of the earth.

If you are in the world of limits, you can not comprehend that from the beginning until the end of your life you act only for your salvation and that suddenly you find yourself in the shadow of death[^896], and the remedy to this can not come except from the Source of the order. That if, after the descent of this verse, you lived as long as this world and you asked at every instant for the mercy of God, that would be of no value to you if you did not return [^897] and if you did not take from Him a word, even if it were only the word: “We have given you salvation.” This word will give you salvation, whereas all your requests of mercy will not give it to you.

[^896]: Note: spiritual

[^897]: Note: towards the Master

It is obligatory for you that after having heard[^898], you separate yourself from all your acts, for you accomplished all of them for your salvation, yet, when the order of God descends, in the contrary sense, what can they do for you?

[^898]: Not: the descent of this verse

You must therefore return towards Him and take from Him the word of salvation, be this only by a sign. If you gave all there is on the surface of the earth, to take such a word, that would be more useful to you than to spend all of your wealth in the way of God; for, if you spent it in this way, that would not assure you of salvation, whereas if you can obtain a similar word, it saves you, until the next day of judgment. And if you can, do this with the greatest rapidity that is possible for you: ask and take. For if, after having heard^[^899] you wait be it only the space of the blink of an eye, and that you die after this space of time, you will be among those who are dead^[^900]. While if you make haste, that you accomplish all that is needed to receive this word, if you die, perhaps will come from the Source of the word [that] by which, after death, you will be in Paradise and in such fashion your fire will change into light.

[^899]: Note: the announcement of the manifestation

[^900]: Note: spiritually

And this is closer to God than all worship towards which when man turns all his acts are agreeable and the mistakes change into good actions, even though from all this blows the breeze of “new convert”.

But in final analysis, to be a new convert is worth more than to find oneself among the dead^[^901].

[^901]: Note: spiritually

No order is more obligatory for the people of the Bayan than this one^[^902], for their salvation consists in this and not in their works.⁵⁷⁴

[^902]: Note: to place themselves in the presence of their Master

That the limits and the contingencies not be an obstacle for you to [reach] the Source.

⁵⁷⁴This recalls the Gospel of Luke:

8:11 Now the parable is this: The seed is **the word of God**. 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest **they should believe and be saved**.

And the Book of Acts:

11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 11:13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 11:14 **Who shall tell thee words, whereby thou and all thy house shall be saved**. 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 11:16 Then remembered I **the word of the Lord**, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

And the Epistle to the Romans:

10:13 For whosoever shall call upon the **name of the Lord shall be saved**.

It may arrive in the Bayan [that] you may be wiser than the others, and that you find yourself in the house while suddenly the Master of the order manifests Himself. So you are pleased in your pride, and you comprehend nothing until the moment in which His place of residence is changed, as for example He should be transferred to Mah-Ku which, in appearance, is a vile place. But these things cannot influence in any way the order of God. Think that His stay upon this earth^[^903] is like the stay of the Prophet of God in the mountains of Makka^[^904]. In the Qur'an, it is while He was in these mountains that He caused to descend this verse, and since then all the people of this epoch were counted according to the number of the dead^[^905]. They were counted by God, by His Prophet, by the people of knowledge, by whomsoever recited the Qur'an, and the order of non-belief descended upon them. And yet the last straw is that, today as well, they imagine themselves to be acting in conformity with their religion. The people of the Bayan, after the manifestation of Him Whom God shall make manifest, act with the maximum of greatness, but after the descent of this verse, of what value will be their works?

[^903]: Note: of Mah-Ku

[^904]: Note: Mecca

[^905]: Note: spiritually

The slave who acts in the way of God, he is happy to give his life to it, for thereby he may find salvation: but after the Source of the order, the order of death descends, what utility have the works that he accomplishes in the eyes of Him Whom God shall make manifest and of the people of knowledge? They are like the slaves who, after the descent of the Bayan, acted following the Qur'an, and even as before, like the slaves who, today as well, act in conformity with the Evangel even though the Qur'an has manifested itself and that the order of the abrogation of the Evangel has descended.

Act therefore a little with perspicacity: thereby it may be that in the day of judgment you will not be among the dead, and if you find yourself there, that you may find salvation, for as long as the Tree of Truth shines, all is possible; but, when He has set, no change, no modification is possible any more, if it is not upon the rising of the next.

For example, in the manifestation of the Qur'an, after the descent of this verse, someone had asked salvation from the Prophet of God after he was dead^[^906], there is no doubt that this salvation would not have descended from the Source of mercy with the permission of God: "We have given salvation to you after we have made you die, and by virtue of our mercy. In truth! We are the Merciful."

[^906]: Note: spiritually

And by this very word, he would have been saved until today. And until today which is the beginning of the manifestation of the Bayan, he would have been saved, as much before God as before His Prophet, His directive Imams, His Doors⁵⁷⁵, all the believers, before the angels of the heavens, of the earth and of that which is between them, perhaps even in the eyes of every thing.

But actually that this did not present itself, nothing was diminished of the goodness of the Source: simply, this person turned away therefrom.

Reflect that it is the same in the manifestation of Him Whom God shall make manifest. Be attentive to the minutes and the hours of the day of the manifestation and take count⁵⁷⁶ in yourself from the moment of the manifestation until His setting in the highest fashion that you take count of your good before another. And the fruit of this good is that you dispense it in the way of God and that you find salvation. But if you remain in ignorance of this account, all will become worthless and from thereon of what worth will your religious accounts be to you and your accounts with this world with the creatures of God?

I pledge by the Eternal Essence, that the human spirit does not breathe upon the creatures, otherwise^[^907] at the hearing of a similar word they would transmute themselves into water and would not have allowed the desire for life to penetrate their heart. For it may be that from the beginning of his life someone acts in view of salvation and that in the final accounting, from the Source of salvation a similar order^[^908] will descend, descending obviously from God, for He brings out the powerlessness of all^[^909].

[^907]: Note: if he breathed

[^908]: Note: of death

[^909]: Note: to give such an order

Know that the number of “Wadih hu”⁵⁷⁷ is the number of the name “Wahid”^[^910]. Whosoever in the Qur’an has believed in Muhammad Prophet of God and in His Letters of the Living has not found himself among the number of the “dead” in the Qur’an until the manifestation of the Bayan. Whosoever has come to place himself in the shadow of the Letters of Unity of the Bayan is found among those who are not dead until the day of the manifestation of Him Whom God shall make

⁵⁷⁵Abwab, see previous note.

⁵⁷⁶This appears to keeping track of one’s earnings during the period of time that Him Whom God shall make manifest will be residing upon the earth, from His declaration to His demise, so as to spend those earnings “in the way of God”, in service to this Manifestation of God.

⁵⁷⁷Wadih hu (هو وديده) – translated as “his friend is He”, composed of w (6) + d (4) + y (10) + H (5) + H (5) + w (4) = 28

manifest. And believe that it is the same in every subsequent manifestation until the end that has no end.

[^910]: Note: 19.

The letters who were found in the shadow of the Letters of the “Wadih hu” of the Qur’an, there is no doubt that in the day of judgment they did not find salvation by the benediction of their love: and this love is identical to the love of the Letters of the Unity of the Bayan.

It is the same for the Bayan if anyone is found in the shadow of the letters of its “Wadih hu”. In the day of judgment he will find salvation, for, in this manifestation he does not deviate from the very Being of the manifestation, and of His Letters of the Living. And if he deviates, this demonstrates his lack of firmness in the letters of the “Wadih hu” of the Bayan. And it is this point that flows from the beginning of nature until today, and will flow from today until the eternity of eternities.

Be attentive to each manifestation, for the manifestation of God is not like the manifestation of the creature, and the testimony of God is a testimony such that all that there is upon the earth cannot bring its like. This will be until the day in which the century will progress and in which men will be able to contemplate the manifestation by the essence of Truth. From then, the radiance of this Sun of Truth by Himself demonstrates His manifestation. It is thereby that the knowledge of God will manifest itself by God. In effect, until today all that manifested itself was the knowledge of God by His testimony. It is not that in the moment in which the word will be accomplished: “Know God by God”, that no testimony[^911] will be produced. Do not remain in ignorance of the Source. The century will perhaps progress in such manner that those who adore God in the highest degree of the creature will know their Well-Beloved by His very Being in each of His manifestations: perhaps even it will be by Him that they will recognize the Testimony, instead of recognizing Him with the aid of His Testimony.

[^911]: Note: of a Book

Know that knowing God, in that which concerns knowing God by God, is not confirmed except by the knowledge of the Letters of the Unity in the degrees in which they are cited by the Primal Unity[^912], for all these Letters of Unity are but the multiplications of this Primal Unity[^913].

[^912]: Note: the Point

[^913]: Note: the Point

Do you not fear God?

Multiplication means here His radiance[^914] by itself, in itself, from itself.

[^914]: Note: upon the letters that follow

It is not that the first Letter[^915] is included in the number of the Letters of the Living, or that the Letters of the Living are a multiplication of the number one in the world of multiplicity. All are contained by the aid of the Primal Unity[^916] and if you look upon the last of the creatures, you were see nothing therein other than the radiance of the First Creature if this last creature is capable of reflecting it. Thus it is clear today that the most humble of the creatures believes in the religion of the Prophet of God, Who is the highest of the creatures: that is what “multiplication” of all the letters of the Primal Unity means.

[^915]: Note: the Point

[^916]: Note: the Point

And certainly! Certainly! Rely upon God in the day of judgment, it may thus be that you will find salvation.

Relying upon God does not here mean to read this verse or weep upon a prayer rug in saying: “Oh my God, I rely on you: give me salvation in the day of judgment.” On that day your reliance upon God, is to believe in the Tree of Truth when He manifests Himself, and that you be convinced of His verses: then you have relied upon God! And your tears and your lamentations have, from that point on, been of service.

No prophet was brought to life without Him having given the order to His nation to rely upon God.

There is no doubt that God is sincere in His promise. If someone relied upon Him, He will give salvation from everything that could torment him.

Thus what happened that all these diverse nations who are upon the surface of the earth have thus remained in the contrary of truth, even though all imagine themselves even today relying upon God? And that to the point that they have this – and each one comprehends what he can according to his intelligence – that the order to rely upon God is in the Book of God, or in the utterances of the Prophet, or in the order of the Letters of the Living or in the order of those who obey the order of the Letters of Unity: and yet see that all these things return to Him Who is manifest in the manifestation. It is thus that today all that, in Islam, is true, the source is in the Prophet of God and yet for each act[^917] there are ranks with no end and for the explication of the reliance upon God one could give thousands and thousands of explanations.

[^917]: Note: of prayers

Certainly rely upon God, then become convinced of God and of His verses.

Vahid VIII - Bab 4

Of each thing, whatever is supreme is for the Point, what is intermediary is for the Letters of the Living, and the most ordinary for the creatures.

The resume of this Door is that:

If men are brought up in the nature of the verses of God and recognize the supremacy of the quality of proof of these verses for God and for the people of intelligence, it may be, from then, that in the day of the manifestation of Him Whom God shall make manifest, no interval will pass between the moment in which they hear the news of this manifestation and the moment in which they will give their faith.

That is the truth of all science, for other than the one who believes in God^[^918], even if he possesses all knowledge, becomes nothing and the order of unbelief will be given towards him. If someone, on the contrary, has no knowledge, but possesses this truth of knowledge, he will be saved. Many examples of this kind manifest themselves in each manifestation and the highest of the creatures thus becomes the most base, the most base becomes the highest, or the highest rises higher, while the most base descends.

[^918]: Note: at the very moment of the manifestation

If in the day of judgment, someone could count the degrees of the believers according to the haste that they showed in giving their faith, as long as the manifestation lasted, he could comprehend in what ring of the chain of Unity this believer is found.

For example, if a man, after three hundred sixty others, gives his faith in Him Whom God shall make manifest, he is the last unity of the number of Unity^[^919]. That is the arrangement of the order of faith. Comprehend then the limits of all the numbers.

[^919]: Note: $19 \times 19 = 361$

Every thing that has no likeness is for the Primal Unity^[^920] and thus following, from degree^[^921] in degree^[^922] until arriving at all the numbers. That is the right of each existence in the source of the magnificence of God. And if in the day of the manifestation of Him Whom God shall make manifest, this one has in his possession three hundred sixty and one diamonds and that the difference in price between each of these diamonds is 95 gold miscals^[^923] because in a single day three hundred sixty and one people believe in Him, and that the distance that separates these persons^[^924] is not more than the time one needs to say a “yes”, if he wishes to give them his diamonds, he will give them following the eagerness that they will demonstrated in believing in Him^[^925].

[^920]: Note: the Point

[^921]: Note: of descent

[^922]: Note: of descent

[^923]: Note: in an ascending ladder; that is to say the first diamond valued at 95 gold miscals, the second must be worth 190 miscals and thereafter the same

[^924]: Note: in the act of giving their faith

[^925]: Note: that is to say that the first will receive the most expensive diamond and the last that of 95 gold miscals

See the secret of God running in this way in every rank, see that the order of God is manifest. So it may be that in the day of judgment you will haste to affirm that you recognize God and that at the very moment in which He will say: “Am I not your Lord?”⁵⁷⁸ you reply “Yes.” And you must respond upon each thing on the subject of which He ordains.[^926]

[^926]: Note: This world is, for the philosophers of Persia, one composed of atoms. These atoms are so small that none of the dimensions of matter can be applied to them. They do not have, thus to say, existence, and form the nothingness. Their union produces the creature, but this union cannot be effected except by the Word of God. And when this One, by His Word, caused the non-existing atoms to unite to form a man, He asked them, at the very moment of their union, “Am I not your Lord?” He acted in the same way with all the worlds that He has created. But here one must understand by “world” the divers degrees of the creatures.

Understand well that for everything there is a world of atoms[^927]. If Him Whom God shall make manifest takes for example an atom of dust and says: “This dust is the first creature of the world”[^928] or if under some formula that He designates for it, even if He says simply: “This is dust” without giving it a superior rank, if you do not reply to Him on the subject of this atom of mud which is the most base of existing things, you have thereby not replied to God, even if in the degree of your existence you replied “yes” when He asked you: “Am I not your Lord?”

[^927]: Note: that is to say that the atoms of this thing exist in the world of nothingness, but this thing does not enter into existence save through the Word of God

[^928]: Note: it is so

⁵⁷⁸Quran 7:174 - وَإِذْ أَخَذَ وَإِذْ - أَلَسْتُ أَنفُسِهِمْ عَلَىٰ وَأَشْهَدَهُمْ ذُرِّيَّتَهُمْ ظُهُورِهِمْ مِنْ آدَمَ بَنِي مِنْ رَبُّكَ أَخَذَ وَإِذْ -
عَافِلِينَ هَذَا عَنْ كُنَّا إِنَّا الْقِيَامَةِ يَوْمَ تَقُولُوا أَنْ شَهِدْنَا بَلَىٰ أَلُوَاقَ بِرَبِّكُمْ
Some translations: <https://www.islamawakened.com/quran/7/172/>

Here there is thus something less in the degree of your being. What difference can it have between the order to prostrate oneself before Adam, and before an atom of dust? The aim is to obey the order, and not Adam or the dust. In effect, if you remain in ignorance of His order because of this atom of dust, you have remained in ignorance of the secret of existence. And from this very moment, if you accomplish all good, you have entered into the shadow of him who, the first, has not wished to bow before Adam^[^929]. If you say “I obey all” and that you really obey, whether you are in the midst of obeying or that you obey thereafter, the order of God will descend upon you even as it has descended in the past when God has said: “One must worship Me following the way that I want, Me, and not following the way that you want, you!”

[^929]: Note: that is to say the demon

It is always impossible that the Tree of Truth will give an order such that the intelligences cannot understand it, or that men cannot be convinced of the goodness thereof.

But all these explanations are only [given] that the slave [may] understand the places of the order: that he know that this very order: “Give your faith in God and in His verses” is exactly this order: “Do not torment anyone”, be this person in the last rank of existence. If you look upon the order, why do you remain in ignorance of one order even though you are firmly convinced of another? It is thus that acting in accordance with the divine orders was and is [a] mark of greatness, but on condition to not remain in ignorance of the Source in each manifestation.⁵⁷⁹

For finally, there is no doubt that in this manifestation in which you are, you act following the orders of this manifestation if you are adorned by His religion. Otherwise you are yourself witness to your own sins, and you suffice as accountable for your actions.

The fruit of this is that it may be thereby that in the day of judgment nobody will remain in ignorance of the orders of Him Whom God shall make manifest. And if this One ordains upon all the existences, His order is the order of God, and it is for nobody to make observations to Him about the order of God, which He ordains over all things or upon the most diminutive part of a dinar, it being given that the price of one thousand dinars is one silver misal.

⁵⁷⁹Baha'u'llah reaffirms this principle in the opening of Kitab-i-Aqdas:

“The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. **It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world.** These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration. (Baha'u'llah, Kitab-i-Aqdas, #1, p. 19)

Certainly, know the degrees of your souls, and, in the day of judgment, by this thing that God has fixed for you, find the strength to obey Him.

Vahid VIII - Bab 5

It is obligatory for whosoever has the capacity, to make himself the possessor of three diamonds, [the] number of the word “Ism”; of four topazes, [the] number of the name “Allah”; of six emeralds, [the] number of “Al-Amna”; and of six rubies, [the] number of “Al-Aqdas”. He must make himself possessor of them so that, in the day of the manifestation of Him Whom God shall make manifest, to give them to Him or to the Letters of the Living.⁵⁸⁰

The resume of this Door is that:

It was mentioned in its place that all the existences are in the Bayan, that all the Bayan is in the first Unity, and the first Unity in the first Point.⁵⁸¹

From this that in the day of judgment the resurrection of all takes place in different degrees of Unity and that all these unities are unities under the order of the Primal Unity, and that in all one cannot see but only a unique wave which is the order of God; from this that every thing, in its rank, as much as it has not come to resemble this unity cannot attain to perfection in its limit and cannot demonstrate God; it is because of this that it was ordained that in the day of the manifestation, until the next manifestation, every person who has the capacity seeks to resemble the Primal Unity by the acquisition of three diamonds, four topazes, six emeralds and six rubis. If he can do so, that he bring these jewels in the possession of the Primal Unity^[^930]; otherwise, at the manifestation of Him Whom God shall make manifest, he gives them upon the order of Him Whom God shall make manifest to His Letters of the Living: and that is a proof of the friendship of God for the Primal Unity in this manifestation. That the price of all these^[^931] jewels be the price of the Primal Unity^[^932] so that the contenders not remain in ignorance of the secret of Unity. If, in this manifestation, all honor themselves by obeying this order, Him Whom God shall make manifest will distribute them^[^933] among the multiplied unities.

[^930]: Note: the Point

⁵⁸⁰Baha'u'llah wrote, perhaps in reference to this passage:

“If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth.” (Gleanings from the Writings of Baha'u'llah, LIX, p. 116)

⁵⁸¹This may be related to the hadith, cited by the Bab and Baha'u'llah, including the following: “Knowledge is one point, which the foolish have multiplied.” (Baha'u'llah, Gems of Divine Mysteries, p. 30; Kitab-i-Iqan, p. 184; Seven Valleys, pp. 24-25)

:

[^931]: Note: 18

[^932]: Note: that is to say that a single one has the price of all

[^933]: Note: these jewels

If someone possesses these jewels and that the Tree of Truth having manifested, he hesitates, even if it be for a second, to give them to Him, he is in the fire during this second. It is suitable that those who contest over the Unity of Essence, of attributes and of worship, regarding creation, food, death and life, the “tasbih”, the “tahmid”, the “tawhid” and the “takbir”, over the fire, the air, the water and the earth, about the hearts, the spirits, the souls and the bodies, regarding the white light, the yellow, the green and the red[^934], it is, I say suitable for them to see all that in the shadow of the letters of the Bismi’llah al-Amna al-Aqdas.

[^934]: Note: The white light is the absolute splendor and without mixing the Point of Truth; the yellow light is less brilliant than the white because it is mixed with something more human: it concerns the first believer; the green letter, more polluted than the preceding, is emitted by the other letters of life, by the Doors, by the wisemen, etc.; finally the red light, where the mix is complete between the spiritual and the terrestrial, is that which pertains to the common among the creatures.

Four prayers have been indicated for these four lights which are higher than all the prayers[^935]. Whosoever loves to say them has touched all the good of this world and the next.

[^935]: Note: this is clearly here from another book of the Bab, to which these prayers have been consigned

God giveth His benevolence to whomsoever He willeth among His slaves, and certainly give to whomsoever He willeth that which belongs to Him and that He has secured.

Vahid VIII - Bab 6

In this that permission has been given to wash oneself completely once every four days; one must go to the baths and pluck off the hairs of the body once every eight days or every fourteen days. One must cut the nails⁵⁸² and use henna upon the whole body.⁵⁸³ Men must write upon their chest the

⁵⁸²Baha’u’llah confirmed some of these laws and seems to have left others to the discretion of the believers in Kitab-i-Aqdas:

“It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water; it is not permissible to bathe yourselves in water that hath already been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be

word “Al-Rahman”⁵⁸⁴ and women the word “Allahumma”⁵⁸⁵. It is good that they look at themselves once a day and night in a mirror.

The resume of this Door is that:

In the Bayan permission was given to wash oneself and to cleanse in the highest fashion that is it possible in the contingencies. If every four days one time the man cuts his nails and removes hairs, if he gets rid of filth that is on the body, this was and is loved by God. Washing one’s laundry, the more often one does it, the closer it is to cleanliness.

Henna is permitted, be it upon the whole body, be it upon certain parts.

If, upon the chest, which is the abode of the love of God, men write the name of “Rahman” and women that of “Allahumma” and this, in the most beautiful writing, with instruments to tattoo it, this is loved by God and is permitted.⁵⁸⁶ It is also permitted to write more than these two words.

The “noure”⁵⁸⁷ if one is accustomed to it is permitted every eight days. Rubbing ones feet and hands, if one is not accustomed to it, it not beloved of God; but it is permitted to rub the whole

not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend. Avoid ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful.” (Baha’u’llah, Kitab-i-Aqdas, #106, pp. 57-58)

⁵⁸³References to the application of henna, to Baha’u’llah and to Mirza Yahya are described in the memoirs of Ustad Muhammad-‘Ali, the barber, in Baha’l World, Volume XIV, pp. 598-600; and My Memories of Baha’u’llah, by Ustad Muhammad-‘Ali, published by Kalimat Press, pp. 19, 30, 34, 49, 50, 125.

⁵⁸⁴Al-Rahman (الرحمان) – means “The Merciful”: <https://en.wikipedia.org/wiki/Ar-Rahman>

⁵⁸⁵Allahumma (اللَّهُمَّ) – means “O Allah”: <https://en.wikipedia.org/wiki/Allahumma>

⁵⁸⁶Baha’u’llah made no reference to tattoo in Kitab-i-Aqdas, however there is a story in which ‘Abdu’l-Baha praised the tattoo of an individual Baha’l during His visit to America:

“Later I was told that He had asked for the man who had the Greatest Name tattooed on his hand, which was my husband, and his wife. We had never seen ‘Abdu’l-Bahá closely, nor had He ever seen us closely, yet He had called for the man with the Greatest Name on his hand. ‘Abdu’l-Bahá warmly embraced us both, gave us His blessing, and said to my husband that his hand was the only hand in the world which had the Greatest Name written on it and that it was greatly blessed.” (Jennie Ottilia Anderson, describing her and her husband August Anderson meeting ‘Abdu’l-Baha in Chicago in 1912; cited in Baha’i World, Volume 13, p. 912)

⁵⁸⁷Steingass (p. 1432): A نورة naurat, One blossom; — nūrat, nūra, A medicament made of quick-lime and arsenic for taking out hairs by the roots, a depilatory.

body, for not one hair will be removed from the body without seventy kinds of ailments being discarded from the body with the permission of God.

It is suitable for the slave to look at himself in a mirror and to contemplate his creature^[^936] and the he thank God for the beauty of his body, if not^[^937] that he asks for the mercy of God, for all the beings, in their primal nature, have been created with the greatest beauty. If no obstacle arises to the manifestation of this beauty, the being will be born ornamented with the beauty of his existence^[^938].

[^936]: Note: himself

[^937]: Note: if he is ugly

[^938]: Note: in the primal nature

As to this superstition so widespread that one must not look at night in the mirror, the origin of it is not found in the Book of God.^[^939]

[^939]: Note: it is thus false

Anyway, the slave must be in such a rank that if in any instant the Tree of Truth manifests Himself, and that it is necessary that this slave be just as suddenly in the presence of God, this Being of Truth will not be disgusted.

The order of this cleanliness has, in effect, been given only for the day of the manifestation of God, so that if someone is found suddenly in the presence of God, there are not things in him that are contrary to cleanliness so that God will not contemplate what He does not love.

In the Bayan is forbidden all that is an obstacle to cleanliness: and this, to the point that if someone knows that he has in himself an atom of filth, or on his clothes, and that this becomes for him an object of disgust, certainly it is not good for him to present himself in this state before God. Perhaps all the beings, in the Bayan, will be elevated in these orders. It may be thereby that in the day of the manifestation of the Truth, He will see nothing reprehensible in those who believe in Him.

The century certainly will progress bit by bit to the point that if someone puts on a shirt and perspires, he will change it immediately, how from that point could someone tolerate a shirt that is

This method of removing hairs is described briefly in a footnote to My Memories of Baha'u'llah, by Ustad Muhammad-'Ali, the barber, p. 125: "removal of body hair by a quick-acting depilatory made of lime and orpiment (an age-old custom practiced by peoples from the ancient Greeks to the pagan Arabs)"

sullied thereby. It is very certain that still today people of this part of the earth cannot voyage at this height.

If, because one has cleansed the body one changes clothes as well, one will show by this that one improves bit by bit in cleanliness and the more often this happens, the more it will be loved by God.

If someone cannot do all of this, that he not torment himself at all: from the very fact that he loves cleanliness, the reward of cleanliness will be given to him.

However, it is obligatory for each one to pay attention to what he does whatever is possible according to his forces for the Tree of Truth, even when He is hidden, contemplates His creature; He knows them all and sees each among them, but nobody knows Him nor can see Him with His own vision. For this vision is not created in all things except following His manifestation. And how does it arrive that where He is^[^940], neither His father knows Him, nor His mother, nor His parents⁵⁸⁸, nor any of the creatures. It is exactly as for the Prophet of God before He was brought to life, it is also like the manifestation of the Point of the Bayan before He launched His call. But from this epoch, His knowledge enveloped Himself and the creatures of God who live in His shadow.

[^940]: Note: this Tree of Truth

From the beginning of the manifestation, the spirit enters in this knowledge and penetrates therein until the highest point, until this spirit leaves this world. He sees them all, and all, in His name, do what they do, from the first creature until the last; all do not exist except by His existence, but nobody knows Him, unless He makes Himself known with His verses.

And, if He does not make Himself known except at the moment of His manifestation, at this moment the order is given to all to know Him, and the verses of greatness explode from the rising of His saintliness.

Happy who comprehends the vision of God, the day in which God is manifest! Happy the one who is in such a state that God sees nothing in him, either apparent or hidden, that displeases Him. In truth! God is He Who purifies all things. Say: in truth! God is more pure than purity, nobody can remove His purity from Him!. Neither in the heavens, nor upon the earth, nor what is between them. In truth! God is pure, He is purifying.

Vahid VIII - Bab 7

In the printery and in the order of printing.

⁵⁸⁸Perhaps this means “grandparents” or “their parents”?

The resume of this Door is that:

It is permitted to print the Bayan as well as all that was written in its shadow, in conformity with it. And this until the moment of the appearance of Him Whom God shall make manifest. At that time, if all are capable of writing the words of God in the most beautiful script, He will ordain it thus, otherwise He will permit whatever His benevolence and His mercy can permit.

After such a permission will have been given, there will no longer exist in the eyes of God any excuse for not possessing a Bayan with which one can mention Him Whom God shall make manifest. It must be printed of the most beautiful script, and not following the habit of the people of this epoch, who print whatever writing they encounter. This has arrived at such a point that the price of a Qur'an has descended until^[^941] a Qiran⁵⁸⁹.

[^941]: Note: 28 silver nakhuds⁵⁹⁰

If it was not in consideration of the impossibility where the believers are found^[^942], permission to print would not have been given.

[^942]: Note: to buy a manuscript copy at high price

Thus, notwithstanding, all are in the shadow of the benevolence and of the mercy of God, with His permission, but this does not impede that someone can write a Bayan with the most beautiful of scripts, this is worth more for him than to purchase a beautiful printed copy. And this is a gift of God; He elects whosoever from His slaves and He is the Master of sublime benefaction. Know that the respect around which one encircles the Qur'an is not due to anything but the respect that one owes to the relation that exists between this Book and God and because of the spirits that are in the words⁵⁹¹ that it contains^[^943].

⁵⁸⁹See Vahid V, Bab 19. Also https://en.wikipedia.org/wiki/Iranian_qiran

⁵⁹⁰See Vahid IV, Bab 14. Also

⁵⁹¹Baha'u'llah writes of the spirit in words in Lawh-i-Maqsud:

“Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

[^943]: Note: probably because of the great number of believers who are in the shadow of each of these words

All the spirits in the Qur'an return to the spirits of the Letters of the Living, even as their origin comes from them. Thus, if today a believer acts, he acts in conformity with the words of the Imams and the four Doors[^944] who were during the Ghaybat as-Sughra[^945]. After this Ghaybat as-Sughra nothing that came from these persons can be changed or modified in reality.

[^944]: Note: Nawabs⁵⁹²

[^945]: Note: little disappearance⁵⁹³

All the Letters of the Living return to the Point of the Qur'an, Who is the Prophet of God. And this one returns to God, in Himself. His return to God means His return to His own Being, for the contingencies cannot exceed their limits of contingency.

The same in the Bayan. All the 'illiyyiin⁵⁹⁴ spirits return to the first Door which is Him Whom God shall make manifest; all the non-'illiyyiin spirits return to the first who is not in the truth[^946] and who do not prostrate themselves before Him[^947].

“O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.” (Baha'u'llah, Tablets of Baha'u'llah, pp. 172-173)

⁵⁹²This seems to be a mistake. Abwab is the plural denotation of the four successors to the twelfth Imam. Nawab is the title of the sovereign ruler, the prince or viceregent of the Moghul emperor –

<https://en.wikipedia.org/wiki/Nawab#:~:text=%22Nawab%22%20usually%20refers%20to%20males,administration%20of%20a%20certain%20province>

⁵⁹³Ghaybat as-Sughra (الغَيْبَةُ الصُّغْرَى) --

[https://en.wikipedia.org/wiki/Minor_Occultation#:~:text=The%20Minor%20Occultation%20\(Arabic%3A%D9%B1%D9%84%D9%92%D8%BA%D9%8E%D9%8A%D9%92%D8%A8%D9%8E%D8%A9,would%20only%20contact%20his%20followers](https://en.wikipedia.org/wiki/Minor_Occultation#:~:text=The%20Minor%20Occultation%20(Arabic%3A%D9%B1%D9%84%D9%92%D8%BA%D9%8E%D9%8A%D9%92%D8%A8%D9%8E%D8%A9,would%20only%20contact%20his%20followers)

⁵⁹⁴See footnotes in the Introduction.

[^946]: Note: Satan

[^947]: Note: Him Whom God shall make manifest

See that it is the same for all the revealed Books. The respect with which we encircle them is because of their relation to God. This relation lasts always, for if it is removed from the preceding manifestation, it is postponed to the following manifestation.

There is no doubt that the Gospels were the Book of God, but, since the descent of the Qur'an, the true spirits of these Gospels returned to the Qu'an, and those that did not return were other than the 'illiyiin spirits of the Evangel.

It is the same in that which concerns the Qur'an. All those who entered into the Bayan among the believers in the Qur'an, their spirits were 'illiyin, otherwise they are ementioned among the non-'illiyins.

The same for the Bayan, all those who will believe in Him Whom God shall make manifest will be 'illiyiin spirits, and if one encounters someone who does not prostrate himself, it is he who is the point who is in opposition to the 'illiyiins.[^948]

[^948]: Note: the demon

And certainly, print following the route that was traced for you, with the best handwriting that you can procure.

Vahid VIII - Bab 8

In tis that it is permitted to shave all or part of the head, to shave the beard, so that the hair becomes stronger. It is permitted to pray with one's 'aba'a⁵⁹⁵, but this is not permitted with something other than the 'aba'a, that is to say with the jubba⁵⁹⁶. God does not love that one says prayer with the jubba.[^949]

⁵⁹⁵'aba'a (عِبَاءَة) - <https://en.wiktionary.org/wiki/aba>

⁵⁹⁶Steingass (p. 355): جبة jubbat, A waistcoat or doublet with cotton quilted between the outside and lining

[^949]: Note: It is according to tradition, I don't know if this is exact, that the Grand Vizir of Muhammad Shah, Haji Mirza Aqasi, he who is considered the first non-believer in the Bayan, that is to say the first letter of negation, had the habit of saying his prayer clothed in his jubba.⁵⁹⁷

The resume of this Door is that:

It is permitted to shave all or part of the head and to shave the face so that their hairs grow in strength and flourish in the plenitude of their beauty:

It is ordained, anyway, to cut the mustache[^950].

[^950]: Note: to cut them above the lip, not entirely but simply in such fashion that the hairs do not soak in the food that one eats.

Those of the slaves who are in ignorance are those who do not follow the divine order.

It is permitted to say one's prayer clothed in one's 'aba'a, in such fashion that the only extremity of the fingers appears outside of the garment. That is closer to greatness.

To say one's prayer clothed in a "jubba" was not and is not beloved of God, unless it is when one is found in necessity to do so: then only then is it permitted.

All this is so that perhaps, on the day of judgment, will not be manifest either in appearance nor in secret that anyone will [do] anything contrary to the love of God, in such fashion that the protestants be able to protest this, that if God is not content with seeing something contrary to what

⁵⁹⁷It should be noted that Haji Mirza Aqasi "studied for a number of years under the Ne'matallāhī Sufi teacher Mollā 'Abd-al-Şamad of Hamadān" and remained a member of this Sufi tariqah for the rest of his life. Aqasi "by 1240/1824 was appointed chief tutor to several of the Crown Prince's sons, including Farīdūn Mīrzā and, soon after, Moḥammad Mīrzā, the future shah." Between 1834 and 1848, Muhammad Shah Qajar (قاجار شاه محمد), was the supreme ruler of Iran. "Upon Moḥammad Shah's accession in Rabī'a I, 1250/November, 1834, which he regarded as the realization of his tutor's prognostications, Qā'em-maqām assumed premiership...However, less than a year later, Moḥammad Shah, lured by the anti-Qā'em-maqām coalition led by Āqāsī, felt confident enough to eliminate the highly independent vizier (Şafar, 1251/June, 1835) and shortly after appoint in his place his own confidant and spiritual guide." Haji Mirza Aqasi was the embodiment of what the Bab opposed – he was a Sufi, and he was a politician. It is not surprising that the Bab would have condemned practices associated with His nemesis.

<https://iranicaonline.org/articles/aqasff-ujuli-mnsz-adras-ivxni-ca>

https://en.wikipedia.org/wiki/Mohammad_Shah_Qajar

He loves, that it may be in that which concerns the essential body, the souls, the spirits and the hearts which are the places in which the Primal Unity radiates.

Thus, certainly, fear God, O you who are people who fear in the day of judgment. Fear God, it may thus be that you will find salvation.

Vahid VIII - Bab 9

Each one must write all he would have said of good or of bad, since the commencement of this manifestation until its end. His heirs must conserve this book until the day in which the Tree of Truth will manifest Himself.⁵⁹⁸

The resume of this Door is that:

From the beginning of the manifestation until the other manifestation, it was permitted that each one write in his book, in his own writing or that of another, all that he did in the Bayan. He must also write therein the contrary of good that he did before his entry^[^951], so that in the day of judgment following those who have acted following the previous manifestation will receive their wages, if they do not remain in obscurity of the Sun of Truth. For it may be that this Sun will manifest Himself and that this individual will continue to act at this moment as he acted previously.

[^951]: Note: in the Bayan

It is thus that there are one thousand two hundred seventy years since the Qur'an descended, and, still now, those ones act in conformity with the Evangel. Contemplate, in each manifestation, the order of God: do not remain in ignorance; know that the day of judgment is a day like that of today; the sun in the sky rises and sets^[^952]. How can it happen that the day of judgment arises and upon this very earth upon which the day of judgment arises, the inhabitants do not have the least news of it, and even if they hear it announced, they do not believe it. This is why He has not even shared it with them.

[^952]: Note: nothing has changed in the natural order of things

And it is a considerable day that this day: it is therefore that the Tree manifests Himself who has eternally said: "In truth, I am God! There is no other god but Me!"

And all the ignorant ones imagine that He who speaks thus is naught but a man like them. From then the name of "believers" which is however in His power in Himself, and that without end they

⁵⁹⁸This is a stunning ordinance when one considers that there are so very few chronicles and journals written by Babis, whereby to reconstruct Babi history from primary sources. If more Babis had heeded this law, there is no doubt that there would be a great plenitude of such materials available not only to heirs but to historians.

give to the more vile of the believers in Him in His previous manifestation, they refuse it to Him. It is thus that at the manifestation of the Prophet of God, if they had recognized in Him a believer like the believers of this time, how would they have fended Him off during seven years in the mountains, preventing Him from returning to His house.⁵⁹⁹ It is identically the same in that which concerns the manifestation of the Point of the Bayan. If they had not refused Him the name of “believer”, how could they have relegated Him to a mountain? And yet, the very existence of faith is created only by His Word, which is why, as they do not possess the vision of the heart, they do not see; and they who have it, this view, like butterflies of the night they turn around the torch of the truth until they burn themselves. This is why the day of judgment has been called the greatest of days, for without it, it is a day like all the other days; the only difference is that the manifestation of God manifests Himself therein.

The fruit of the order contained in this Door is this that it may be that that day the eyes of man may be opened, and that he may be able to see his Well-Beloved.

That He may in that day write all that he did, for until the following judgment the order will be given following this document^[^953].

[^953]: Note: he will be judged according to this written document

What the Point of the Bayan must write is this: “All that was previously was abrogated and has returned to the Bayan. And God has caused this Bayan to descend in Me.”

That is all that this Point has accomplished in the day of judgment.

All must write in truth what they have done, perhaps thereby will they be mentioned before God in the day of judgment, if in that day they can enter into the fire⁶⁰⁰ of Unity. For finally, night and day, they weep^[^954] and their Well-Beloved manifests Himself and they do not know Him! Thus is it for those who await the promised Ahmad, and all the Christians await Him and lament that He may manifest Himself. And yet see that one thousand two century and seventy years have passed since His manifestation. See, with the eye of your heart, so as not to remain in ignorance on that day, and that the judgment will occur without you knowing of it.

[^954]: Note: in waiting

⁵⁹⁹This account, which described Muhammad as having lived in the mountains for seven years, prevented from dwelling in or even visiting His own home, in Mecca, has not yet been located in online sources.

⁶⁰⁰This should be checked against the original Persian, as it seems likely that the word intended was “Paradise” rather than “fire”, as the Persian Bayan consistently contrasts the Paradise of affirmation and the fire of unbelief.

It is for God to warn you, but if you hear Him; and this advice of God is that which Him Whom God shall make manifest will give you if you accept Him.

And certainly lean upon God, for He is your Lord, He Who receives you in His mercy. And write each work that you accomplish, whether good or bad, from one judgment until the following judgment.⁶⁰¹

Vahid VIII - Bab 10

[^955]: Note: This is 9th Bab of the Arabic Bayan

In this that whosoever was elevated in the midst of a family[^956], he is permitted to see the members of this family[^957]. And he is permitted to speak with them[^958]. God has permitted for every man to speak with the women or for each woman to speak with the men during the time that they have business together. And if this conversation does not exceed twenty-four words, this is better for this woman and this man.⁶⁰²

[^956]: Note: the meaning of the word “family” must be extremely enlarged⁶⁰³

[^957]: Note: if it is a man, he can see the women, if it is a woman, she can see the men

[^958]: Note: be it a man or a woman

The resume of this Door is that:

It is permitted to whomsoever[^959] has become greater in a family to look at and to speak with the women of this family, be [this one] a man or a woman.

[^959]: Note: This refers thus even to a stranger. The case is already frequent in Persia. A young man is elevated in another family than that from which he originates. The women of his own family, being

⁶⁰¹Baha'u'llah refers to holding oneself account for one's deeds every day and at the end of one's life: Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds. (Baha'u'llah, The Arabic Hidden Words, #31)

⁶⁰²Baha'u'llah applies this to conversations between individuals of the same gender and opposite gender: **“The essence of faith is fewness of words and abundance of deeds**; he whose words exceed his deeds, know verily his death is better than his life.” (Tablets of Baha'u'llah, Words of Wisdom, p. 156)

⁶⁰³See footnotes on ta'ifat and 'urf.

“Mahram”⁶⁰⁴, he can see them, while those of the new family are “Haram”⁶⁰⁵ for him, [and] he cannot have any kind of relations with them.

In case of necessity it is permitted to a man to speak with a woman in a fashion sufficient to derive the fruit of this conversation. If it does not exceed twenty-eight words, that is closer to greatness. And if these twenty-eight words do not suffice, it is permitted to augment the number thereof.

Family^[^960], here, means “Urf”^[^961] and not in the ordinary meaning of the word “Urf”, in which one calls a tribe, one hundred thousand houses, “family”.

[^960]: Note: Ta’ifat⁶⁰⁶

[^961]: Note: that is to say “family” in the largest accepted use of the term⁶⁰⁷

It may be that in the day of judgment, because of the widening of this order, nobody will remain in ignorance of culling the fruits at the Source; that the Tree of Love will widen this order or will diminish it after His manifestation, so that one will not make observations to Him.

Certainly, fear God in the fashion that you should fear Him. It may be that thereby you will find salvation^[^962].

[^962]: Note: Arabic Bayan – It is permitted to look and to speak, the man with the woman, the woman with the man. Be virtuous, O My slaves. Speak as much as is necessary for you and be virtuous, do not exceed 28 words, unless your aim has not been attained thereby.

⁶⁰⁴Steingass (p. 1186): محرم mahram, Unlawful, forbidden; a spouse, consort, confidant, intimate friend; a bodice... Nicolas should be citing حلال ḥalāl (v.n. of حَلَّ), Being legal, legitimate; a lawful thing; legal, sanctioned by religion (opp. to ḥarām) – Steingass, p. 427

⁶⁰⁵Steingass (p. 414): حرام ḥarām (v.n. of حَرَمَ), Being unlawful; unlawful, forbidden, prohibited; illegitimate; an unlawful act, wrong-doing, iniquity; fornication, adultery; holy, venerable, sacred (i.e. the violation of which would be criminal)

⁶⁰⁶Steingass (p. 808): طائفة ṭā’ifat, A people, nation, tribe, family; a troop, band, body, company, clique; suite, train, equipage, attendants

⁶⁰⁷Urf (العرف) – custom of a particular society; see:

[https://en.wikipedia.org/wiki/Urf#:~:text=%CA%BFUrf%20\(Arabic%3A%20%D8%A7%D9%84%D8%B9%D8%B1%D9%81%E2%80%8E\),fiqh%20%D9%81%D9%82%D9%87%20\(Islamic%20jurisprudence\).](https://en.wikipedia.org/wiki/Urf#:~:text=%CA%BFUrf%20(Arabic%3A%20%D8%A7%D9%84%D8%B9%D8%B1%D9%81%E2%80%8E),fiqh%20%D9%81%D9%82%D9%87%20(Islamic%20jurisprudence).)

Vahid VIII - Bab 11

On the purification of the dead.

One must do this three times, in the follow manner: first one must begin with the head and the neck in saying “Ya fard”(O Unique One!); then wash the chest and the belly in saying “Ya Ha’i”(O the Living!) then wash the right side in saying “Ya Qayyum”(O He Who subsist by Himself!) then the left side in saying “Ya Hakim”(Oh! The Wise!) then the right foot in saying “Ya ‘Adl”(O justice!). then the left foot in saying “Ya Quddus”(O He Who is pure of all faults!).^[^963]

[^963]: Note: All this composes one purification.

One must do it three times; the number of the letters of the words employed in this purification is nineteen^[^964].

[^964]: Note: if one does not include the exclamation “Ya”

One must make this purification with pure water or with water mixed with camphor⁶⁰⁸ and rhamnus nabeca⁶⁰⁹. One must bury it then in five pieces of fabric and put on the right hand a ring upon which is engraved this verse: for men: “It is for God all that there is in the heavens and upon the earth and that which is between the heavens and the earth. God is knowing of all things”. For the women: “It is for God the kingdom of the heavens and the earth and of that which is between them. And God is powerful over all things.”⁶¹⁰

⁶⁰⁸<https://en.wikipedia.org/wiki/Camphor>

⁶⁰⁹[https://en.wikipedia.org/wiki/Rhamnus_\(plant\)](https://en.wikipedia.org/wiki/Rhamnus_(plant))

⁶¹⁰Baha’u’llah wrote in Kitab-i-Aqdas:

“The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His

The resume of this Door is that:

All the orders contained in the Bayan flow because of the secrets of the knowledge and the Unity of God. If someone sees^[^965] of the Source until the most extreme limits, he will see the water of Unity flowing in the same fashion in all the precepts. In that which concerns the purification of the dead, this is obligatory once and optional three times, or five times. In effect, the degrees of Unity are named in five levels:

- 1)La ilaha illa hu⁶¹¹
- 2)La ilaha illa ana⁶¹²
- 3)La ilaha illa allah⁶¹³
- 4)La ilaha illa anta⁶¹⁴
- 5)La ilaha illa allaTHi⁶¹⁵

[^965]: Note: the totality of this manifestation

And this death, if it had been lived at the moment of the manifestation and that [from] the first year it had conformed itself to the manifestation of Unity, it would have arrived at the fifth as last degree of Unity. This is why a purification is obligatory^[^966] and certainly the four other times all will carry them out if an impossibility⁶¹⁶ does not present itself.

[^966]: Note: in the same way it is obligatory that one believe in the Unity

It is permitted to wash the head, the chest, the two hands, then the two feet, at the same time as one must, during this act, praise and glorify God^[^967]. It is suitable to pay close attention to thee necessities of the season, as if it was still living, and it is suitable to make sure be it of cold water, be

Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power." (Baha'u'llah, Kitab-i-Aqdas, #129, pp. 64-65)

⁶¹¹Hu (هو): who, it this

⁶¹²Ana (أنا): I, me, myself, self

⁶¹³Allah (الله) – the God

⁶¹⁴Anta (أنت) – you, thou

⁶¹⁵AllaTHi (الَّذِي) – who, that, which

⁶¹⁶To do so

it hot water, and that the purification take place in this fashion and by the intermediation of people who fear God.

[^967]: Note: even as we said above

After the purification is terminated, if it is possible, that one perfume it with rose water or another scent. It is permitted that the shroud be of five pieces of whatever fabric that it may be, from the finest cloth of silk to the thickest cloth of wool.⁶¹⁷ It is not permitted to write thereupon more than nineteen names of God, but one can write no matter what names following one's idea.

That one buries with him a little of the dust of the tomb of the first believer and of the last[^968].

[^968]: Note: Perhaps this is the dust of the tomb of the Bab Himself, Who is the first and the last believer in this sense that He is the resume of belief and of general faith. That is the best explanation that I was able to find for this essentially incomprehensible passage. One clearly cannot take the word "first" and "last" of the believers in their absolute sense, for if it is easy to know who is the first believer, it is impossible to know who is the last; and, furthermore, if one knew that one, which is essentially variable because he dies and disappears and that this title must transfer to another. Another theory can, as well, be probable, that what is referred to here is the first believer and the last Letter of the Primal Unity. The first believer is Bushru'i; but who is the last? Only, probably the Azalis could respond.⁶¹⁸

This will become the cause that he will feel no torment after his death, and that he will rejoice, in the Paradise of God, of all that he loved.

⁶¹⁷Baha'u'llah wrote in Kitab-i-Aqdas:

"The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place." (Baha'u'llah, Kitab-i-Aqdas, #130, pp. 65-66)

⁶¹⁸The Bab indicated that only Him Whom God shall make manifest can give the true interpretation of His verses in the Persian Bayan. Baha'u'llah indicated that His followers may discover true meanings of the revealed Word of God if they purify their hearts and receive the inspirations of the Holy Spirit. So Baha'is will give it a try and perhaps they will decipher this mystery. However, it is certain that Azalis, who repudiated Him Whom God shall make manifest, and, in some cases, actively opposed Baha'u'llah and His followers, are not likely to be in possession of this knowledge. One possibility, inasmuch as the "first believer" in the Bab, according to the Bab Himself, was Mulla Husyan-i-Bushru'i, whom He denominated the Babu'l-Bab, and that this "first believer" was designated the first of the Letters of the Living; and it might follow that the "last believer" denoted here is the last of the Letters of the Living, Haji Mulla Muhammad-Aliy-i-Barfurushi, whom the Bab named Quddus.

It is permitted that on his right hand be placed a ring engraved in this manner for men: “It is for God all that is in the heavens and upon the earth and between the heavens and the earth. God is knowing over all things”; and thus engraved for the women: “To God belongs the kingdom of the heavens and of the earth and of that which is between them. God is powerful over all things.”

When it is pertaining to turning and of turning again the dead to wash it that it be done in such manner that this will not be contrary to greatness and to respect, for the respect due to the cadaver of a believer is the respect that is due to this believer himself. He who washes the dead must pronounce in his heart or on his lips the six names of God indicated above, or no matter what others, from the moment in which he begins to wash until the end of the washing. Know that death is like life. If the dead dies with faith in this manifestation, he will rejoice in the divine Paradise, otherwise, he is in the fire^[^969]⁶¹⁹. Take care that when the day of judgment arrives, that nobody dies and goes to the fire, without comprehending it. It is thus that since the day of the manifestation of the Prophet of God until today each person who has died without giving Him his faith has not entered into Paradise. It is the same from the beginning of the manifestation of the Bayan.

[^969]: Note: of hell

Every individual who has died^[^970] it is God Who has received his spirit by the intermediary of the angels who are assigned to this duty, and Who caused him to enter into His Paradise, if he obeyed all that God caused to descend in the Bayan.⁶²⁰ Every person, on the contrary, who dies in

⁶¹⁹About the importance of having faith in the Manifestation and in His Book at the time of death, Baha'u'llah wrote, in Kitab-i-Iqan: “How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire.” (Baha'u'llah, Kitab-i-Iqan, pp. 194-195)

⁶²⁰Obedience to the commandments of the Bayan is required of believers in order to enter into Paradise. Baha'u'llah establishes the complementarity of faith and deeds in the opening of the Kitab-i-Aqdas:

“The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. **These twin duties are inseparable. Neither is acceptable without the other.** Thus hath it been decreed by Him Who is the Source of Divine inspiration.” (Baha'u'llah, Kitab-i-Aqdas, #1, p. 19)

something other than faith in the Bayan, even if he has accomplished all the good acts, that will be of no avail for him. And if, after death, one does all good acts for him, that will be of no avail for him; unless he gives his faith in God and in His verses and obeys his Well-Beloved in all that this One caused to descend in the Bayan. It may be thereby that the divine mercy will reach him and that he will enter into the eternal Paradise.

[^970]: Note: who is a believer

Be attentive to the manifestation of Him Whom God shall make manifest, for if you hear the announcement and that you hesitate for the space of time necessary for you to pronounce the word “Yes”, you are in the fire, whether you are dead or alive. That is the “aim” of God, that every one immediately give his faith in each manifestation. That men be attentive so that, in the difficulties of the day of judgment, they do not leave the faith: for the difficulties of that day are the manifestations of the torments that befall men and are the inaccessible signs that manifest themselves on the subject of He Who is manifest in the manifestation; or they are the zephyrs of Paradise that blow from the dawn of eternity upon the forms of the hearts of all existences. It is thus that if you look in this manifestation, you will see therein all[^971].

[^971]: Notes: these difficulties

Go visit the dead each unity[^972] one time. And other questions have descended on this subject that you could see in the writing that treats of them.⁶²¹

[^972]: Note: each 19 days

Say: “God takes our spirits according to His order and ordains that His angels collect the spirit of His believing slaves.”

Even as the angels collect the spirits of the believers⁶²², so also, according to the order of God, the spirits of the non-believers, it is the demons⁶²³ that take them. It is thus that whosoever leaves this

⁶²¹This indicates that the Bab wrote on this topic in another of His treatises.

⁶²²Nicolas has translated the Bab’s words here first with “the spirits of the believer”, then, in the same sentence, “the spirits of the non-believers”. In the interests of consistency, but without reference to the Persian text, both of these references are rendered in English in the plural form.

⁶²³In one of His Tablets, Baha’u’llah defines the meaning of “demons” as follows: “This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion. Their sleep is preferable to their wakefulness, and their death is better than their life.” (Baha’u’llah, Tabernacle of Unity) This definition of “demons” is corroborated as not being limited to a specific context but referring generally to “evil spirits” in at least two Tablets and one talk authored by Baha’u’llah’s interpreter, ‘Abdu’l-Baha: “As to

world in the shadow of the Bayan, his spirit is collected by the superior angels and whosoever is seized by death outside of the Bayan, or who even remains living, the angels do not approach him, for the believer does not approach a non-believer, how could an angel do so?

And if the curtains were removed from in front of the eyes of the demons, these ones also would not do it^[^973] because of the violence of the heat of the fire that resides in them. It is only because they are in the obscurity that they collect the spirit^[^974] and to confide it to the guardians of the fire.

[^973]: Note: would not approach non-believers

[^974]: Note: of the non-believer

The spirit of the believer⁶²⁴ will present himself⁶²⁵ before God, and also the spirit of the non-believer according to the limit^[^975] that was assigned to him. God will will not even look upon him and He will say to the fire: “Take him.”

[^975]: Note: of fire

the question of evil spirits, demons and monsters, any references made to them in the Holy Books have symbolic meaning. What is currently known among the public is but sheer superstition." (From a Tablet of 'Abdu'l-Bahá: Spiritualism and psychic Phenomena, p. 3; in Lights of Guidance, #1731, p. 512) "You have asked regarding the influence of evil spirits. Evil spirits are deprived of eternal life. How then can they exercise any influence? But as eternal life is ordained for holy spirits, therefore their influence exists in all the Divine worlds." (From a Tablet of 'Abdu'l-Bahá to Mrs. Ella Goodall Cooper included in Daily Lessons Received at 'Akká p. 78, 1979 ed.; in Lights of Guidance, #1732, p. 512)

"The reality underlying this is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature of man. This basic nature is symbolized in various ways. In man there are two expressions; One is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination... God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil: it is simply the lower state and basic product of nature." ('Abdu'l-Bahá: Promulgation of Universal Peace, pp. 294-295, 1982 ed.; cited in Lights of Guidance, #1733, p. 512)

⁶²⁴Nicolas has translated the Bab's words here first with "the spirit of the believers", then, in the same sentence, "the spirit of the non-believers". The meaning seems to be "the spirit of each of the believers", and hence, in the interests of consistency, but without reference to the Persian text, and because the rest of the sentence addresses believers and non-believers in the singular, all have been rendered as singular in the English, in order to avoid confusion and misunderstanding.

⁶²⁵The masculine pronoun is not used in Nicolas' translation, but it seems more appropriate to use this pronoun in its neutral, non-gender specific connotation than to use the more generic "it". This is a matter of taste and does not touch upon the meaning of the passage. The use of the masculine pronoun does not imply a gender-specific meaning to the passage. Women as well as men are believers and non-believers.

Rely upon God so that death does not come upon you^[^976] and that you do not receive the recompense of God for which you carried out your acts of worship, because you were not in His way^[^977].

[^976]: Note: in similar conditions

[^977]: Note: that is to say that you will not receive the salary which is due to the one who worships God following the rules of a preceding manifestation, while the subsequent manifestation has taken place

God counsels you on the subject of your own lives, then He counsels each of His slaves: it may be that thereby you will fear God and that you will be saved.

Vahid VIII - Bab 12

In the orders relative to the place of martyrdom^[^978].

[^978]: Note: Certainly upon this question there can be discussed. To take the word “Zarb”⁶²⁶ according to the meaning that M. de Gobineau has ascribed to it can seem exaggerated, especially when one derives the conclusion derived by the author of *Les Philosophies et Religions dans L’Asie Centrale*. But if we retrace the meaning thereof, in approaching by the way the truth of the word itself, we would only have to deal instead of the place of martyrdom, that is to say the place where the Bab received His bastinado, be it Shiraz, which seems improbable here, be it Chihriq. However, it would be the first allusion that we would have encountered in the Bayan to this place of imprisonment. Besides, tradition reports that this punishment was inflicted upon the Bab, not in Chihriq, but in Tabriz. It seems then that this last mentioned town is what is indicated here. On the other hand, we have already seen that the writing of Bayan – unfinished besides – took a relatively considerable time. It begins from the start of the manifestation and is only interrupted by death. Can one not think that this Door was written at the moment in which there was no longer any doubt of the outcome of the Babi manifestation, and in which Siyyid ‘Ali Muhammad no longer entertained illusions if He ever had done so – regarding the end that He awaited. And, if such a thought could animate Him, there is no doubt that He did not reflect that the example that the Muslims wanted to give was not intended to be given in a big city close to His residence – Mah-Ku or Chihriq – and what other city than Tabriz could He envisage as the end of His career?

Such a suggestion can seem all the more logical as, conforming to what one has read in the first pages of the first volume of this work, the conviction of every Oriental is that a Prophet, or even an Imam, must die a violent death.

⁶²⁶Steingass (p. 801) -- ضرب zarb (v.n.), Striking, drubbing, beating

My opinion is also corroborated by the following Door, in which is the question of the death of the Bab.

The resume of this Door is that:

Whosoever is found upon this earth^[^979] or in the neighborhood to a distance of 66 farsakhs⁶²⁷, if 29 years have passed of his life, must present himself at this place once a year. He must stay there 19 days^[^980] and occupy himself only with^[^981] turning his spirit, without allowing himself to be distracted, towards one of the Names of God.

[^979]: Note: of martyrdom

[^980]: Note: a Babi month

[^981]: Note: takhliS⁶²⁸

There one must say five raka'at⁶²⁹ of prayers.

Whosoever cannot carry it out must take a parallel action^[^982] in his own house.

[^982]: Note: that is to perform takhliS for 19 days

This is remitted for those who reside outside of these limits^[^983]. And if that had not been remitted, who then could have distanced himself from the order of God?⁶³⁰

[^983]: Note: fixed above at 66 farsakhs

See the goodness of God, see the limit of the creature! God knows how many sums will be spent in this way, and yet in the day of the martyr nobody has been encountered who took one step for God.

⁶²⁷Steingass (. 918) -- فرسخ farsakḥ (for P. فرسنگ q.v.), A parasang, a league, about 18,000 feet in length

⁶²⁸See footnote to Vahid VII:Bab 4

⁶²⁹Steingass (p. 585) -- ركة rak'at, A sacred inclination of the head, so that the palms of the hands rest upon the knees (in prayer); Raka'at (رَكَعَات) is the plural form

⁶³⁰This is reminiscent of Baha'u'llah's words:

"In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." In this consisteth the complete surrender of one's will to the Will of God." (Gleanings from the Writings of Baha'u'llah, CLX, pp. 337-338)

It is thus that you will be subject to the tests of God in the Manifestation. All act^[^984], but remain in ignorance of the Source of the order^[^985]. You all prostrate yourselves before Him, but you do not know He Himself⁶³¹. If you still content yourselves with remaining in ignorance! It is because these limits^[^986] were not rebounded upon all! It is because a man remains in ignorance that all the creatures are taken in the limits^[^987] of God!

[^984]: Note: for God

[^985]: Note: following which they act

[^986]: Note: all these orders of prayers and of pilgrimages

[^987]: Note: these severe and painful orders

If in the day of the manifestation of Him Whom God shall make manifest, you give all your application to faith in God which is faith in Him Whom God shall make manifest, and your obedience to God which is your obedience to this Person, in the love of God which is the love of this Being, in His contentment which is His contentment, certainly, there will not descend^[^988] an order that will hold you all until the following day of the judgment. It is here that the power of God erupts upon that which He wishes, and the effect of His victorious Will in that which He desires.

[^988]: Note: from the heavens

It may be that from now on, in the day of the manifestation, you will be attentive upon yourselves and that thus you will not reject those who have remained in ignorance of this manifestation all the while remaining yourselves even more ignorant than them. It is thus that today you reject those who have remained in ignorance of the Prophet of God^[^989] and you are nevertheless in a profounder ignorance than theirs.⁶³²

[^989]: Note: the Christians

Certainly, fear God in the fashion that you should fear Him. Do not be content for anyone in that which you do not feel content for yourselves.⁶³³ It may be thus that in the day of judgment you will not render judgments against God.

⁶³¹The Manifestation.

⁶³²Muslims are more profoundly ignorant of the new Manifestation than are Christians. This recalls these words of Jesus: "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Gospel of Luke, 12:48)

⁶³³"Therefore all things whatsoever ye would that men should do to you: do ye even so to them..." (Gospel of Matthew 7:12) We find the same principle in the writings of Baha'u'llah: "And if thine eyes be

Vahid VIII - Bab 13

It is permitted to you to send your benedictions to the Point ninety-five times, the day in which He was chosen^[^990] and the day of His death.⁶³⁴

[^990]: Note: as Prophet⁶³⁵

turned towards justice, choose thou for thy neighbour that which thou choosest for thyself.” (Kalimat-i-Firdawsiyyih, in Tablets of Baha’u’llah, p. 64; Kalimat-i-Firdawsiyyih quoted in Epistle to the Son of the Wolf, p. 30)

⁶³⁴In a note found in the Synopsis and Codification of the Kitab-i-Aqdas (p. 62) and in the English translation of the Kitab-i-Aqdas (p. 225) it is stated that during the ministry of Baha’u’llah, the martyrdom of the Bab was observed, continuing a tradition set forth in the Persian Bayan.

⁶³⁵The Bab gives the exact time of His declaration as 2 hours and 11 minutes after sunset on the 5th day of Jumadi al-Awwal 1260, in Vahid II, Bab 7 of the Persian Bayan.

Baha’u’llah reaffirmed, in Kitab-i-Aqdas, the commemoration of the declaration of the Bab:

“All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days -- the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, **and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together.** Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.” (Baha’u’llah, Kitab-i-Aqdas, #110, p. 59)

“36. QUESTION: If the anniversary either of the Twin Birthdays or of the **Declaration of the Báb** occurreth during the Fast, what is to be done?

“ANSWER: Should the feasts celebrating the Twin Birthdays or the **Declaration of the Báb** fall within the month of fasting, the command to fast shall not apply on that day.” (Baha’u’llah, Kitab-i-Aqdas, Q&A36, p. 118)

Baha’u’llah also called for the commemoration of the births of the Bab and Himself, in Kitab-i-Aqdas:

2. QUESTION: Concerning the Festival of the Twin Birthdays.

The resume of this Door is that:

As the Tree of Truth was and is the mirror of God^[^991] and that in Him one can see naught but God, this is why it was ordained that, at the moment in which He seats Himself upon His ‘*arsh* and at the moment in which He separates Himself from His primal ‘*arsh*^[^992], it has been permitted to pronounce 95 words that demonstrate His sublimity. It is not permitted that, for others than for the Point^[^993], one say more than five praises.

[^991]: Note: It is in effect the only Being all of whose internal thoughts turn only towards God.

[^992]: Note: There are in effect two ‘*arsh* for the Point of Truth: the first is His entry into the world, His birth, His act of sitting upon the seat of existence, and the second, which is His act of sitting upon the seat of Prophethood. When He dies, He separates Himself from the first of these seats, because He dies, but not from the second, which resides in Him until the following manifestation.

[^993]: Note: that is to say for the Letters of the Living

In effect, the Letters of the Living manifest themselves from this Unity without number, and all the degrees of the multiplied numbers, unities after unities, radiate from this Primal Unity.

Thus it may be that in the day of judgment, at the very moment of the manifestation of the Tree of Truth, if you act for God, you will be able to see in this mirror all the Letters of the Living, not in the fashion in which you see them yourself^[^994], but perhaps you will see in them the absolute Power, which, in radiating upon them, created appearances that demonstrate His essence: it is the same for all the degrees of the numbers.

[^994]: Note: in considering them as something considerable

“ANSWER: The Birth of the Abha Beauty was at the hour of dawn on the second day of the month of Muharram, the first day of which marketh the Birth of His Herald. **These two days are accounted as one in the sight of God.**” (Baha'u'llah, Kitab-i-Aqdas, Q&A2, p. 105)

“36. QUESTION: If the anniversary either of **the Twin Birthdays** or of the Declaration of the Báb occurreth during the Fast, what is to be done?

“ANSWER: Should the feasts celebrating the Twin Birthdays or the Declaration of the Báb fall within the month of fasting, the command to fast shall not apply on that day.” (Baha'u'llah, Kitab-i-Aqdas, Q&A36, p. 118)

The solar equivalent of the Bab's birthday was October 20, 1819, and of Baha'u'llah's birthday was November 12, 1817. The only way in which these two birthdays could be “accounted as one” is for them to be observed adjacent to one another, on the 1st and 2nd of Muharram, the first month of the Muslim lunar calendar. Furthermore, neither of these birthdays nor the declaration of the Bab could have taken place during the Baha'i month of fasting, which occurs prior to Naw-Ruz, in early March, unless they were to be observed according to the Muslim lunar calendar.

You say well, from your tongue, “I act for God”, but it is that day in which sincerity is manifested, if you have been sincere.

If at the very moment of the manifestation of Him Whom God shall make manifest you have acted for Him, you have acted for God, otherwise you have not been sincere in your acts.

Every believer who, that day, is in the faith and acts^[^995] for God, must act for Him, otherwise his acts are for other than for God, and have not been done in the sight of the Divinity.

[^995]: Note: in truth

It is thus that in the manifestation of the Prophet of God, if someone acted for God, among the Letters of the Evangel, he would have proven his faith in the Prophet of God. And, by the very fact that he did not give Him his faith, that is the sign that he was not sincere. It is the same in that which concerns the manifestation of the Tree of the Bayan. If He had encountered someone who acted for God, it is he who acted for God in His obedience^[^996], otherwise, he was not sincere. If he had been sincere, in effect, he could not have become he who acts for another than God.

[^996]: Note: in obedience to the Point of the Bayan

Thus fear God in the day of His manifestation, it may be that you will be saved.

Vahid VIII - Bab 14

In this that for each one it is obligatory to read verses of the Bayan each day and each night seven hundred verses, and, if he cannot read them, that he mention God seven hundred times.⁶³⁶

The resume of this Door is that:

From this that the Unity flourished in the letter THAL^[^997] which is the supreme point of his ascension^[^998].

⁶³⁶Baha'u'llah simplified and universalized this requirement in Kitab-i-Aqdas:

“Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

[^997]: Note: = 700

[^998]: Note: it is obligatory to read seven hundred verses

The secret of this is that the number of seven Allahumma⁶³⁷, if one adds it to the letters of the third degree of the Unity, the fifth degree of this Unity immediately manifests itself[^999]. It is permitted, if someone can do it, to read, night and day, 700 verses of the Bayan, and if he cannot do this, that he mention God 700 times.

[^999]: Note: We have seen it in Bab 2 of this same Vahid, that the degrees of the unity of God are in the number five: 1)La ilaha illa hu⁶³⁸; 2)La ilaha illa ana⁶³⁹; 3)La ilaha illa allah⁶⁴⁰; 4)La ilaha illa anta⁶⁴¹; 5)La ilaha illa allaTHi⁶⁴²

The most sublime point to which the divine Unity can ascend is the formula: La ilaha illa allaTHi, which contains the letter THal⁶⁴³.

And a mujtahid of Tihran, native of Dowlat Abad⁶⁴⁴, not being able to arrive at penetrating the meaning of this passage, [made] enquiries from the solitary dweller of Cyprus (September 1903), Mirza Yahya Subh-i-Azal [who] replied (I translate): “*The number of seven Allahumma is 742. If one causes it to flow upon the La illaha illa hu[^1000], which is 110 and if they are added, the formula La illaha illa allaTHi immediately manifests itself, which is 840[^1001] and who is the appearance of the manifestation.*”

“*The name that is equivalent to seven Allahumma, that one augments to the number of ‘Ali, that is to say 110, so that the name will manifest itself the number of which is 840, and the secret of the Unity will rise up. For the Qur’an mentions the word of Unity in five degrees, in the formulas of La illaha given above, and the fifth degree La illaha illa allaTHi. In the Bayan, two degrees were added to these degrees and this forms the number 7. They are the formulas La illaha illa yaqi⁶⁴⁵ and La illaha illa yaqa’, this last one being the 7th degree of Unity.*”

⁶³⁷See footnote in Vahid VIII, Bab 6.

⁶³⁸Hu (هو): who, it this

⁶³⁹Ana (أنا): I, me, myself, self

⁶⁴⁰Allah (الله) – the God

⁶⁴¹Anta (أنت) – you, thou

⁶⁴²AllaTHi (الَّذِي) – who, that, which

⁶⁴³Dhal (ذ) – pronounced “Zal” in Persia -- https://en.wikipedia.org/wiki/Abjad_numerals

⁶⁴⁴Dawlat abad (دولت‌آباد) – a small village in the province of Tihran: https://en.wikipedia.org/wiki/Dowlatabad,_Tehran

⁶⁴⁵Yaqi (يقيع)

“Around the manifest Unity, there is the column of Unity, the column of Prophethood, the column of Vilayat: this is the third word of Unity and represents the degree of the creature.

“All the secrets are in these words. That is the point of the question: but all these difficulties manifest themselves (will receive their solution?) at the moment of the manifestation. This will be explained, in His time. If we look upon the inner [meaning] of this question, innumerable secrets will be unveiled, and to God belongs all knowledge. For us, we have none, unless it is God who instructs us.

“Here, the digits we have given form a total that is too big: one must deduce, if one wishes to enter into the inner [meaning] of this question...”

Thereafter follows an extremely confused explanation. I propose, in that which concerns me, the following explanation:

Seven Allahumma = 742

La ilaha illa allah = 135

Total equals to 877

And, La ilaha illa allaTHi = 870. If we suppress an alif of Allahumma (for one also pronounces Lahumma 7 times) this will diminish our first total by 7 and arrive at 870 which is the digit of La ilaha allaTHi. In any case this does not serve for anything other than to demonstrate for which reason the reading of 700 verses is obligatory.

[^1000] Note: Its meaning in the text, is the third speech of unity. Why does Subh-i-Azal speak of the first?

[^1001] Error, if one adds these two numbers, it makes 852.

The fruit of this is that, if the day of judgment presents itself, he will believe in Him Whom God shall make manifest in such fashion that his very being may be worthy of demonstrating the letters of the formula that contains the letter Thal and that it become one of the ciphers composing the number. And if it exceeds the limits of the numbers[^1002], it sees nothing but Unity without number. It is not that[^1003] be any easy act, but perhaps this becomes easier than no matter what work if you give your faith. But, as that is a great day, it is extremely difficult to find oneself in the midst of believers. For the believer, in that day, is of the companions of Paradise, and the non-believer, of the companions of the fire. The Paradise is the knowledge of Him Whom God shall make manifest, belief in Him and obedience [to him]: the fire is the existence of the one who does not prostrate himself before Him in His contentment.⁶⁴⁶

⁶⁴⁶Translation of the Baha'i World Centre:

“Since that Day is a great Day it would be sorely trying for thee to identify thyself with the believers. For the believers of that Day are the inmates of Paradise, while the unbelievers are the inmates of the fire. And know thou of a certainty that by Paradise is meant recognition of and submission unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.

[^1002]: Note: of the multiplicity

[^1003]: Note: depart from the multiplicity

That day you think you yourself are among the people of Paradise and a believer in Him⁶⁴⁷; but you actually in ignorance and you reside in the very principle of the fire, without knowing it.

Think then that it is in His manifestation⁶⁴⁸ as of that of the Point of the Qur'an. How many Letters of the Evangel were awaiting, then, after He manifested Himself⁶⁴⁹, there was no longer anyone in Paradise, for five hundred years⁶⁵⁰, except for 'Ali and whosoever believed in this Highness⁶⁵¹ during these days. Apart from them, all were companions of the fire although they believed themselves to be companions of Paradise.

"Compare His manifestation with that of the Point of the Qur'an. How vast the number of the Letters of the Gospel who eagerly expected Him, yet from the time of His declaration up to five years no one became an inmate of Paradise, except the Commander of the Faithful [Imam Ali], and those who secretly believed in Him. All the rest were accounted as inmates of the fire, though they considered themselves as dwellers in Paradise.

"Likewise behold this Revelation. The essences of the people have, through divinely-conceived designs, been set in motion and until the present day three hundred and thirteen disciples have been chosen. In the land of Sad [Isfahan], which to outward seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muhammad -- upon them be the peace of God -- concerning this Revelation, saying that the abased shall be exalted and the exalted shall be abased.

"Likewise is the Revelation of Him Whom God shall make manifest. Among those to whom it will never occur that they might merit the displeasure of God, and whose pious deeds will be exemplary unto everyone, there will be many who will become the personification of the nethermost fire itself, when they fail to embrace His Cause; while among the lowly servants whom no one would imagine to be of any merit, how great the number who will be honoured with true faith and on whom the Fountainhead of generosity will bestow the robe of authority. For whatever is created in the Faith of God is created through the potency of His Word." (Selections from the Writings of the Bab, pp. 82-84)

⁶⁴⁷Him Whom God shall make manifest.

⁶⁴⁸The manifestation of the Bab, the Point of the Bayan.

⁶⁴⁹Muhammad, the Point of the Qur'an.

⁶⁵⁰Apparently the Bab is calculating these 500 years from the time that 'Ali became the first believer, before the hijra, in 610 CE/-11 hijri, which would extend to 1193 CE/589 hijri. It would take extensive research to find any historical reference that matches this date, inasmuch as a cursory investigation has identified nothing at all. However, it does indicate that the Bab regards the first 500 years of Islam to have been the history of those called themselves Muslims but were not so regarded by God.

⁶⁵¹The Bab seems to indicate that all of those who believed in 'Ali as the first Imam were accounted believers in Islam, which would include many Shi'i groups apart from the Ithna 'Ashari Shi'ah.

See that it is the same in this manifestation⁶⁵². Until today God, in His wisdom, has agitated the realities of creatures until He elected 313 persons to make true believers. See the land of Sad^[^1004] which is, in the outer world, the greatest of lands. At every corner of its schools are found numerous students clothed with the name of wise men and of wrestlers. At the moment in which the election of the creatures took place, a sifter of wheat⁶⁵³ was clothed with this garment of primacy^[^1005]. It is here that the secret of the word of the Imams upon the subject of the manifestation is revealed: "The most base of the creatures will become the highest, and the highest will become the most vile."⁶⁵⁴

[^1004]: Note: Isfahan.

[^1005]: Note: over others. This sifter of wheat was, effect, one of the believers in the Bab. His sons are now known under the name of son of the sifter of wheat.

See that it will be the same in the manifestation of Him Whom God shall make manifest. Those who do not allow to penetrate into their hearts the idea of anything other than the contentment of God and who are imitated by the crowd, how many of those will become the people of fire if they do not give their faith! While slaves on the subject of whom nobody has ever thought that they could have any rank whatsoever, how many of them, by the glory of their faith, clothe, from the same Source of benevolence, the garment of Vilayat^[^1006].

⁶⁵²The dispensation (called "manifestation") of the Bab.

⁶⁵³In Kitab-i-Aqdas, Baha'u'llah writes of this Sifter of Wheat from Isfahan:

"Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless." (Baha'u'llah, Kitab-i-Aqdas, #166, pp. 79-80)

Nabil-i-A'zam refers to the Sifter of Wheat in his chronicle, translated by Shoghi Effendi as The Dawn-Breakers, p. 99.

⁶⁵⁴Cited in the original French in The Dawn-Breakers, and translated into English by Emily McBride Perigord:

"Behold the land of Sad (Isfahan) which in this world of appearances is the greatest of lands. In every one of its schools, numerous slaves are found who bear the name of savants and contestants. At the time of the election of members, even a sifter of grain may put on the garb of primacy (above the others). It is here that the secret of the word of the Imams, regarding the Manifestation, shines forth: "The lowliest of the creatures shall become the most exalted, and the most exalted shall become the most debased." (Translation by Emily McBride Perigord, in Translation of the French Foot-Notes of the Dawn Breakers, Wilmette, IL: Bahá'í Publishing Trust, 1939, cited as "The Bayan Persian," volume 4, p. 113; cited in the original French of Nicolas as a footnote to Shoghi Effendi, The Dawn-Breakers, Chapter IV, p. 99)

[^1006]: Note: friendship of God

For it is by the word of this Source that is created all that is created in religion, from the highest thing that one is able to mention under the name of existence, until the most base. It is thus that at the manifestation of the Prophet of God, His testamentary executors[^1007] will become His testamentary executors according to His word.

[^1007]: Note: in the very broad use of the word

See from that: He who can give the garment of the Vilayat, His creature refuses to accord Him the name of believer, which the most vile of creatures are decorated with.

I attest by the eternal blessed Essence! If all the people of the Bayan became believers in the Sun of Truth in the same fashion that was the first who gave Him his faith, He will clothe them again with the garment of His name in such fashion that in his very being one can see naught but Him[^1008]. If his name is great[^1009], He will render it greater still. He will create therein a being in relation to Him and, in His Boo, will cause to descend this verse: “There is no god other than God! He is higher than all things, more sublime than all creatures.”

[^1008]: Note: God

[^1009]: Note: among men

Contemplate the One from Whom the sea of benevolence is such that a thing that does not exist, He pulls it from absolute nothingness and causes it to arrive at the radiation of eternity in such fashion that from now on, in the very being of his heart, one could no longer see anything but His name. And if, in that which is manifested of the will and of the desire of the one who gives his faith, naught can be seen except the Will of He Who manifested it, that is the goodness of the eternal Benefactor, from He Who accords His goodness to the creature. It is thus that whomsoever He wishes, He clothes with the garment of nothingness because He sees that he is truly one of His worshipers, but that he is in ignorance of Him, for he is in ignorance of He Who is manifested in the manifestation.

It is thus for the Prophet of God. All the believers in the Evangel worshiped God and were convinced of the truth of all that He caused to descend[^1010], but as He lived[^1011] at the same time that they were all in ignorance of His very being – and to be in ignorance of Him is to be in ignorance of God – then He gave the order that all were for others than for God. See that it is the same in the manifestation of the Point of the Bayan, the same also in the manifestation of Him Whom God shall make manifest. If all, in this day attach their sight upon the very Source of the proof and of the truth that embraces all, there will remain not a single one of the people of the Bayan who will not recognize it. It is thus that if, in the manifestation of the Point of the Qur’an all had believed in the previous Qur’an, nobody would have remained, at the moment of hearing verses, without passing by the Syrat more rapidly than in the blink of an eye. It is not, O people of

the Bayan, that you have the grace to receive because of the faith that you give to God. If you do not give your faith, it is you yourselves who become the people who act for another than for God. Perhaps it is a grace that is given to you when you give your faith, for then you will become “for God” and you will transform your fire into light. For, in truth: He has no need of that which is other than Himself. It is thus that if, today, the universality of beings who are upon the surface of the earth gave their faith in the Bayan, it is this very universality that would save itself from the fire, will enter into Paradis and will find salvation from the mention of aught but for God, Who is more violent than no matter what fire. And this salvation is more immense than all the Paradises. It is thus that this universality would miss mentioning the Kaf^[1012] and would enter into the shadow of the faith.

[¹⁰¹⁰]: Note: in the Evangel

[¹⁰¹¹]: Note: the Prophet

[¹⁰¹²]: Note: Kafir: infidel

For, in truth, the Point of Truth, from all eternity in the past, to all eternity in the future, was, is and will be without need of all things whereas all things are proud of Him^[1013] by their very essence.

[¹⁰¹³]: Note: that is to say, have need of Him

If all that there is upon the earth had given its faith in the manifestation of the prophet of God, this universality would itself found salvation against the fire. As they did not give their faith, it is they themselves who were locked up in the eternal fire. In each manifestation, give to yourselves the grace and save yourselves from the fire of the preceding manifestation, for, in truth, He Who is manifest in the manifestation does not need you. Nothing exists the essential reality of which does not prostrate itself before God the very high and very glorious, even if it is in ignorance^[1014] and who does not believe in Him in the day of His manifestation. That if the curtain is removed from before his eyes, He will see that he is a believer in Him Who is manifest in this manifestation as he was in Him Who was manifested in the previous manifestation.

[¹⁰¹⁴]: Note: of Him Who is manifest in the manifestation

O people of the Bayan! Do not do what the people of the Qur’an did. They prostrated themselves before God and did towards His appearance all that they should not have done.

It is thus that all the works suddenly become for another than God and he would acts does not understand it. It is thus that all the nations have remained in ignorance because of this appearance.

At the moment of each manifestation it is suitable that all believe in Him, because all rely upon Him.

Certainly! Certainly! Read the Bayan with a voice full of sorrow during the nights and the days. It may thus be that you may be attracted by the name of God, and that you will be saddened for the names of God.

Vahid VIII - Bab 15

In this that it is obligation for each one to take a wife so that will remain from him someone who unifies God, his Lord.⁶⁵⁵ Certainly one must strive to have a child^[^1015].

[^1015]: Note: or to marry

If incapacity to have a child is manifested from a man or a woman, it is permitted for the powerless spouse^[^1016] to remarry after having obtained the authorization of the other party, but not without that permission. And this so that from this spouse may manifest a child.⁶⁵⁶

[^1016]: Note: whichever it may be

It is not permitted to marry someone who is not in the religion, and if someone is married it is obligatory for him to separate himself from his partner when he perceives that she is not in the faith. It is not allowed to have contact with this partner unless this one returns to the religion of the Bayan.⁶⁵⁷

⁶⁵⁵Baha'u'llah wrote, in reference to the law of marriage in Kitab-i-Aqdas:

“And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: “Marry, O people, that from you may appear he who will remember Me amongst My servants; this is one of My commandments unto you; obey it as an assistance to yourselves.” (Baha'u'llah, Baha'i Prayers, p. 103)

⁶⁵⁶This indicates the importance of having children as the objective of marriage. This is confirmed by Baha'u'llah in the passage cited above, and in His statement to Christian monastics: “Enter ye into wedlock, that after you another may arise in your stead.” (Baha'u'llah, Suriy-i-Haykal, in Summons of the Lord of Hosts, 1.136, p. 70; Epistle to the Son of the Wolf, p. 49)

⁶⁵⁷In the Q&A associated with the Kitab-i-Aqdas, Baha'u'llah rescinded this law:

QUESTION: Is it permissible for a believer to marry an unbeliever?

ANSWER: Both taking and giving in marriage are permissible; thus did the Lord decree when He ascended the throne of bounteousness and grace.” (Baha'u'llah, Kitab-i-Aqdas, Q&A84, p. 131)

Before the order of God is removed in the manifestation of Him Whom God has manifested, God has permitted to His present believers to marry His believers⁶⁵⁸: it may thus be that non-believers will return to the religion of the Bayan.

The resume of this Door is that:

In this world, the highest of the fruits that God has given to humanity, after faith in Him, in the Letters of the Unity and in that which God caused to descend in the Bayan, is to cull the fruit of his existence^[^1017] in such fashion that after his death the man will leave this fruit who will make mention of the good he did.⁶⁵⁹

[^1017]: Note: Corporeal.

It was ordained in the Bayan, in the most clear and precise manner^[^1018] until this point that if a powerlessness^[^1019] is found in one of the two spouses, the other spouse must marry in other marriages with the permission of his partner, so that a fruit may manifest itself from his existence. It may be that this child may be a leaf of the leaves of Paradise, if he gives his faith in Him Whom God shall make manifest: otherwise, he will transform himself into a leaf of [leaves of] the fire.

[^1018]: Note: To have children. That was ordained...

[^1019]: Note: to produce any

If he meets someone who does not give his faith, his nonexistence is better than his existence.

Marriage is only allowed with those who have given their faith in each manifestation to Him Whom God manifests in the manifestation. If someone does not consent to give his faith, marriage is not permitted with him.⁶⁶⁰ And it is forbidden that, having not given his faith, he would be able to

⁶⁵⁸Meaning His believers from the previous Manifestation; that is, it is permitted for the followers of Him Whom God shall make manifest to marry Babís before the marriage law of Him Whom God shall make manifest abrogates that of the Bayan.

⁶⁵⁹In a prayer, ‘Abdu’l-Baha refers to this:

“O Lord! In this Most Great Dispensation Thou dost accept the intercession of children in behalf of their parents. This is one of the special infinite bestowals of this Dispensation. Therefore, O Thou kind Lord, accept the request of this Thy servant at the threshold of Thy singleness and submerge his father in the ocean of Thy grace, because this son hath arisen to render Thee service and is exerting effort at all times in the pathway of Thy love, Verily, Thou art the Giver, the Forgiver and the Kind!” (Baha’i Prayers, p. 64) The Guardian reiterated this principle:

“He suggests you give the sum you would spend on a world tour to the Cause in memory of your son. Bahá’u’lláh says that deeds of this nature aid the progress of the soul of the loved, departed one, in the world beyond. Your son died in suffering, in his youth. Perhaps to still have a part in the most constructive work of this world would bring him extra peace and joy.” (From a letter dated 19 September 1951 to an individual believer; in The Compilation of Compilations vol. I, #1242, pp. 542-543)

⁶⁶⁰This law was rescinded by Baha’u’llah, as is alluded to in this letter written on behalf of the Guardian:

claim the rights^[^1020]. In effect, the possessor of all things is God, and He has not ordained to any non-believer the possession of whatever it may be. All that you see in the hands of the non-believers is in their hands without right.⁶⁶¹ In effect, if the appearance of the manifestation had the Power^[^1021], He would forbid even their own breathing, unless they give their faith: how could He then authorize them to possess something? This order is given for just before the moment in which the Word of God is lifted up, which is the commencement of the manifestation. Until this moment the act of marriage is permitted for the protection^[^1022] of the believers: but at the very moment in which the Word of God is lifted up, that is no longer permitted^[^1023]: for one can no longer approach a leaf of Paradise with a leaf of hell. In effect, this one his aid from negation, whereas that one receives it from affirmation.

[^1020]: Note: which are attached thereto

[^1021]: Note: to do it

[^1022]: Note: and the multiplication

[^1023]: Note: this pertains to the marriage between believers and believers

This one is absolute nothingness, and that one is existence itself.

It is incumbent upon all the beings illumined by the Bayan that they take a fruit from their material existence, so that the degrees of the numbers will be multiplied and that these ones enter into the sea of infinity.

At the commencement of each manifestation the number^[^1024] is restricted and it is only by degrees in degrees that they arrive at infinity. See what happened 1270 years ago. Muhammad and ‘Ali were the only believers in the Qur’an, and see today if you can count them.

[^1024]: Note: of the believers

It is thus that one thousand can progress to infinity; and there was not, there is not an end for Him^[^1025].

"With reference to your question regarding mixed marriages, that is to say between Bahá'ís and non-Bahá'ís; in all such cases the believer must insist that the Bahá'í ceremony should, as far as he is concerned, be performed in its entirety, but should also give full freedom to the other contracting party to carry out the non-Bahá'í rite or ceremony be it Muslim, Christian or otherwise, provided the latter does not invalidate the Bahá'í marriage act. This is the general principle which your N.S.A. should explain to the friends." (From letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Iraq, April 16, 1936; in Lights of Guidance, #1282, p. 384)

⁶⁶¹Non-believers have no right to whatever possessions they allegedly claim as their own, because all things belong to God and only believers in God are entitled to use them.

[^1025]: Note: one can also translated: it is thus that the Alif progresses, etc.

See in the same fashion the beginning of the manifestation of the Bayan: during forty days⁶⁶² nobody other than the letter SIN⁶⁶³ believed in the B⁶⁶⁴. It was only bit by bit that the forms of the letters of the Bismi'llah al-Amna al-Aqdas clad the garment of the faith, until the Primal Unity was complete.⁶⁶⁵ See then how it has multiplied itself until today.

I swear by the Eternal Blessed Essence that if, in the beginning of the manifestation, all that is necessary to this manifestation was found assembled, there would not be today, upon the surface of the earth, anything other than believers. For the truth is the fire of God, and if all entered in its shadow they would accomplish the “tasbih” in the fire of His love. And they would have glorified Him, unified Him, praised Him without anything diminishing from His empire, without anything having been added to it. For it is for God that all is in the heavens, upon the earth and between them. Be it that the appearance of the Truth appears and claims openly, be it for all to recognize Him by His name.

From degree to degree[^1026], you will see the limit arrive at infinity, infinity to an immensity without borders. Then you will see the believers of the new Paradise.

[^1026]: Note: the number of believers will progress

Certainly, certainly, rely upon God, and be patient in the days of God.

Vahid VIII - Bab 16

⁶⁶²The Bab seems to be indicating that after the declaration of the Bab to Mulla Husayn, forty days passed before another believer in His station appeared.

⁶⁶³SIN (س) – has the abjad value of 60; https://en.wikipedia.org/wiki/Abjad_numerals

⁶⁶⁴B signifies the Bab

⁶⁶⁵Gradually the eighteen Letters of the Living recognized Him and thereby completed the Primal Unity, the First Vahid, comprised of these eighteen and the Bab as the nineteenth. From Jamadi al-Awwal (May) until Sha'ban (September), these Letters gradually connected with Him, and just before He set out on pilgrimage to Mecca and Medina, with the last of the Letters and His trusted servant Mubarak, all but Tahirih come to Shiraz and were giving instructions by the Bab Himself. Shoghi Effendi describes this briefly in *God Passes By*, pp. 7-8, and translating Nabil's narrative, in greater detail, in *The Dawn-Breakers*, Chapter III, pp. 85-96.

In this that it is obligatory for each one, if he is possessor of a thing that, in price, is worth one hundred gold miscals, to give nineteen miscals to the Letters of the Living. One of these nineteen miscals belongs to God⁶⁶⁶, if the sun of His existence shines.

One must thus give these nineteen miscals to the Sun of Truth, so that He can share them among the Letters of the Unity in such fashion that each one receive a miscal; and this, if the Sun of Truth so wishes. For the order is in the hand of His power. He is not accountable for the acts He accomplishes, while men are responsible for all that they do.

If the Sun is hidden and that the Letters of Unity have left children, the believers must give this money to these children. If they have not left children, this money must be spent in a marriage, even if the possessor spends it for the marriage of his daughter or his son.

The miscal that belongs to God, one safeguard it for Him Whom God shall make manifest or spend it for the religion of the Bayan. If it is kept, it must be the giver himself who keeps it^[^1027].

[^1027]: Note: one must not give it, as it goes in our days, to the mujtahid of his neighborhood

One must safeguard that which belongs to God as one safeguards the apple of his eyes⁶⁶⁷, until the moment in which it is given to its owner.

The resume of this Door is that:

After a thing has arrived at the price of one hundred gold miscals, it is for his owner that it is incumbent to give nineteen miscals to the Letters of the Unity, and one of these miscals belongs to God.

If one is during the manifestation of the Tree of Truth, one must obey the order of God: if on the contrary the night has risen, one must enable these sums to reach the children of these Letters. If there are none, that one bring about marriages with this money: but that one safeguard the miscals of fire^[^1028] until the moment of rendering them to Him Whom God shall make manifest. At the

⁶⁶⁶Baha'u'llah refers to Huququ'llah, the right of God, in Kitab-i-Aqdas: #28; Q&A 8,9,42,69,80,95.

'Abdu'l-Baha refers to Huquq in Will & Testament:

"O friends of 'Abdu'l-Bahá! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal." ('Abdu'l-Baha, The Will and Testament, p. 15)

⁶⁶⁷Also meaning, the love of your life

moment of the manifestation of Him Whom God shall make manifest, the order to give this money in a marriage or to give it to the children of the Letters is removed, if Him Whom God shall make manifest so permits.

[^1028]: Note: of God

The fruit of this Door is that, if He⁶⁶⁸ gives an order, you must all obey it as you obey today, in whatever manner one today obeys the Prophet of God in all His orders. It is thus that one must be obedient to the Tree of Truth, in each manifestation. And it is higher to obey in the day of the manifestation than in the veils of night for those who know it. For that day is the day in which one sees God; nobody can see again a similar day until the day of the following day of judgment.

It is proper that the slave, after each prayer, request the mercy and the pardon of God for his father and his mother. And the response will come from God, saying: “For you, we will give you two thousand and one times what you ask of Us for your father, and mother.”⁶⁶⁹ Happy is he who mentions the good of his father and his mother, because of the order of God.

In truth, there is no god if it is not the unique God, the Precious, the Beloved.

Vahid VIII - Bab 17

In this, that gold and silver, when they regularly arrive at 6005 miscals, 95 of these miscals become the right of the Point of Truth. God must take them from you, and all of you are responsible for these 95 miscals, if the Sun of Truth shines. During the night you must safeguard these 95 miscals to give them to Him Whom God shall make manifest, as you safeguard the apples of your eyes.

The resume of this Door is that:

From this, that there is no greatness if it is not in obedience to God, and that the honor of the believers resides in this obedience and not in other things, for these other ranks are found before people of each manifestation and yet the order does not descend upon those who are in the truth.

⁶⁶⁸Him Whom God shall make manifest

⁶⁶⁹Translation published by the Baha'i World Centre:

“It is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved.” (Selections from the Writings of the Bab, p. 94)

If you wish to comprehend this, look at the end of each manifestation. It arrives often that nobody, from the beginning to the end of his life, does not remain without accomplishing the non-obligatory purifications so as to be able to pride himself in saying: “I never looked upon the heaven that was in a state of purity.”

Yes, certainly, it is a greatness if he approaches in a state of purity of that which confirms his religion, that is to say the knowledge of God and of Him Who has manifested Himself upon His order and comes from Him.

Because, without this, the very existences would be changed from light into fire; what then would it have been for the acts?

Know then that, after the number of gold and of silver is arrived at the number of all the letters, with the addition of ten coming from invisibility, that produces the digit of six thousand and five, that if you cause to descend the name “sitta”⁶⁷⁰ (six), you will arrive at the number “shesh”⁶⁷¹ (six)[^{^1029}].

[^{^1029}]: “All the letters” are here the letters of the alphabet which are twenty-eight. If one examines from the point of view of the calculation of abjad, one perceives that the first nine are unities, nine others are tens, nine others hundreds and finally the one, that “ghayn” is a thousand⁶⁷². If we add them then between them, we have, for the unities 45, for the tens 450, for the hundreds 4500, and for the “ghayn” 1000. This produces a total of 5995. If we add the 10 coming from invisibility, this produces the number 6005. The 10 of invisibility comes from this idea that 0 is not included in the real existence of the digits because it represents naught but nothingness. And, when one arrives at 10, we represent this sign by a 1 followed by a 0: in reality we represent the Unity linked to nothingness.

This ten is due in principle to the immanent force in the numbers, independently of their representation in digits. This force is the invisible ten. In reality the digit one is full, or, if one wishes, in a state of pregnancy with the ten.

If you cause the number “sitta” to descend, you will obtain the number “shesh” means two things: the Arabic language is superior to the Persian language and to say “shesh” instead of “sitta” is inferior from the point of view of eloquence⁶⁷³. Furthermore, this demonstrates that one must make

⁶⁷⁰Sitta (سِتَّة) – in the Arabic language

⁶⁷¹Shesh (شش) – in the Persian language

⁶⁷²Ghayn (غ) -- https://en.wikipedia.org/wiki/Abjad_numerals

⁶⁷³Baha'u'llah calls Arabic “the eloquent tongue” in Lawh-i-Maqsud: “And in another connection He hath uttered the following in the eloquent tongue: *Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.*” (Baha'u'llah, Tablets of Baha'u'llah, p. 164)

this calculation in Persian, for if from the expression “shesh hazar”⁶⁷⁴ you cause to descend, [if] you remove the term “shesh”, there remains the expression “one thousand”^[^1030]. And the first letter of the word “hazar” is a “he” – and thus the first letter becomes an allusion to the essence of Truth^[^1031].

[^1030]: Note: “hazar”

[^1031]: Note: Hu

This phrase offers a second meaning. It is the following: If we change the Arabic term “silla”, more eloquent, into a more common term, we obtain the word “shesh”, that is “6”. In order to express “six” we write in abjad “HA”^[^1032].

[^1032]: Note: H=5 and A=1

But the “He” is the first letter of the symbol “Ha”, which expresses the same pronunciation as the letter “Ha”. But this “Ha” is five, etc., etc.

Hence the first letter will be an allusion to Him.

This is why it was ordained that when these metals arrive at this limit, from each of these limits^[^1033] ninety-five miscals are attributed to God.

[^1033]: Note: that is to say as many times as there will be 6005 miscals

At every manifestation of the Point, be it prior, be it subsequent, that one act following the permission that He will give^[^1034]. In the interval^[^1035] it is permitted to share this money among nineteen persons fearing God, and each one should receive as his part the number “Ha”^[^1036]. The explanation of this will be given in its location and place.

[^1034]: Note: on the subject of these sums

[^1035]: Note: of these manifestations

In a Tablet that Baha'u'llah wrote to a prominent Zoroastrian, He compared the merits of the Arabic and Persian languages:

“Although there can be no question or doubt as to the sweetness of the Persian tongue, yet it hath not the scope of the Arabic. There are many things which have not been expressed in Persian, that is to say, words referring to such things have not been devised, whilst in Arabic there are several words describing the same thing. Indeed there existeth no language in the world as vast and comprehensive as Arabic.”
(Baha'u'llah, Tabernacle of Unity)

⁶⁷⁴Shesh hazar شش هزار = 6000

[^1036]: Note: 5 miscals

And this order will last until the day of judgment and the believers will act in conformity with this order, and this order is greater than any kind of commerce, for in it there will be neither change nor modification until the following day of judgment.

And now examine the benevolence of the Point of the Bayan. If, after the arrival of these metals at this degree[^1037], He had ordained that one must give it all, who could have made an observation to Him, even if it was you who possessed this sum and that you were among the people of Paradise, that is to say, if you were of those who obey God. See then how in an order God has shown benevolence to you and to all creatures. For if all that there is upon the earth believed and should enter into Paradise, this could not be except with obedience to the orders of God! And see how many orders arrive for the universality of men, and see how much benevolence!

[^1037]: Note: number of 6005 miscals

It is thus that all that is comes from the Source and all ignore Him. If for example the Prophet of God had ordained: “Each day you must make pilgrimage if that is in your power”, could an obedient believer divest himself of this obligation? He would, on the contrary, sought to come closer to God by his obedience, and he would have waxed proud before the creatures in the ostentation of his obedience.

See it also in all the orders, all of which are in the hand of His power. If He wishes to render someone rich, He makes him rich until the day of judgment, and that with justice and not with injustice[^1038]. If He wishes to make someone a sultan, He makes him a sultan until the day of judgment. It is thus that if He wishes to render someone illustrious, He renders him illustrious until the day of judgment.

[^1038]: Note: to the detriment of others

The proof of this is that if the Prophet of God had said: “It is required of all to render wealthy the children of a particular believer, and this is one of the rules of religion”, see how much these children would have received money today: they would be the truth of wealth. If He had said: “The sultan who will reign on My behalf must be of the children of this one”, could the believers have refused to obey Him? And that would have remained for him[^1039] until the day of judgment. If He had said: “The children of such a believer must be illustrious until the day of judgment”, see today how great would be their fame.

[^1039]: Note: this order

You see however that He said: “It is obligatory for men to go on pilgrimage to the House of God” and every year 70,000 people go there and circumambulate a little bit of dirt. That is the greatness of the order of God and His absolute power over that which is other than Him.

It is the same if He wished for the contrary. If He wanted to make someone poor, this one would remain poor until the day of judgment. See, He simply mentioned Abu Lahab⁶⁷⁵, without love for him. And today, travel in the Orient or in the Occident. See that his name no longer exists, that he be still mentioned by the very fact of a name, he does not even exist among the nations that are contrary to the right. Can a poverty greater than this be conceived of, that there remains not even the memory of a name?

See that it is the same for the other ranks. The order of Truth is from one manifestation to another. The appearances of government, in the thought of a month of power, themselves come forth from obedience. And yet, if you look upon those whom men obey, they live by the name of God, because it is said of them: they are Muslims. And yet the truth in the eyes of God and off those who know is that they are for others than God.

See the estrangement of God from the creature who remains in ignorance of the Source of an order that lasts from one judgment to the other, and which in the thought of a day of rejoicing, that this day may be for another than for God, gives his life. That does not arrive except through a lack of perspicacity and an insufficiency of intelligence. Otherwise, someone who is perspicacious and believing, someone who is precise, how could he go, from one judgment to another, closing his eyes to Paradise and this for a day of glory that takes place in the fire and in estrangement from God? And as much as God did not wish to save him from the fire, he would be under the sentence of fire and of man who acts for another than God.

Know that the salvation that God accords to the people of fire from the fire is the summons He gives to [follow] Him. If they obey, they find salvation, otherwise they remain in the fire.

And, from that that the call of God does not manifest except by the call of Him Who manifests Himself in the manifestation, even as the response of God does not manifest except in the response from this manifestation. It is for this reason that, in each manifestation, the people of the preceding manifestation, as they do not respond to Him Who is manifest in the latter manifestation, neither to the appearances that invite all men to Him, do not find salvation from the fire. For example, if in the very moment of the manifestation of the Prophet of God all that was upon the earth had replied as much to Him as to His orders, all would have been saved from the fire and would have entered into Paradise. In effect, all that will be ordained by the other world in that which concerns the fire and Paradise turns around the sentence which is in this world for each man. This is why it was

⁶⁷⁵ Abu Lahab (أبو لهب) – Muhammad’s half paternal uncle and enemy:
[https://en.wikipedia.org/wiki/Ab%C5%AB_Lahab#:~:text=Abu%20Lahab%20was%20also%20related,his%20red%20\(inflamed\)%20cheeks.](https://en.wikipedia.org/wiki/Ab%C5%AB_Lahab#:~:text=Abu%20Lahab%20was%20also%20related,his%20red%20(inflamed)%20cheeks.)

ordained in the religion of Islam, to force people to enter into religion. It is because it may be that by violence one may cause people of the fire to enter into Paradise.

It was ordained^[^1040] to love one another with force. It may be thereby that they will clothe themselves with the garment of the people of Paradise. If in the Bayan someone is encountered who causes all that is upon the surface of the earth to enter into the Bayan by force, he will save all of them from the fire and, will cause them to enter Paradise: that is benevolence towards them.

[^1040]: Note: to men

I swear by the eternal essence of God: if all obeyed, nobody would remain in the fire and all would enter into Paradise. All that there is upon the earth would become a part of the parts of the sky⁶⁷⁶. Unhappiness to them who believe in Him^[^1041], and not to those who do not believe therein, and who, in the night of nights, weep and lament about Him and who, in His name, show themselves in this world of religiosity, and who night and day weep and sigh after the moment in which they could have seen Him.

[^1041]: Note: like the Muslims

But in the moment in which He made Himself known to His creature, which is the greatest Paradise, so great that one cannot conceive a greater one, for the very principle of religion is to know God, and this knowledge cannot be conceived except by his knowledge of Him^[^1042], so the slaves rise up and do, toward Him, what is unworthy of Him, even though they think they are acting for God by virtue of this light of faith that was in them by the fact of the previous manifestation. And this because the idea penetrates their heart that this Point could not be Truth. And that is the great sin in the eyes of God and which, in one fell swoop, erases all the acts, so that it seems that they have not accomplished a single one of them.

[^1042]: Note: Sun of Truth

You have heard that in the manifestation of the Point of the Qur'an all the believers in the Evangel awaited the promised Ahmad: you know what happened for this Sun of Truth during the twenty-three years of His manifestation. This was to the point that He Himself cried out: "No prophet was tormented as I am!" And yet all await His manifestation with tears and moans, prepared to act on His behalf, in conformity with the word of Jesus.

Glory be rendered to God that you were not found present on that day! But see that you find yourself in the day of the manifestation of the Bayan. All the believers in the Prophet of God await

⁶⁷⁶Without checking manuscripts of the original Persian it is not possible to determine whether this refers to the physical universe or the physical and spiritual cosmos.

the manifestation of the promised Mahdi, for this hadith^[^1043] is a hadith that comes from the Prophet, and Shi'ah and the Sunnis are in agreement upon this point.⁶⁷⁷

[^1043]: Note: promising the Imam Mahdi

There is no doubt about this that the truth of the faith is directly in the hands of the Ithna 'Ashariyya, and the lands of true Islam are these five lands that we have indicated and the inhabitants of which call themselves Ithna 'Ashariyya.

They call the land of Fars^[^1044] the capital of knowledge, even though the Tree of Truth arose here and that none of the inhabitants knew Him. Then, after one has known Him, the limit of their distance of God becomes manifest. It was on the point of this suffices for their abasement.

[^1044]: Note: Shiraz

And yet night and day they cried: "O God! Hasten the manifestation of the Mahdi."

See that it is exactly the same in the Bayan and will not make you proud^[^1045]. All say: we believe in Him^[^1046]. And yet it is those even which are at the beginning of the Bayan and which were at the beginning of the Qur'an. And yet the Point of the Bayan manifested Himself in such a rank that no child could deny. And yet all said, all were convinced that the Qur'an is the book of God. They believed in the truth of the prophethood of the Prophet, of the vilayat of the Vali, of the proof of the Doors. And all the precepts of the Islamic Faith are based upon this conviction and this belief. All cited the Qur'an as the greatest of the miracles of Muhammad, and they were intimately convinced that none other than God could produce its like, and, in effect, during 1270 years, nobody can bring a similar verse; and, by the fact, even that a similar testimony has been newly manifested, by the very fact that He causes to descend verses like rain from the sea of His benevolence, all, rather than being convinced that they come from God and that it is impossible that they will not come following the precise and clear order of the Qur'an and following their own belief, here they are who are going to say: "These verses come from another than God" and they have done what they have done.

[^1045]: Note: that you believed in the Bab

[^1046]: Note: to the Bab

O people of the Bayan, do not do what the people of the Qur'an did. All do not do what you do except in His name and do not remain ignorant of Him. If you remain in ignorance of Him, you have accomplished an act of violence against yourselves, if you do not cause torment to Him. And if, God preserve! you, without any right, cause a torment to afflict Him, it is towards God that you have thrown this torment, notwithstanding that night and day you prostrate yourselves before Him

⁶⁷⁷The agreement of Sunnis and Shi'ah on this is discussed in this article:
<https://en.wikipedia.org/wiki/Mahdi>

and that, from the beginning to the end of your lie, you had but one aim: to act in His contentment. It is because of the sublimity of the order that you cannot accept Him, not because of His smallness. All of a sudden you see someone that you know, of whom you were perhaps the father, or the mother, or the parent and who manifests himself in saying: “In truth, I am God, there is no god but Me!” And suddenly you remain haggard and annulled by the exaltation of the inaccessibility of this Sun of Truth, of the sublimity of His ascendancy in the Divinity.

If you do not turn your vision from the truth of the proof which is the verses, and if you do not repeat all that was repeated in the past on the subject of the Qur’an and if you do not say what was said on the subject of the Bayan, it may be that if you do not give your faith, all at least you will not render sentences against God. Otherwise, if you do so render, it is upon you that it will fall. That someone renders a sentence against God, how big then is this one?

I swear by the eternal essence of God! Whosoever renders a sentence against Him^[^1047] is harder than the one who rendered sentence against Him in this manifestation⁶⁷⁸.

[^1047]: Note: in the manifestation of Him Whom God shall make manifest

Today, how many in your eyes are far from God, who, in opposition to the Prophet of God, have made known their own existence.⁶⁷⁹

You yourself would be in the same situation if you do not believe in Him, in relation to the people who will come after you.

And, today there are perspicacious people. Even so, in the manifestation of Him Whom God shall make manifest, there will be believers who, by their perspicacity, will see that those who have remained in ignorance of that manifestation are further from God than those who remained in ignorance of this manifestation.⁶⁸⁰ Today do you really make any mention of the celebrated people of Mecca and Medina? Do you even know their names? Well then, it will be the same for those who will come thereafter, relative to this manifestation. So also, as well, for the manifestation of Him Whom God shall make manifest. That if there remains of them a lying mention, it is because of the mention that God made because of their lie and not because their own being is worthy of mention. It is like the name which is mentioned in the Qur’an^[^1048].

[^1048]: Not: Abu Lahab.

⁶⁷⁸The Bab.

⁶⁷⁹Have not shown humility and self-effacement before the Prophet of God.

⁶⁸⁰Those who remain in ignorance of Him Whom God shall make manifest are further from God than those who have remained in ignorance of the Bab.

Reflect a little and do not turn yourself from the truth of the proof: it may be that in this day you will find salvation for in reality those who act bring to each manifestation the weight of their acts, but without intelligence, they imagine themselves to be acting for God!

Certainly fear God in the fashion that one must fear Him! Then you will be convinced of the order of God!

Vahid VIII - Bab 18

[^1049]: Note: Arabic Bayan – Before the woman or the man arrives at the age of eleven, from the moment of the deposit of his semen in the womb of his mother

On the subject of the fast. One must mention God during one month, at the end of each year, while you fast.

The resume of this Door is that:

You must know first of all what the aim of God is in the fast and what is the fruit thereof. If you found yourself in the manifestation of the Qur'an and you had asked of the Prophet of God for what reason the fast is obligatory, He would have responded to you that which will follow.

The fast is for nothing else than for that you abstain from [^1050] whosoever is not for God.⁶⁸¹ For example, if[^1051] in the epoch of the Prophet[^1052] you did not love whosoever did not love Him, and that you were not ready to render service to whomsoever did not submit to Him and that you fasted, the recompense of your fast would have been given to you.

[^1050]: Note: frequenting

[^1051]: Note: found yourself

⁶⁸¹:Abdu'l-Baha explained the purpose of fasting:

"Fasting is a symbol. Fasting signifies abstinence from lust. Physical fasting is a symbol of that abstinence, and is a reminder; that is, just as a person abstains from physical appetites, he is to abstain from self-appetites and self-desires. But mere abstention from food has no effect on the spirit. It is a mere symbol, a reminder. Otherwise, it is of no importance. Fasting for this purpose does not mean entire abstinence from food. The golden rule as to food is, do not take too much or too little. Moderation is necessary. There is a sect in India who practice extreme abstinence, and gradually reduce their food until they exist on almost nothing. But their intelligence suffers. A man is not fit to do service for God in brains or body if he is weakened by lack of food. He cannot see clearly." ('Abdu'l-Baha quoted in article by Miss E. S. Stevens in the Fortnightly Review, June, 1911; cited in The Divine Art of Living, A compilation by Mrs Mary M. Rabb, of Portland, Oregon, Chapter V, Faith, Severance, Sacrifice; in SW VIII:6, 24 June 1917, p. 61)

[^1052]: Note: and that

Come thus, word by word, until the word of Unity of the Qur'an, and cause to circulate what you have just learned until you arrive thus to the last letter which is the resume of the manifestations of the entire Unity. If you abstain from all that is other than it⁶⁸², then, in that day you have fasted for God.

See that it is the same in the Point of the Bayan. If you have heard the news of His manifestation and that in your heart has penetrated the thought that He could not be true, the very principle of your religion has been withdrawn from you, how then may it be for your fast which is but a simple consequence of the principle of your religion?

At the moment in which you awaited this announcement, the testimony was perfect for you, for the person who spoke of it to you, preached to you upon the verses[^1053].

[^1053]: Note: that Him Who is manifest in the manifestation caused to descend

From the very fact that you have remained in obscurity, you have remained in ignorance of the response of God in the fourth atom[^1054], for it manifested itself in this manifestation[^1055] and has mentioned itself in the mention of the Door. This is why in the fourth rank, the first rank was manifest, for it is in this very rank that He said: "In truth! It is I Who am God, there is no other god but Me."

[^1054]: Note: Babism

[^1055]: Note: of the fourth rank

If he encounters in the contingencies an intelligent master, he could travel in these questions and become convinced that the end is exactly the beginning, that the apparent is exactly the hidden, in the first degree, not in the second. The names of each rank are in this rank and do not surpass the limits. For example, see the first king: Since the beginning of existence he is mentioned[^1056] until the end of existence. But the first who is mentioned by this name at the beginning can not be compared with the first who is mentioned at the end. It is the same for all the names and analogies. If you fast in this manifestation, fast for love of that which is not the first letter, for, in all the letters one cannot see anything except this very letter.

[^1056]: Note: in the name of king

As this order concerns only the first unity and not the letters that are multiplied from it, whosoever is in His love, know that he fasts, and whosoever is in the love of whatever other, does not fast. In

⁶⁸²It being "...the last letter, which is the resume of the manifestations of the entire Unity".

their face^[^1057] see the doors of Paradise in the numbers of the Unity^[^1058] and see the doors of fire: the truth of the fast is to fast from them.

[^1057]: Note: of those who fast

[^1058]: Note: 19; who are for others than for this Primal Unity

For example, in the day of the manifestation of the Amir of the Believers, all fasted, but in truth only those who fasted who were in his love and who abstained from all that was other than his love.

In each manifestation, all the people who were found therein acted following the orders of this manifestation, but in the beginning of the following manifestation the very principle of the previous religion was abrogated; what could be for the consequences of its principles?

When we say that this religion is abrogated, we say that it has manifested itself anew^[^1059] in the following manifestation. It is not then that it has been abrogated.

[^1059]: Note: that it is renewed

If someone, in this manifestation, was in the love of the Bab, he has fasted during the months of God. All, in the limits^[^1060] in which they are found, obey God, but what value does this have? If all the believers in the Qur'an had not fasted and if had not happened what happened, that would have been more beloved of God than the fast that they submitted all the while accomplishing^[^1061] the acts that that they accomplished. If these events had not taken place, in effect^[^1062] would not have ordained that the very principle of their religion was abrogated. And see that, even though they accomplished the religious principles of the Qur'an, the order comes that they have no religion!

[^1060]: Note: religions

[^1061]: Note: against the Bab

[^1062]: Note: the Bab

At the very moment of the fast, the one who fasts must give his attention to the contentment of God so as not to remain in ignorance. That if at the very moment of the fast the Tree of Truth arises and ordains to fast no longer, one must obey Him immediately.

In effect, the fast that he will accomplish in this very moment, he accomplishes it by His order that He gave in His previous manifestation. See that it is the same for all religious acts.

Abstain from drinking and eating, abstain from approaching a woman^[^1063], of discussions, even if they are scientific, from violence – even the most extremely light, and from rendering sentences against God.⁶⁸³ Protect your being from these things. Be especially attentive to the three last of these orders, for from the beginning of a manifestation until the beginning of the following one, whosoever ordains against the Point ordains against God, and that destroys the good effect of the fast.

[^1063]: Note: or of a man if you are a woman

Even so, at the moment of the manifestation of Him Whom God shall make manifest. There is no doubt that all the people of the Bayan accomplish the fast, but if they issue a sentence against Him, the very source of their religion is immediately destroyed; what could it be for one of the consequences of this source?⁶⁸⁴

From the rising to the setting of the sun, be attentive and look in the name of Unity^[^1064]. Before adolescence, that is to say before he arrives at the digit of “Hu”^[^1065], the order is not to fast, neither for the male nor for the female believers, unless it is only until noon. If one goes beyond this hour one is no longer in a state of fasting^[^1066].

⁶⁸³Baha'u'llah refers to the fast in Kitab-i-Aqdas:

“O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Ruz as a feast.” (Baha'u'llah, Kitab-i-Aqdas, #16, pp. 24-25)

“These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.” (Baha'u'llah, Kitab-i-Aqdas, #17, p. 25)

⁶⁸⁴Baha'u'llah takes this principle even further in two of His prayers:

“Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.” (Baha'u'llah, Prayers and Meditations by Baha'u'llah, XLVI, pp. 67-68)

“In the Prayer of Fasting We have revealed: “Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, ‘Observe, for My Beauty’s sake, the fast, O people, and set no limit to its duration,’ I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee.” In this consisteth the complete surrender of one’s will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLX, pp. 337-338)

[^1064]: Note: perhaps one must comprehend here: the months

[^1065]: Note: 11 years

[^1066]: Note: even if one fasts

After 11 years until 42 years one must fast⁶⁸⁵: fasting when one is older will not put you in a state of fasting. Look upon each of the details of the orders of God: if everything upon the earth was united, they could not, for the space of a thousandth of a second, ordain in truth contrary to what is ordained. Now see the ocean of the benevolence of God, how He has exerted Himself for His slaves without these ones claiming to have right.⁶⁸⁶

That if they had a right, they would have remained in the obscurity in which they were. The reason for which He has made Himself known to men is His benevolence. If He had not made Himself known, all, until the following day of judgment, would have obeyed the preceding religion.

Certainly! Fast for God, your Lord, it may be that in the day of judgment you will distance yourselves from those who do not believe in Him Whom God shall make manifest.

Vahid VIII - Bab 19

When the name of the Tree of Truth is pronounced, send benedictions; when the names of the Letters of the Living are pronounced, mention the good they have done.

Mention God and Muhammad and the appearances of His order every Friday night and day, two hundred and two times. Mention God this Friday day and night in saying: “Ya Allah.”

The resume of this Door is that:

Every time that Him Whom God shall make manifest is mentioned, send Him benedictions; each time that the Letters of the Living are mentioned, mention for them the light of God. And do the same for He Who was manifested and for him who knew Him.

Know the greatness of the day of Friday and its night, for it is the night and the day in which acts double in value. Mention therein Him Whom God shall make manifest and His Letters of the Living two hundred and two times. Call God in the sincerity of your heart, according to the number of four “ghayn”[^1067].

⁶⁸⁵Baha'is are called upon to fast between 15 and 70 – see Synopsis and Codification of the Kitab-i-Aqdas, pp. 38-39.

⁶⁸⁶Without His slaves being worthy of such benevolence.

[^1067]: Note: 4000.

It is thus not that you must prostrate yourself and that you call Him while someone exists whose mention is that of God, and the mention of God and His mention, the knowledge of Whom[^1068] is that of God, in which knowing God is to know Him and that you remain in ignorance of this Being.

[^1068]: Note: the act of knowing Him

See the manifestation of the Prophet of God. How many Fridays, days and nights, passed upon this Sun of Truth, while the believers in the Evangels called upon God in their language. Did this[^1069] have the least unity?

[^1069]: Note: this call

See that it is the same in the manifestation of the Point of the Bayan. There are slaves who, every night until morning, occupy themselves with calling upon God, and see that the Sun of Truth is ready to set in the sky of the manifestation, and those ones have not yet moved from upon their prayer rugs. If the new verses of God are recited to them, they say: “Do not distract me from the mention of God!” O ignorant one! See that you mention God, and Him Who taught you to mention God, you ignore Him!⁶⁸⁷

⁶⁸⁷Translation published by the Baha’i World Centre:

“Likewise consider the manifestation of the Point of the Bayan. There are people who every night until morning busy themselves with the worship of God, and even at present when the Day-Star of Truth is nearing its zenith in the heaven of its Revelation, they have not yet left their prayer-rugs. If any one of them ever heard the wondrous verses of God recited unto him, he would exclaim: ‘Why dost thou keep me back from offering my prayers?’ O thou who are wrapt in veils! If thou makest mention of God, wherefore sufferest thou thyself to be shut out from Him Who hath kindled the light of worship in thy heart? If He had not previously revealed the injunction: ‘Verily, make ye mention of God’[Qur’án 8:47; 33:41; 62:10], what would have prompted thee to offer devotion unto God, and whereunto wouldst thou turn in prayer?

“Know thou of a certainty that whenever thou makest mention of Him Whom God shall make manifest, only then art thou making mention of God. In like manner shouldst thou hearken unto the verses of the Bayan and acknowledge its truth, only then would the revealed verses of God profit thee. Otherwise what benefit canst thou derive therefrom? For wert thou to prostrate thyself in adoration from the beginning of life till the end and to spend thy days for the sake of God’s remembrance, but disbelieve in the Exponent of His Revelation for the age, dost thou imagine that thy deeds would confer any benefit upon thee? On the other hand, if thou believest in Him and dost recognize Him with true understanding, and He saith: ‘I have accepted thine entire life spent in My adoration’, then assuredly hast thou been worshipping Him most ardently. Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation. For instance, if the Apostle of God -- may divine blessings rest upon Him -- accepted a certain deed, in truth God accepted it; otherwise it hath remained within the selfish desires of the person who wrought it, and did not reach the presence of God. Likewise, any act which is accepted by the Point of the Bayan is accepted by God, inasmuch as the contingent world hath no other access unto the presence of the Ancient of Days. Whatever is sent down cometh through the Exponent of His Revelation,

Certainly, if in His previous manifestation He had not caused to descend this order “Mention God”, from whence would you have learned to mention Him? From where would you have done so?

Know that if you mention Him Whom God shall make manifest, then you have mentioned God. It will be the same if you hear the verses of the Bayan and that you believe in them, for then the verses of God will be of service to you, otherwise what fruit could you derive from your life?

From the beginning of your life until the end, make but one prostration, spend it all in mentioning God, but do not believe in His appearance in this manifestation -- see clearly, will that be of any value to you? But if you know Him, if you know His truth and that He says “I have accepted it”⁶⁸⁸, then you have spent your entire life mentioning Him.

Then you have mentioned Him in the highest mention. In effect, you do not act except to see your acts accepted by God: and the acceptance of God is only manifested by the acceptance of Him Who is manifest in the manifestation.

For example, if the Prophet of God has accepted an order^[^1070], God has accepted it, otherwise this act remains at the expense of the one who has accomplished it and does not return towards God. Even so if the Point of the Bayan has accepted an act, God has accepted it. In effect, there is no way for the contingencies towards the essential essence, other than this one that all which has descended from God descends by Him Who is manifest in the manifestation, and all that returns to God returns to this very Being.

[^1070]: Note: act

Glory to God that an intelligent man is not the one who has accepted this! And yet this man, from the beginning of his life until the end, acts with the most extreme effort. That if you ask him: “Why do you act “in this way”? he will respond: “So that God will accept my actions.” Hello! Animal! The acceptance of God cannot manifest itself except by the acceptance of His Testimony! Do you have any word from this Testimony saying that He has accepted you?

It is thus that each one acts without intelligence and remains in ignorance of the fruit of his action. Yes, this one acts in the Bayan who, in the day of the manifestation of Him Whom God shall make manifest, has in his hands a piece of this Being establishing that he has been accepted. This is why it becomes suitable to say that this man has acted for God and that God has accepted him! Otherwise what value is there that all who are upon the earth work in conformity with the rules of his personal religion?

and whatever ascendeth, ascendeth unto the Exponent of His Revelation.” (Selections from the Writings of the Bab, pp. 80-81)

⁶⁸⁸If the Manifestation of God says He has accepted the prostration of the believer, “then you have spent your entire life mentioning Him.” The value of this worship is dependent upon it being accepted by Him.

Look then [upon] this Source by which is manifested the acceptance of God. It will seem that in the epoch of the Prophet of God there was not found an intelligent man, apart from those who knew Him, to ask Him to accept his acts.

For if one had been encountered^[^1071] would have descended in the Qur'an in the form of revelation. The acceptance of God cannot manifest itself with the tongue of man. If, in effect, this response was made with the tongue of the Prophet, it was from then only His acceptance of Himself, Prophet, and not the acceptance of God.

[^1071]: Note: the response

The source of from which the verses of God flow like a sea, He has been put upon a mountain! And see that night and day they act for God! See then if the least breath of intelligence has blown upon them! And the fruit of all their acts is this: "That God accept them." But the acceptance of God does not manifest except by the verses that demonstrate the powerlessness^[^1072] of all others besides Him. It is thus that today the Qur'an demonstrates the powerlessness of all that exists^[^1073].

[^1072]: Note: to produce the like thereof

[^1073]: Note: to produce a similar Book

Now then, accomplish whatever act that pleases you: see if the mention, be it even of a strand of straw of acceptance, is made for this act. It is thus that you act in the depths of the night, and that you do not find any fruit. From the beginning to the end of your life you act for God and suddenly you do not take an action for this appearance towards Whom all acts return! And if you accomplished it in the day of judgment, you would not be tested. See how the order is great and as all are in obscurity.⁶⁸⁹

I swear by the eternal essence of God: all the mentions of God, all the acts for God, are the mentions of Him Whom God shall make manifest and of acts for Him. Do not mislead yourself in

⁶⁸⁹Translation published by the Baha'i World Centre:

"Ye perform your works for God from the beginning of your lives till the end thereof, yet not a single act is for the sake of Him Who is the Manifestation of God, to Whom every good deed reverteth. Had ye acted in such manner, ye would not have suffered so grievously on the Day of Resurrection.

"Behold how great is the Cause, and yet how the people are wrapt in veils. I swear by the sanctified Essence of God that every true praise and deed offered unto God is naught but praise and deed offered unto Him Whom God shall make manifest.

"Deceive not your own selves that you are being virtuous for the sake of God when you are not. For should ye truly do your works for God, ye would be performing them for Him Whom God shall make manifest and would be magnifying His Name. The dwellers of this mountain who are bereft of true understanding unceasingly utter the words, 'No God is there but God!'; but what benefit doth it yield them? Ponder awhile that ye may not be shut out as by a veil from Him Who is the Dayspring of Revelation." (Selections from the Writings of the Bab, p. 86)

saying: “I act for God”, while you act for another but God; for if you acted for God, you would act for Him Whom God shall make manifest and you would mention Him.

And finally even the inhabitants of this mountain who know nothing cry night and day: “La ilaha il’allah”; and yet, what does this do for them? Reflect then a little in such fashion as not to remain in ignorance of the Source of the order. All your acts in this world, return from you to your religion, all your religious acts have but one fruit: their acceptance by God. And the acceptance of God does not manifest itself except by the acceptance of Him Whom God shall make manifest, in verses that must manifest from Him. And if acceptance comes by other paths, it is no longer the acceptance of God: for the acceptance of God is His Word, the other words are those of the creature. And His word^[^1074] cannot be two.

[^1074]: Note: truth

When you say “the acceptance of the Doors is that of the Imams, the acceptance of the Imams is that of the Prophet of God”, it is because the Tree of Truth^[^1075] ordained this. It is exactly as when you say: “To torment a believer, it is to torment the Prophet, and to satisfy him is to satisfy the Prophet”; that is true because it is the Prophet Himself who said it. That if He had not said it, that would have given no fruit.⁶⁹⁰

[^1075]: Note: Muhammad

One must always look at the Source of the order, for things manifest themselves in His shadow. And this one is not duality, it is Unity. And it is not Unity meeting the numbers, it is Unity without

⁶⁹⁰Baha'u'llah reiterates the primacy of the Manifestation of God in the Tablet of Ishraqat:

“In response to thy request the Pen of Glory hath graciously described the stations and grades of the Most Great Infallibility. The purpose is that all should know of a certainty that the Seal of the Prophets -- may the souls of all else but Him be offered up for His sake -- is without likeness, peer or partner in His Own station. The Holy Ones -- may the blessings of God be upon them -- were created through the potency of His Word, and after Him they were the most learned and the most distinguished among the people and abide in the utmost station of servitude. The divine Essence, sanctified from every comparison and likeness, is established in the Prophet, and God's inmost Reality, exalted above any peer or partner, is manifest in Him. This is the station of true unity and of veritable singleness. The followers of the previous Dispensation grievously failed to acquire an adequate understanding of this station. The Primal Point -- may the life of all else but Him be offered up for His sake -- saith: 'If the Seal of the Prophets had not uttered the word "Successorship", such a station would not have been created.'” (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas, pp. 123-124)

Translator's Note: In the cited passage, the Seal of the Prophets denotes Muhammad, Messenger of God; the Holy Ones refers to the Twelve Imams of the Ithna 'Ashari Shi'ah; the Primal Point is the Bab. This doctrine is in significant contrast to the doctrine of the Ithna 'Ashari Shi'ah, which is that there are fourteen holy ones, all of whom are infallible, and they are Muhammad, His daughter Fatima and the twelve Imams, beginning with 'Ali ibn Abu Talib. Some of the Shi'ah believed that 'Ali was of a higher spiritual station than Muhammad, while others believed that all of the fourteen were characterized by the same degree of infallibility. For more details and verification please see: https://en.wikishia.net/view/Fourteen_Infallibles and https://islam.wikia.org/wiki/The_Fourteen_Infallibles and <https://www.al-islam.org/brief-history-fourteen-infallibles>

number. The Unity that joins the numbers is not unity except by the order of this Unity. And if this order had not arrived it would not have become unity.

Unify God, Who is your Lord and He Who takes you in His mercy. Unify Him in all the sincerity of your heart, then, in truth! Act for God.

BAYAN-I-FARSI - VAHID IX

Vahid IX - Bab 1

Every land that is precious belongs to God, even as each unique town. The houses that today belong to Kings, these ones also return to God. If someone of the people of the Bayan prays in one of these houses, he must give alms of at least one silver miscal unless one of the Letters of the Unity or one of the believers in the Bayan lives there.

In all the great solemn reunions, one must leave empty the places for nineteen persons when the room is large enough for that, otherwise it suffices to leave empty the place of one person.

Necessarily the place which should be the place of the burial of the Bab must be between the two consecrated places^[^1076].

[^1076]: Note: probably between the house of the birth of the Bab, in the quarter called Bazar Murgha, and the Mosque of the Blacksmiths

There should be raised up a house the walls of which should be ornamented with mirrors so that men will pray therein and there mention God.

The resume of this Door is that:

The greatness of each land is for God and returns, in the day of the manifestation, to Him Whom God shall make manifest, or to whom He permits it. It is the same for the towns where the elevated residences which were built by the sultans of the past were constructed.

If someone from the people of the Bayan says his prayer there, it is for him to spend in the way of God a silver miscal so that only those who are the witnesses of the Bayan live there and the appearances of the Unity.

The great reunions that take place in solemnity, it is suitable to leave empty therein the seats of the Unity^[^1077] in such fashion that, if at this very moment Him Whom God shall make manifest

manifests Himself with His Letters of the Living, nobody will be inwardly confounded by the truth that was taken from the Bayan^[^1078].

[^1077]: Notes: 19

[^1078]: Note: as a mark of respect. These truths emanate, in effect, from the Bayan, because they are the flower, the harvest, the judgment.

If the place of reunion is not sufficiently vast, it is not permitted to leave more than one place free. It is thus that in each reunion one must leave empty the seat of one person. And it may be seen that in the very house of Him Whom God shall make manifest this rule will be followed, and that He will be forbidden to seat Himself in this chair because He will not be known.⁶⁹¹ And it will be by a mark of respect for Him in His Name. But He knows all the beings and will make slaves who by respect for His Name will hold so essentially to these marks of greatness and respect. And yet in the day in which He will manifest Himself one will remain ignorant of Him, notwithstanding His verses.

The place of the burial of the Point, it was ordained that it be at one of the two consecrated locations, and that there be built a construction ornamented with mirrors in which those who pray may go to pray. In this fashion there would be a construction for the creatures demonstrating that the Point was a created slave, nourished, born and heir, and that all that He said on the part of God comes truly from God and not from Himself. In this fashion nobody will take the Point to be God Himself and will not surpass the limits of worship.⁶⁹²

⁶⁹¹To be Him Whom God shall make manifest.

⁶⁹²Baha'u'llah made similar statements, including these in His last book, Epistle to the Son of the Wolf: "Either thou or someone else hath said: "Let the Surih of Tawhid be translated, so that all may know and be fully persuaded that the one true God begetteth not, nor is He begotten. Moreover, the Bábís believe in his (Bahá'u'lláh's) Divinity and Godhood."

"O Shaykh! This station is the station in which one dieth to himself and liveth in God. Divinity, whenever I mention it, indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection." (Baha'u'llah, Epistle to the Son of the Wolf, p. 40)

"Men have failed to perceive Our purpose in the references We have made to Divinity and Godhood. Were they to apprehend it, they would arise from their places, and cry out: "We, verily, ask pardon of God!" The Seal of the Prophets -- may the souls of all else but Him be offered up for His sake -- saith: "Manifold are Our relationships with God. At one time, We are He Himself, and He is We Ourselves. At another He is that He is, and We are that We are."

"Aside from this, why is it that thou didst not mention those other stations which the Abha Pen hath disclosed? The tongue of this Wronged One hath, many a day and night, given utterance to these sublime words: "O God, my God! I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God but Thee. Thou hast everlastingly been sanctified above the mention of any one but Thee and the praise of all else except Thyself, and Thou wilt everlastingly continue to be the same as Thou wast from the beginning and hast ever been. I beseech Thee, O King of Eternity, by the Most Great Name, and by the effulgences of the Daystar of Thy Revelation upon the Sinai of Utterance, and by the billows of the Ocean of Thy knowledge among all created things, to graciously assist Me in that which will draw Me nigh unto Thee, and will detach Me from all except Thee. By Thy glory, O Lord of

The progress of those who look in the Bayan can certainly not be compared to those who have progressed in the Qur'an; how could they be [compared] to those of all there is upon the earth. But all these travelers^[^1079] turn around^[^1080] travelers in the manifestation of Him Whom God shall make manifest, for it is by them by whom the truth will be confirmed in this day, and not by others than them.

[^1079]: Note: who progress thereby

[^1080]: Not: recognize the superiority of

all being, and the Desire of all creation! I would love to lay My face upon every single spot of Thine earth, that perchance it might be honored by touching a spot ennobled by the footsteps of Thy loved ones!" (Baha'u'llah, Epistle to the Son of the Wolf, pp. 43-44)

"Every one who hath turned aside from Me hath clung to his own idle words, and therewith voiced his objections to Him Who is the Truth. Gracious God! Such references as have been made to Divinity and Godhead by the holy ones and chosen ones of God have been made a cause for denial and repudiation. "The Imam Sadiq hath said: "Servitude is a substance, the essence of which is Divinity." The Commander of the Faithful (Imam Ali) answered an Arab, who had questioned him concerning the soul, as follows: "The third is the soul which is divine and celestial. It is a divine energy, a substance, simple, and self-subsistent." And further he -- peace be upon him -- said: "Therefore it is the Most Sublime Essence of God, the Tree of Blessedness, the Lote-Tree beyond which there is no passing, the Garden of Repose." The Imam Sadiq hath said: "When our Qá'im will arise, the earth will shine with the light of her Lord." Likewise, a lengthy tradition is attributed to Abi-'Abdi'llah -- peace be upon him -- in which these sublime words are found: "Thereupon will He Who is the All-Compelling -- exalted and glorified be He -- descend from the clouds with the angels." And in the mighty Qur'án: "What can such expect but that God should come down to them overshadowed with clouds?" And in the tradition of Mufaddal it is said: "The Qá'im will lean His back against the Sanctuary, and will stretch forth His hand, and lo, it shall be snow-white but unhurt. And He shall say: 'This is the hand of God, the right hand of God, that cometh from God, at the command of God!'" In whichever manner these traditions are interpreted, in that same manner let them also interpret that which the Most Sublime Pen hath set down. The Commander of the Faithful (Imam Ali) hath said: "I am He Who can neither be named, nor described." And likewise He hath said: "Outwardly I am an Imam; inwardly I am the Unseen, the Unknowable." Abu-Ja'far-i-Tusi hath said: "I said to Abi Abdi'llah: 'You are the Way mentioned in the Book of God, and you are the Impost, and you are the Pilgrimage.' He replied: 'O man! We are the Way mentioned in the Book of God, -- exalted and glorified be He -- and We are the Impost, and We are the Fast, and We are the Pilgrimage, and We are the Sacred Month, and We are the Sacred City, and We are the Kaaba of God, and We are the Qiblih of God, and We are the Face of God.'" Jabir hath said that Abu-Ja'far -- peace be upon him -- spoke to him as follows: "O Jabir! Give heed unto the Bayan (Exposition) and the Ma'ani (Significances)." He -- peace be upon him -- added: "As to the Bayan, it consisteth in thy recognition of God -- glorified be He -- as the One Who hath no equal, and in thy adoration of Him, and in thy refusal to join partners with Him. As to the Ma'ani, We are its meaning, and its side, and its hand, and its tongue, and its cause, and its command, and its knowledge, and its right. If We wish for something, it is God Who wisheth it, and He desireth that which We desire." Moreover, the Commander of the Faithful (Imam Ali) -- peace be upon him -- hath said: "How can I worship a Lord Whom I have not seen?" And, in another connection, he saith: "Nothing have I perceived except that I perceived God before it, God after it, or God with it." (Baha'u'llah, Epistle to the Son of the Wolf, pp. 111-113)

Certainly fear God in each of the orders that descend from God: in truth, the order of God relative to the most exalted of men is like His order relative to the lowest.⁶⁹³ Know, O slaves of God, know and fear.

Vahid IX - Bab 2

In this that whosoever has an extremely beautiful handwriting, such that it is without parallel, he must write during his life one thousand verses for God: he must put in his testament that these thousand verses be conveyed to the Sun of Reality so that the Point will give him, in His mercy, his recompense in the day of judgment. In truth, God is knowing of all things.

The resume of this Door is that:

If in the manifestation of the Bayan there is found a scribe whose handwriting is without parallel in his time, of whatever script it may be, from the Abha writing to the most beautiful, the kinds of scripts should be in the number of 19, it is beloved of God that this scribe write one thousand verses upon a paper of the best quality, and that the ornamentation that accompanies this writing be also without parallel.⁶⁹⁴

He must say in [his] testament that in the day of the manifestation of Him Whom God shall make manifest, one must given it to this Tree of Truth, so that this One give him the recompense that will consist of verses. Thus he will be mentioned before the friends of this Tree.

If this scribe does not have the capacity to write one thousand lines^[^1081], then it is for the witnesses of the Bayan incumbent to give him the price of these thousand lines. If he has the capacity to do it^[^1082], it is more suitable to not pay someone the price of work that he accomplishes for God.

[^1081]: Note: without being paid

[^1082]: Note: without being paid

⁶⁹³Abdu'l-Baha spoke of this principle in one of His talks:

“In the eyes of God all races, tribes, sects and classes are equal. He sees no difference in them. The only difference existing between men in God’s sight is in the degree of service. The lovers of humanity, these are the superior beings, of whatever race, creed or colour. There are some who shine as lamps and there are others who rise like stars in the sky of humanity. In short, the only difference existing between men is this, there are earthly men and heavenly men. God does not ask if a man comes from the East or West, from the North or South.” (From discourse given by ‘Abdu'l-Baha in London and Paris; in SW III:2, 9 April 1912, pp. 3-4)

⁶⁹⁴This passage explains the reverence that the Baha’is of Babi heritage have for the mastery of handwriting displayed in particular by Mishkin Kalam -- <https://en.wikipedia.org/wiki/Mishk%C3%ADn-Qalam> – as well as other Baha’i calligraphers.

The scribe can choose from among the five ranks^[^1083] of the Point, be it the verses, the sermons, the commentaries, the scientific questions, or the Persian words. All that he will write^[^1084] will be agreeable.

[^1083]: Notes: of the works⁶⁹⁵

[^1084]: Note: of these things

The fruit of this is that, if in the day of the manifestation, such a person is encountered, and others like him, that they will not move their pens except in [transcribing] the works of Him Whom God shall make manifest, for it is forbidden to them to use their pens to transcribe other words than His. It may be thereby that in this day someone will act for God. And that will be worth more than all that will be written during the darkness of the night.⁶⁹⁶

No writing, in this manifestation, is preferred, by Him Who is manifest in the manifestation, to the “shikaste”⁶⁹⁷ script of a living man^[^1085], not of one who is dead^[^1086]. In effect, most men write well, but they are dead ones, not living ones. The beauty of the handwriting resides in the life^[^1087] of the one who traces it. The example of “shikaste” writing relative to “naskh”⁶⁹⁸ writing when the two writers are living, is that of youth^[^1088] to perfection^[^1089].

[^1085]: Note: believing

[^1086]: Note: impious

⁶⁹⁵*Kitáb-i-panj sha'n* ("Book of Five Grades"): Having been composed in March and April of 1850, this is one of the Báb's last works. The book consists of eighty-five sections arranged in seventeen groups, each under the heading of a different name of God. Within each group are five "grades," that is, five different sorts of sections: verses, prayers, homilies, commentaries, and Persian language pieces. Each group was sent to a different person and was composed on a different day. Thus the work is a kind of miscellany of unrelated material. Some of the sections represent further exposition of basic themes in the Báb's teachings; others consists of lengthy iterations of the names of God, and variations on their roots. (the source cited in this article for this book and its contents is MacEoin, *Sources for Early Bábī Doctrine and History*, 93-95) -- https://bahaipedia.org/The_B%C3%A1b

⁶⁹⁶The night here referred to is the period between the appearances of the Manifestations of God.

⁶⁹⁷Shikaste (شكسته) – this is short for “Shikaste Nasta’liq” (نستعلیق شکسته), a cursive form of the Nasta’liq script, reportedly invented in the 17th century by Morteza Gholi Khan Shamlou and Mohammad Shafi Heravi, and brought to its highest level of perfection almost a century later by Abdol-Majid Taleqani. More detail can be found here: https://en.wikipedia.org/wiki/Nastaliq#Shekasteh_Nastaliq

⁶⁹⁸Naskh (نسخ) – one of the first Arabic scripts to be invented, standardized by Ibn Muqla in the 10th century, used extensively for copies of the Qur’an and government documents because of its easy legibility. More detail can be found here: [https://en.wikipedia.org/wiki/Naskh_\(script\)](https://en.wikipedia.org/wiki/Naskh_(script))

[^1087]: Note: faith

[^1088]: Note: naskh

[^1089]: Note: shikaste

Every thing in its limit was and is beloved of God.⁶⁹⁹

And certainly, certainly, teach your children the best handwriting, the highest in your eyes: it may be that because of that you will be proud of yourself in the presence of God.

Vahid IX - Bab 3

It is for God that every king or sultan who will arise in the Bayan must erect a house ornamented with mirrors; everywhere therein there must be inscribed the verses of God and especially before the throne that which is cited there under.

The resume of this Door is that:

All the existences have been created for the day of the manifestation of God Who, in the technical terms of the Bayan, is called “the judgment”. And this day commences in the beginning of the manifestation of the Tree of Truth, and finishes with the setting of this Sun. It will last, for example, in the Point of the Qur’an, twenty-three years and all were created for that day. That day, in relation to other days is like the sun in relation to the stars; it is exactly the same for the manifestation in relation to those who are found there. This is why in this manifestation those who know Him must not move their pens and should be ashamed to write songs and treatises, volumes, to make show of what they have and of their talents. For if at midday⁷⁰⁰ a star arises, could one say that it emits light? It is the same if the wisest of the wise men of the time of Him Whom God shall make manifest, after His manifestation decided to write words: it would certainly be for him as for this star[^1090].

[^1090]: Note: which arises at midday

In the same way that the Point is the Sun of Truth, His works, those also, in relation to those of other men, are the sun of works. It is thus that if all, until the last creature, were mirrors, the

⁶⁹⁹Baha’u’llah elaborates on this principle of moderation in His Writings:

“Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence.” (Baha’u’llah, Gleanings from the Writings of Baha’u’llah, CX, p. 216)

“Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation.” (Baha’u’llah, Gleanings from the Writings of Baha’u’llah, CLXIV, p. 342)

“All other things are subject to this same principle of moderation.” (Baha’u’llah, Gleanings from the Writings of Baha’u’llah, CLXIV, p. 342)

⁷⁰⁰When the midday sun is shining in its fullness.

reflections of the sun of works would manifest in them, and perhaps nobody would have need of anything other than these reflections.⁷⁰¹

But after the setting of this Sun, it is permitted for all to progress in His shadow as much as they can; and if the whole world united and progressed all at the same time, it could not arrive at the knowledge^[^1091] of a single one of His words.⁷⁰²

[^1091]: Note: complete

It was said in the Bayan on the subject of those who are gifted with power among the possessors of MIM[^1092] and of SIN[^1093] to raise up a construction ornamented with mirrors for themselves. It must be inscribed before their eyes a mention that demonstrates that if Him Whom God shall make manifest manifests Himself, if this king gives Him his faith and comes to His aid, he will become the highest of creatures, otherwise he will remain the most vile. In that day, that he be attentive to himself and not, for any reason, ignorant of the view of his Well-Beloved. Because for Him[^1094], from the beginning to the end of his life, he has acted and that is of no avail, unless he acts only for Him[^1095], that he come in aid to His religion and that he do only what is in His

⁷⁰¹Some references to this in the Bible:

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.” (Book of Isaiah, 60:19)

“For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.” (Psalms 84:11)

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” (Book of Revelation 21:23)

⁷⁰²Baha'u'llah reiterated this theme:

“Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXIV, p. 175)

“Thus it is recorded: “Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth.” He also saith: “We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.” (Baha'u'llah, Kitab-i-Iqan, p. 254)

“O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word ‘I am the Best-Beloved’ was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.” (Baha'u'llah, Lawh-i-Maqsud, in Tablets of Baha'u'llah, p. 173)

“Say: The Word of God can never be confounded with the words of His creatures. It is, in truth, the King of words, even as He is Himself the sovereign Lord of all, and His Cause transcendeth all that was and all that shall be. Enter, O people, the City of Certitude wherein the throne of your Lord, the All-Merciful, hath been established. Thus biddeth you the Pen of the All-Glorious, as a token of His unfailing grace. Haply ye may not make His Revelation a cause of dissension amongst you.” (Baha'u'llah, Suriy-i-Haykal, in The Summons of the Lord of Hosts, 1.53, p. 28)

contentment. Otherwise he will go as all of his predecessors went and no trace will be left of him, unless it is the mention that he was not in the truth and that he ignored his Well-Beloved in view of whom he did everything that he did. He was glorified in His name in the Bayan.⁷⁰³

⁷⁰³ *Baha'u'llah wrote of kings that would come to His aid:*

"We cherish the hope that one of the kings of the earth will, for the sake of God, arise for the triumph of this wronged, this oppressed people. Such a king will be eternally extolled and glorified. God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty. They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel. Woe unto him that faileth to fulfil My wish." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CIII, p. 207)

"How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark -- the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CV, p. 212)

"How great is the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark, the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 26, 73)

"Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise, hath willed. Erelong will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 34-35)

"In the Lawh-i-Ra'is He actually and categorically prophesies the rise of such a king: "Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent." In the Ridvanu'l-'Adl, wherein the virtue of justice is exalted, He makes a parallel prediction: "Erelong will God make manifest on earth kings who will recline on the couches of justice, and will rule amongst men even as they rule their own selves. They, indeed, are among the choicest of My creatures in the entire creation."

"In the Kitáb-i-Aqdas He visualizes in these words the elevation to the throne of His native city, "the Mother of the World" and "the Dayspring of Light," of a king who will be adorned with the twin ornaments of justice and of devotion to His Faith: "Let nothing grieve thee, O Land of Ta, for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards and extend his favors unto, the people of Baha. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God, and the glory of all that dwell in the kingdom of His Revelation." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 73-74)

Baha'u'llah indicates that His Cause will triumph, even if it is not championed by a single king:

"We have pledged Ourselves to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee." (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CXVI, pp. 248-249; Baha'u'llah, cited by Shoghi Effendi, The Promised Day is Come, p. 25)

In related comments about and counsels to kings, He writes:

"Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed." (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CII, p. 219)

"The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny." (Baha'u'llah, Kalimat-i-Firdawsiyyih, in Tablets of Baha'u'llah, p. 65)

"Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed." (Baha'u'llah, Lawh-i-Maqsud, in Tablets of Baha'u'llah, pp. 164-165)

"Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good...It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing." (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CXIV, pp. 233-234, pp. 236-237; Baha'u'llah cited by Shoghi Effendi, The Promised Day is Come, pp. 38, 60)

"O king! Wert thou to incline thine ears unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity ... thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the horizon aglow with the light of His countenance." (Baha'u'llah cited by Shoghi Effendi, The Promised Day is Come, pp. 65-66)

"A just king enjoyeth nearer access unto God than anyone. Unto this testifieth He Who speaketh in His Most Great Prison." (Baha'u'llah cited by Shoghi Effendi, The Promised Day is Come, p. 72)

He also wrote of the fate of those kings who did not come to His aid:

"From two ranks amongst men power hath been seized: kings and ecclesiastics." (Baha'u'llah cited by Shoghi Effendi, The Promised Day is Come, p. 20)

"No wonder that Bahá'u'lláh, in view of the treatment meted out to Him by the sovereigns of the earth, should, as already quoted, have written these words: "From two ranks amongst men power hath been seized: kings and ecclesiastics." Indeed, He even goes further, and states in His Tablet addressed to Shaykh Salman: "One of the signs of the maturity of the world is that no one will accept to bear the weight of kingship. Kingship will remain with none willing to bear alone its weight. That day will be the day whereon wisdom will be manifested among mankind. Only in order to proclaim the Cause of God and spread abroad His Faith will anyone be willing to bear this grievous weight. Well is it with him who, for

[^1092]: Note: Mulk=royalty

[^1093]: Note: Saltanat=empire

[^1094]: Note: for Him Who is manifest in the manifestation

[^1095]: Note:

If a torment afflicts Him Whom God shall make manifest, the chastisement that should be meted out upon all the contingencies will be taken upon him; if, on the contrary, he comes in aid, the benefit that must flow over all things will descend upon him. In effect, if he does not take the initial steps to torment Him, who else would dare to do so? For it was the same in My time and the ‘ulama could not act without the support of the Sultan. And God knows of what fashion the education of the creatures and their limits at that epoch. If a wise man in this manifestation hasten in anything other than His contentment, it is as if he took upon his shoulders the estrangement of all the creatures. All the fire that has been created for other than God will fall upon him, for the glances of all, from the highest to the most base, are turned towards the ‘ulama of each manifestation, and if these ones are sincere in their faith, they do not separate themselves from God. And if a torment occurs to the Truth, it is because it is those who have turned away from God notwithstanding that all men consider them as walking in His ways. And yet, in the eyes of God they are and were for another than God.⁷⁰⁴ This is why all this fire which is prepared for all happens first to them, then after them to others. In the same way also, if they have given their faith, the goodness of God comes first to them, then to others.⁷⁰⁵

The degree of knowledge is a good degree, if it is the knowledge of Him Whom God shall make manifest and in His contentment. Otherwise it is the worst of degrees in the eyes of God and of all things. The man who would be nothing of nothing, that would be better for him than to have knowledge of all things and to not possess that of Him Whom God shall make manifest; for all things clothe the vestment of things according to His order. And this man who knows nothing, if he gives his faith, how happy is he! If he turns away, at least he does not precipitate himself into the fire.

And this wise one, who has the knowledge which all obey, it is by him that they enter into the fire, whereas if he gives his faith, it is by his faith that all enter into Paradise. But, in general, the

love of God and His Cause, and for the sake of God and for the purpose of proclaiming His Faith, will expose himself unto this great danger, and will accept this toil and trouble." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 70-71)

⁷⁰⁴This is reminiscent of the severe chastisement of the temple priesthood and their assistants by the prophets of Israel.

⁷⁰⁵This principle is espoused in one of the synoptic gospels: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Gospel of Luke 12:48)

imitation of someone by another is the cause of obscurity for the imitator. This is why not to be a wise man is better for a man than to be one, at least if he is sincere^[^1096]. It may be from now that with his knowledge he may come to the aid of God in the day of His manifestation and that someone because of him will give his faith to God. This wise one, at the moment in which he looks upon^[^1097], sees his powerlessness relative to that of the verses of God: immediately he prostrates himself and affirms that these verses are those of Him Whom God shall make manifest and which all have received the promise. Glory be to God! From then in the day of the manifestation He has made Himself known to us and thereafter we benefit from the fruit of our existence and we do not remain in ignorance of the view of God. For we have been created for this view and have accomplished no act, except with this aim^[^1098]. And certainly, it is the benevolence of God upon us, in truth God is the Master of sublime goodness. Know that if you become convinced of Him Whom God shall make manifest, you will affirm His verses, but as you cannot convince yourself because of the curtain of your passions, this is why you remain in the fire and you do not comprehend it.

[^1096]: Note: my text here is incomplete, I follow with the text of a manuscript of Subh-i-Azal.

[^1097]: Note: the works of Him Whom God shall make manifest

[^1098]: Note: I return here to my regular manuscript

If in the day of His manifestation, without giving Him your faith, you accomplish all good, that will not save you from the fire, if you give your faith, all good in the Book of God is confirmed in you, and with this until the following day of judgment you will rejoice in Paradise.

But understand well that the order of God is extremely subtle at the very moment in which it is larger than the heavens and the earth and of that which is between them.⁷⁰⁶

For example, if all those who awaited the realization of the promise of Jesus had been convinced that the manifestation of the promised Ahmad was that of the Prophet of God, not a single one would have strayed from the word of Jesus.

⁷⁰⁶Translation published by the Baha'i World Centre:

“Consider with due attention, for the path is very strait, even while it is more spacious than the heavens and the earth and what is between them. For instance, if all those who were expecting the fulfilment of the promise of Jesus had been assured of the manifestation of Muhammad, the Apostle of God, not one would have turned aside from the sayings of Jesus. So likewise in the Revelation of the Point of the Bayan, if all should be assured that this is that same Promised Mihdi [One Who is guided] whom the Apostle of God foretold, not one of the believers in the Qur’án would turn aside from the sayings of the Apostle of God. So likewise in the Revelation of Him Whom God shall make manifest, behold the same thing; for should all be assured that He is that same 'He Whom God shall make manifest' whom the Point of the Bayan hath foretold, not one would turn aside.” (Selections from the Writings of the Bab, pp. 110-111)

It is the same in that which concerns the manifestation of the Point of the Bayan. If all had been convinced that it was He Himself the Mahdi promised by the Prophet of God, not one of the believers of the Qur'an would have turned away from the word of the Prophet of God. It is the same for the manifestation of Him Whom God shall make manifest and of which the Point of the Bayan has announced the news, not a single one will turn away from His word.

It is not that one had a proof for not being convinced of His truth. If there is a proof^[^1099] for the priests of the Evangel, for the 'ulama of the Qur'an, after the manifestation of the Bayan, there would be one also for the Bayanis.

[^1099]: Note: to not believe

Pay the most scrupulous attention, so as not to remain in ignorance because of your scruples. See Him with His own view, so that you benefit from His knowledge. These words are said so that in this day each will give his attention to himself, from the most elevated to the most humble: it may thus be that they will not enter into the mention of nothingness, and will not remain in ignorance of eternal life. Certainly, be attentive to God and fear Him.

Vahid IX - Bab 4

God has made it obligatory for men to carry out the “dhikr”⁷⁰⁷ of God in their hearts. Say, all men will be questioned on this^[^1100].

[^1100]: Note: The Bab wishes to avoid the abuses of which everyone is a witness in the streets of Tihiran; the ostentation of piety. It is in this way that a mulla that one encounters continually agitates his lips to compel belief that he is occupied with glorifying God. Dhikr precisely means this glorification of God.

The resume of this Door is that:

⁷⁰⁷Steingass (p. 558): ذِكْرٌ zikr, Remembrance, commemoration, mention; the praise or glorification of God, the recital of His names; thanking God; prayer, supplication; a reading or reciting of the Qur'an; the Qur'an; any fundamental religious book

All knowledge is the knowledge of moral qualities and man must act in conformity with this science. He must not push things until causing to befall himself a torment or to occasion such to others. The orders that were given to all upon the purity of beliefs, worship or other things of this nature return to this order. For example, if someone is found touched by poverty, but is happy with what he has and patiently awaits, then his greatness remains before him and he is not sorrowed^[^1097] and, the days of his poverty having ended, he will see no other torment. But if he complains of this poverty, he may encounter someone who comes to his aid and causes his poverty to disappear. But then when he will attentively examine himself, he will see that the disappearance of his poverty cannot equal the humiliation that he felt before the one who came to his aid.

See that it is thus in all the ranks and all the qualities.

When you are ordered to mention⁷⁰⁸ God in your heart, it is so that you will mention Him without stopping so that your heart may always be living and that hence you do not remain in ignorance of your Well-Beloved. Thus it is not needed that the language pronounce this mention while your heart does not turn towards the Eternal.⁷⁰⁹ It may be thus that if you find yourself in the day of judgment, the mirror of your heart will place itself facing the Sun of Truth, so that if He shines instantly, His reflection will fall upon you. For He is the source of all good and it is towards Him that the order returns.⁷¹⁰

If this Sun manifests itself and you remain yourself with the mention in your heart, this will do nothing for you, unless you only mention God with His mention of Himself. For He is the mention of God in this manifestation.

In effect, this mention that you make is because of the order that was given to you by the Point of the Bayan, even though this^[^1101] is the manifestation of the very truth of the Point of the Bayan

⁷⁰⁸All references to “mention” are translations of the Arabic word “dhikr”.

⁷⁰⁹What is essential is that the heart is turned towards God, towards His Manifestation, not that the lips pronounce certain words, for if the words are pronounced but the heart is not turned in the right direction, it is of no value.

⁷¹⁰Translation published by the Baha’i World Centre:

“The reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved. Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion. Thus if haply thou dost live in the Day of Resurrection, the mirror of thy heart will be set towards Him Who is the Day-Star of Truth; and no sooner will His light shine forth than the splendour thereof shall forthwith be reflected in thy heart. For He is the Source of all goodness, and unto Him revert all things. But if He appeareth while thou hast turned unto thyself in meditation, this shall not profit thee, unless thou shalt mention His Name by words He hath revealed. For in the forthcoming Revelation it is He Who is the Remembrance of God, whereas the devotions which thou art offering at present have been prescribed by the Point of the Bayan, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayan -- a Revelation more potent, immeasurably more potent, than the one which hath preceded it.” (Selections from the Writings of the Bab, pp. 93-94)

in His other life. And this new manifestation is, in a manner infinitely more powerful than His previous manifestation. In such fashion that if you mention God in your heart and that you give Him your faith, your recompense is multiplied ninety-five times. But, in the very day of the manifestation, mention God in full voice, for a single mention of God made in full voice is worth more than ninety-five mentions in low voice. That is the truth of the “mention” before Him Who mentions and of Him Who is mentioned, if you can comprehend. Thus, certainly, make the “dhikr” of God in your heart in the fashion that you can.

[^1101]: Note: which manifests itself in the day of judgment

Pay attention to the passions of your heart the degrees of which were and are without number. If you are of those who pay attention, you know that this mention[^1102] in the violence of the secret becomes exactly like the mention in full voice. It is at the point that at the state of evening or of sleep, the mention of the heart becomes equal.

[^1102]: Note: hidden from God in your heart

Even if your heart may have arrived at this degree, if you do not comprehend the Sun of Truth, this will be of no value to you. If you comprehend Him and that your heart is not occupied with the mention of God, that will be of service to you.

God does not love multiplied mentions, whether they are made in the heart, or they are made in full voice. Perhaps if you do not make but one mention in joy and happiness, this is worth more than one thousand mentions made without joy and without happiness. And each one knows in himself how many he must make.⁷¹¹

The aim of mention is Him Whom God shall make manifest.

There are encountered in this manifestation people who pretend[^1103] to be among those who observe the orders to pay attention, but those ones have not been considered as such in the eyes of God[^1104].

[^1103]: Note: falsely

[^1104]: Note: they are for others rather than for God

⁷¹¹Baha'u'llah reiterated this principle in Kitab-i-Aqdas:

“Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

The divine limits are those which are manifest in the Bayan. Do not stop yourself from looking upon these appearances of names without truth^[^1105], for it is these same slaves who, in this manifestation, have pretended to obey these orders and have remained in obscurity. Those who did not raise such pretensions, who had not even heard the name of Him Who is awaited, found salvation in their acceptance^[^1106].

[^1105]: Note: such as dervishes, murshids, etc., etc., who claim to surrender in the secret of their hearts to medications upon the truth

[^1106]: Note: of the Bab

Certainly, certainly, protect yourself in God! Mention God and in private and openly. By this mention, appease your hearts. Do not say, do not pursue what can not be of any worth to you in the day of judgment, before your Lord. Prostrate yourself before God, and prostrating yourself before God is to prostrate yourself before Him Whom God shall make manifest. O you who mention Him, fear God.

Vahid IX - Bab 5

For God, it is obligatory for each person to render during nineteen days service to the Point of Truth upon His return to this world. One must act during these nineteen days according to the permission of the Point of Truth, and when this One permits. Otherwise it is licit not to serve Him^[^1107]. God is the Master of sublime goodness.

[^1107]: Note: materially

The resume of this Door is that:

Everything to which the word “thing” is applied comes from God, by His Will. That which the appearance of the Will has fixed in each form makes verses from Him, nineteen verses. The rest are but multiplications of this Unity^[^1108] and one cannot enumerate the number thereof.

[^1108]: Note: of 19

This is why it was ordained in His manifestation that each day man is, by one of His verses which are in himself, in the hands of God, upon His order, so that the fruit of the principle of His religion manifest itself in the eyes of God as well as the consequences of this principle.

The first day is the day of the Point, the eighteen others are those of the Letters of the Living.

Since the first day of judgment until its final moment, this order plans upon the universality of the believers of the Bayan, from the most elevated to the most humble, and it will not be removed that until He will have permitted that it be retired: so, but so only it is abrogated.

However, pay the most extreme attention that may be possible in the contingencies, to the day of judgment. Today, for example, relative to a Letter of the Letters of the Living of the Qur'an, in what state are you when you will visit his tomb! Well then, be the same towards the Point of the Bayan.

Today see how often pilgrimages are made to the sanctuary of the Amir of the Believers. And, the Amir of the Believers himself in the manifestation of the Prophet of God, how was he in relation to this Highness⁷¹²: everything with which he was endowed came from Him, as much in greatness as in sublimity. Well then, see how can you yourself come into the presence of a similar appearance of saintliness?

The Letters of the Unity that you see^[^1109], the most elevated, as the most humble of creatures circumambulate their tombs, men spend their means^[^1110], so that the relation that exists for these tombs^[^1111] may be applied to them as well. And yet, all this greatness in them^[^1112] is only because of the order that was given in the beginning and which is the word of the Prophet of God. See then who can present himself before Him?

[^1109]: Note: those of the Qur'an⁷¹³

[^1110]: Note: in order to transport their cadavers to these holy places

[^1111]: Note: their relation with the Prophet of God and God

[^1112]: Note: these tombs of the Imams

And yet, if all the creatures were but one single person and if this person, from the beginning that has no beginning to the day of His manifestation^[^1113], had prostrated himself before Him, if in the day of the manifestation one took measure only of the merit he had, he would not even be permitted to raise his head from his prayer rug. For this Sun of Truth is a Being such that the greatness of each thing, before Him, is more miniscule than an atom.

[^1113]: Note: of the Bab

⁷¹²Muhammad, the Prophet of God.

⁷¹³Presumably the Letters of the Living in the Qur'an are the twelve Imams, perhaps with the addition of Fatima, the loyal daughter of Muhammad, and the four Abwab, which would make for a total of seventeen, and with Muhammad, would compose the eighteen members of the Primal Unity of Islam.

Notwithstanding that, look at His words: see how they instruct His creatures. This to the point that perhaps all are prepared to separate themselves from all in order to return to their Creator, Who is the Creator of all things, their Nourisher, Who is the Nourisher of all things, He Who makes them die and makes all things die, He Who makes them live and makes all things live.

If you attain to the knowledge of the intimate of the intimate, and you act in conformity with this knowledge, in all truth, then you may be worthy of being placed in the presence of the resplendent Creator of the light, because of His benevolence and not because you merit this yourself. Otherwise^[^1114], if you find yourself in His presence without having arrived at the degree in which one does not give anything as a companion to God^[^1115], then you cannot be in His contentment and all your acts become worthless.

[^1114]: Note: if you do not act in all truth following the knowledge of the intimate of the intimate

[^1115]: Note: that is to say if you believe that in this very appearance of the Divinity there is any plot of the Divinity

If however all the creatures acted in that day following their ways of acting among themselves, their Well-Beloved would then be content with them.

You see that we spend considerable sums on the way to the house that He^[^1116] said was His house, but, in the day of His manifestation, day during which are, upon His Word, created things like this house, if someone turned towards Him^[^1117] his state is evident.

[^1116]: Note: God

[^1117]: Note: and give Him his faith

Thus, certainly, fear God, and in your acts, be pure for God.

If you find yourself suddenly in His presence, without being convinced of His truth, certainly you will remain in obscurity of His order. If you want the greatness of His knowledge, you have never been worthy of entering upon the place of the immensity of His greatness.⁷¹⁴

You look upon yourself, and you want to attain to the summit of the *'arsh*.

Perhaps even know Him to be higher than that: it is by His Word that the *'arsh* is *'arsh*^[^1118]. He is too high, Him, to be qualified by this qualitative, to be grasped by this mention: at the very

⁷¹⁴The Bab warns His follower to subordinate any desire he may have for himself to the recognition and steadfast adherence to Him Whom God shall make manifest. If he desires the greatness of His knowledge, he will never be worthy of discovering the immensity of His greatness.

moment in which you look upon this greatness in that which you believe to be outside of His rank and in the thing that you consider as vile^[^1119]

[^1118]: Note: it is His Word that creates the *'arsh*

[^1119]: Note: He is of an inconceivable and incomprehensible sublimity and not only when you contemplate Him or search to contemplate Him in the splendor of His glory. He is further inaccessible in His most humble manifestations and you could not also imagine of one fashion almost exact His power when you will examine Him by the most vile thing that you may be able encounter.

You have heard what descended on the subject of the last Letter of the preceding manifestation, from the Point of the Bayan:

God is pure. This God Who is the highest and Who has nothing higher than He^[^1120].

[^1120]: Note: on the subject of the believer

God is pure. This God Who created the most vile of things, such that there are no similar things that are more vile^[^1121].

[^1121]: Note: on the subject of the non-believer

How is it worthy that, before the appearance of His saintliness, manifestations of this kind have been mentioned? They are only so in the way of His knowledge, for they are the truth of the Unity. In that which concerns the apparent limits, all that is in the customs of this manifestation do it in the most sublime height that it is possible to attain in the contingencies, for He will accept you if you do not go beyond these apparent limits.

But if you look at Him with a look other than that of the Unity, then He will launch against you the sentence that you are but an “animal”.

And if, God protect! You present observations to Him, it is by your responsibility that you do it. The Point of Truth has nothing that resembles Him that one might bank on it^[^1122].

[^1122]: Note: in order to approach the Point by comparisons⁷¹⁵

If I say: “the Point of the Bayan, His manifestation is more manifest”; if I say: “the previous manifestation is in His manifestation, in a more hidden fashion” what power could I have to mention Him in this way?⁷¹⁶

⁷¹⁵So much for comparing the teachings and laws of the Bab and Baha'u'llah with human conceptions and creations.

The most sublime of heights, the inaccessibility of His power are His mentions to Himself that He has granted to the creature. For otherwise, He is pure of all mention, free from all praise and, with the sublimity of His greatness, the elevation of His magnificence and of His inaccessibility, He was and is but a slave of God.

God is well above all these attributes that the slaves award to Him, He is of a great elevation.

Vahid IX - Bab 6

In this that it is suitable for men who believe in the Point of Truth, to venerate the family from whence He comes.

The resume of this Door is that:

Know that no land has a more temperate climate than the land from where arises the Sun of Truth. Also no name is closer to God after the Letters of the Unity, without being the center of the friendship of the Tree of Truth.

However, if the most estranged of the creatures give Him their faith, they become the closest. It is thus that if you wish, look in the Letters of the Unity: if you want to know what He was before^[^1123], look at the Letters who were closest in the Qur'an, which are the place of suspension^[^1124] of the faith. If this Letter^[^1125] is close, it becomes yet closer when he arrives for the Amir of the Believers in the Qur'an. Perhaps this place of encounter is the very proximity of the faith, thus that you have been able to see it for the Letters of Unity.

[^1123]: Note: the Bab

[^1124]: Note: the home

[^1125]: Note: who believes in the appearance of the manifestation

Know that God has His eyes fixed upon His kingdom. The “father”, such that he cannot have a better one, he chooses it for himself; in the same way he takes the “mother” who has no equal. See that it is the same for all other things. He is but one Being^[^1126] and all do not live except by the ocean of His benevolence, and all do not die except by Him. If they give Him their faith, they are living, otherwise dead; that it be of the most elevated of creatures or of the most humble, for His relationships are equal with all things.

[^1126]: Note: the Tree of Truth

⁷¹⁶So much for any claimant to faith in the Bab or Baha'u'llah making statements about the characteristics of the Manifestation, as if he knew Him better than Himself.

Yet God has caused to descend all of His light and all His rays upon His parents before their creation^[^1127].

[^1127]: It seems to me that one must comprehend here the inner meaning of this word, not its apparent meaning. I don't know anything about the mother of the Bab, and His father died before He announced His mission.

However here, creation means resurrection in the faith. In effect, God knew that the father and mother of Him Whom He was to choose as Prophet must be convinced of the truth of the Qur'an and, thereafter, in the fidelity of their faith, they must believe in and obey the manifestation of the Bab. It is in this way as well that the excessive majority of the Shi'ah explain the resurrections operated by the breath of Jesus. It does not pertain to the dead in the strict meaning of the word, but those who are dead from the point of view of the Faith. Jesus, their instilling faith in them, caused the dead to live.

And He caused to descend His benedictions upon them before the creation of the heavens, of the earth and of that which is between them^[^1128]. And these benedictions are the very ones that descend upon those of the fruit of their entrails and not others.

[^1128]: Note: It is appropriate here to make the same observation as preceding. Before the creation of the heavens means not before the genesis of the world, but at least before that of the world of the Bayan; before the creation of the earth means before the creation of the earth of the Bayan.

The eternal essence is in effect higher than every mention, than every approach. What is possible in the contingencies is the manifestation of the Primal Will in the manifestation of "Ha' and not in essence^[^1129]. And He is^[^1130] the existence^[^1131] of the Will, in Whom one can see naught but God very high and the eternal Well-Beloved. Whosoever is for Him, is for God, whosoever is not for Him, know that he is for other than God.

[^1129]: Note: in the five degrees of Divinity, not in His essence

[^1130]: Note: this son

[^1131]: Note: visible

All the existences, know it, are drops of the sea of His benevolence. Attain it then, and in order to attain it, give you lie, for you will away then^[^1132] if His manifestation has not taken place. Otherwise, await the most miniscule announcement of His manifestation, if you do not immediately accept, you can not attain to Him after your death.

[^1132]: Note: after your death

Know that to obey Him, is to obey God, to love Him is to love God.⁷¹⁷ Do not remain in obscurity because of the books and the sayings of other times, in the day of the manifestation, for the aim of these books and of these sayings has arrived. If you arrive at Him without these books and these sayings, your faith exists and all these books and all these sayings are in His shadow; but if you do not arrive at Him, and yet you possess all of that, all these things were not and are not anything [of value] and fall into absolute nothingness.

That is the meaning of this verse, if you look upon it with a luminous look.

Say: God sufficeth all things, of all things. And nothing sufficeth to God your Lord, nothing among the things of the heaven, of the earth and of that which is between them. He is the Wise, the One Who Sufficeth, the Powerful.

On the subject of any question you will not say this verse in the number of the word “Powerful”[^1133] without right away seeing the response of the very source of the order. For God is closer to you even than your inner being and He is Powerful over all things, and Knowing over all things to which one can apply the word of “things”.

[^1133]: Note: = 314 times

When you have said this verse with the very tongue of your truth, the Letters of[^1134] this verse were and are in His kingdom. They become causes that manifest the instruments of His response.

[^1134]: Note: the believers in

But do not train your regards except upon God Himself, for know well that whatever is other than Him is His creature.

God has no need of anyone, He is Very High.

Vahid IX - Bab 7

⁷¹⁷Baha'u'llah refers to this theme in one of His Tablets:

“The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXIV, p. 166)

In the forbidden things such as selling asafotida⁷¹⁸ and tunbaku⁷¹⁹.

The resume of this Door is that:

Know that the origin of forbidden things can be traced back to the first letters of negation; in the same way all that comes to the shadow of these letters comes from the primal negation.

Know that whosoever is not for Him Whom God shall make manifest is not for God and whosoever is for Him is for God.

See that it is thus for the subject of the Point of the Bayan, that is was so before for the Qur'an and that it was in the same way earlier before in the Gospels. Consider that they are in every manifestation, if the manifestations of the past do not enter into this, consider that they are in negation.⁷²⁰

Tobacco is forbidden and everything that relates to it. Forbidden are these merchandises that one brings from Khurasan[^1135]. They are of an odor contrary to purity. This is forbidden, and all identical things in whatever form they may be presented.

⁷¹⁸Asafotida (آنقوزه) -- <https://en.wikipedia.org/wiki/Asafotida>

⁷¹⁹TunbAku (تنباکو) -- tobacco

⁷²⁰Abdu'l-Baha indicates that Buddha taught the Oneness of God, and that He was of fundamentally one reality with all the other Prophets:

"The founder of Buddhism was a wonderful soul. He established the Oneness of God, but later the original principles of His doctrines gradually disappeared, and ignorant customs and ceremonials arose and increased until they finally ended in the worship of statues and images." ('Abdu'l-Baha, Some Answered Questions, Chapter 43, p. 165)

"The real teaching of Buddha is the same as the teaching of Jesus Christ. The teachings of all the Prophets are the same in character. Now men have changed the teaching. If you look at the present practice of the Buddhist religion, you will see that there is little of the Reality left. Many worship idols although their teaching forbids it." ('Abdu'l-Baha, 'Abdu'l-Baha in London, p. 63)

"Each religion teaches that a mediator is necessary between man and the Creator -- one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays. This mediator between God and humanity has different designations though he always brings the same spiritual command.

"In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammad." ('Abdu'l-Baha, Divine Philosophy, p. 32)

"It is an established fact that the followers of all the religions believe in a reality, the benefits of which are universal; which reality is a medium between God and man. The Jews call that reality Moses, the Christians Christ, the Mussulmans Mohammed, the Buddhists Buddha and the Zoroastrians Zoroaster. Now mark well that none of these religionists have ever seen the founders; they have only heard his name. Could they overlook these names they would at once realize that all believe in a perfect reality which is an intermediary between the Almighty and the creatures." ('Abdu'l-Baha, Divine Philosophy, pp. 155-156)

"You will realize that if the Divine light of truth shone in Jesus Christ it also shone in Moses and in Buddha."

('Abdu'l-Baha, Paris Talks, p. 136)

[^1135]: Note: asafoetida

If you want to know the limit of the first word of negation and that of the second, look at the two things. For all that is contrary to purity returns to these two, while what is pure returns to Muhammad and to ‘Ali, the benedictions of God be upon them.

All the instruments that relate to these two things are forbidden.

In any case, take refuge in God only, the Very High, the Very Exalted, in His names and in those that remind of Him. For the non-believer is like asafoetida.

Know well that each good that was and is in the knowledge of God is found in the shadow of the Tree of Affirmation, Who is Him Whom God shall make manifest, while the contrary of that is found in the shadow of negation.

This sense, gives Him an exterior existence; and look with your material eyes: it may be thereby that in the day of His manifestation you will not remain in ignorance of His rising, and that you will prostrate yourself before God for Him, and that you affirm the truth of all that He causes to descend from God; that you bring together His written works in the most beautiful writing, ornamented with the most beautiful ornaments.

That which descends from Him are the words of the manifestations of eternal Paradise which radiate upon the forms of the hearts of contingencies.

In every manifestation, take the virginity of this manifestation and as much as it can be possible in the contingencies, come to His rescue and obey Him. It may be thus that you will become stranger to negation and that you will enter into affirmation. That is, there, the infinite mercy of God that attaches itself to everything and His love that embraces everything.

Say: God forbids you negation and all that depends upon it. He ordains for you, to you and all the creatures, affirmation, and everything that depends upon it. It may be that you others, in the day of judgment, you will obey God, and that upon His order you may be guided upon the straight path. Say: all of you, you are prostrated before God.

Know that the existence of negation is not mentioned in itself[^1136]. It is only through the mention of affirmation. In such fashion that, if the Tree of Truth in the day of His manifestation does not see the contrary to believers[^1137], He will not cause to descend this mention[^1138]. All that was and is mentioned is for the exaltation of affirmation and the annulment of negation and not for something else.⁷²¹ For example, if these two things[^1139] had been forbidden, it is for the

⁷²¹Abdu'l-Baha explained this principle as follows:

safeguarding of the being of the believers, and not for themselves. See that it is the same for all the degrees of existence and contemplate the ocean of the divine benevolence.

[^1136]: Note: by God

[^1137]: Note: if He saw all men believers in Him

[^1138]: Note: of negation

[^1139]: Note: tobacco and asafoetida

Rely then upon God, for He is the best of guardians.

Vahid IX - Bab 8

His absolute interdiction of opium⁷²², of fermented drinks and of medications.⁷²³

“Briefly, the intellectual realities, such as all the qualities and admirable perfections of man, are purely good, and exist. Evil is simply their nonexistence. So ignorance is the want of knowledge; error is the want of guidance; forgetfulness is the want of memory; stupidity is the want of good sense. All these things have no real existence.

“In the same way, the sensible realities are absolutely good, and evil is due to their nonexistence -- that is to say, blindness is the want of sight, deafness is the want of hearing, poverty is the want of wealth, illness is the want of health, death is the want of life, and weakness is the want of strength.” (‘Abdu’-Baha, Some Answered Questions, Chapter 74, p. 263)

⁷²²Tarbak (ترياک)

⁷²³Baha’u’llah wrote in the Kitab-i-Aqdas:

“It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in

The resume of this Door is that:

All that is other than love comes from something other than the Truth, and all that is love comes from Him.

All are forbidden fermented liquors and all to which is applied the name “medication”: and that, in absolute fashion, so that you hold yourself pure of all to which is applied the appellation of “for other than for God” and that you change these medications, in case of necessity, against the most subtle dishes that God has given and that were and are from the Tree of Love. And this order is also general, not particular: it is the same that for your act of turning from a non-believer and him to whom clearly applies the universality of the impious ones.

But God very high, in each of His ranks, radiates in such fashion that all the existences prostrate themselves before Him, all desire His love, all progress in His obedience. No atom exists which in the truth of its being does not adore Him and does not cite Him with its own tongue⁷²⁴; but, in this very manifestation, everything that is not of the Tree of Love was not and is not beloved, and everything that is from this Tree was and is beloved.⁷²⁵

accordance with the misdeeds of every heedless and wavering soul.” (Baha'u'llah, Kitab-i-Aqdas, #119, p. 62)

“Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.” (Baha'u'llah, Kitab-i-Aqdas, #155, p. 75)

“It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!” (Baha'u'llah, Kitab-i-Aqdas, #190, p. 88)

In one of His Tablets, Baha'u'llah writes:

“Beware lest ye exchange the Wine of God for your own wine, for it will stupefy your minds, and turn your faces away from the Countenance of God, the All-Glorious, the Peerless, the Inaccessible. Approach it not, for it hath been forbidden unto you by the behest of God, the Exalted, the Almighty.” (Baha'u'llah, Kitab-i-Aqdas, Note 144, p. 226)

⁷²⁴In the Book of Isaiah, three verses refer to this:

44:23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

⁷²⁵Abdu'l-Baha wrote on this principle:

“Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in

In certain industries in which these forbidden things are indispensable, they become permitted for the persons who are occupied therein: and they are permitted in the fashion that they were permitted in every manifestation^[^1140]

[^1140]: Note: One must relate this passage to that which ordains to distance oneself from an infidel, as all the infidels, and comprehending that not only alcohol is permitted (not to drink, of course) to those who are occupied in industries that are based upon alcohol, but that it is also permitted to have relations with these non-believers.

One must, in effect, show affability towards those who are not the appearances of the Truth, for it may be thus that a fruit may be derived from their existence, such as, for example, their conversion to God: for the possibility of faith exists in every being, if that one does not allow himself to be turned away by his passions.

Certainly! Certainly! Against these things that are not beloved of God, take refuge in God, your Lor, Him Who accords His mercy to you, if you desire to be saved.

Vahid IX - Bab 9

In this, that the Jama'at prayer⁷²⁶ is forbidden. It is the same for all prayer, except for the prayer for the dead.⁷²⁷ In truth, you must come together for the prayer of the dead, but say your prayers each one separately.^[^1141]

accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailling and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation." (Selections from the Writings of Abdu'l-Baha, #12, p. 27)

⁷²⁶Jama'at prayer (جماعت) – congregational prayer, required in Islam, forbidden in the Bayan.

⁷²⁷Baha'u'llah confirmed this law in the Kitab-i-Aqdas:

"It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise." (Baha'u'llah, Kitab-i-Aqdas, #12, p. 23)

[^1141]: Note: The first jama'at, that is to say the prayer in common under the direction of a pishva (what the Turks have called an Imam, with derision towards the Shi'ah)⁷²⁸. This one places itself at the first rank, a certain distance from the crowd, who repeats exactly all that he does and all that he says. The Bab does not want any of this, and if He permits that congregation take place for the prayer of the dead, there as well He does not permit the intervention of the pishva.

The resume of this Door is that:

From that it is evident that in the Jama'at prayer, the one who fills the office of Imam must definitely be among the letters of affirmation; from this that, at the end of each manifestation, all claim to be the appearances of affirmation and not the appearances of negation, but that in the beginning of the following manifestation it is manifested that they are appearances of negation, it is for this reason[^1142] that it is forbidden to make the jama'at prayer in such fashion that these men did not worship God in the way of another than God.

[^1142]: Note: I think that the idea of the Bab is clear enough that I do not have any need to elaborate.

If today, someone who was in negation gives his faith in God, in His verses, in the Tree of Truth, in His manifestations, and if has prayer before giving his faith behind someone who has not yet given his, it is obligatory for him to begin his prayer again: that is a real order from Him Who commands. In effect, this conveyer of prayers[^1143] was that day for another than God, for if he had not been so in that moment, how could he be an infidel today? That is one of His Davidic[^1144] orders which is given in the inner sense, not in the outer sense.

[^1143]: Note: pish namaz

[^1144]: Note: The Qur'an 2:252 says – “David killed Jalut. God gave Him the Book and wisdom; He taught Him what He wished.”⁷²⁹

Qur'an 38:26 – O David! We have established you our lieutenant upon the earth; rule then in the disputes of men with equity.⁷³⁰

⁷²⁸What Sunni Muslims, whose caliph (leader) at the time of Nicolas' writing was the Sultan of the Ottoman Empire, call Imam (إمام), the person who leads the congregational prayer.

⁷²⁹Qur'an 2:251 -- النَّاسَ اللَّهُ دَفَعُ وَلَوْلَا يَشَاءُ مِمَّا وَعَلَّمَهُ وَالْحِكْمَةَ الْمَلِكِ اللَّهِ وَأَتَاهُ جَالُوتَ دَاوُودَ وَقَتَلَ اللَّهُ بِإِذْنِ فَهَزَمُوهُمْ --
الْعَالَمِينَ عَلَى فَضْلِ دُو اللَّهِ وَلَكِنَّ الْأَرْضَ لَفَسَدَتِ بِبَعْضِ بَعْضِهِمْ

Some translations: <https://www.islamawakened.com/quran/2/251/>

⁷³⁰Qur'an 38:26 -- اللَّهُ سَبِيلٍ عَنِ فَيُضِلُّكَ الْهَوَى تَتَّبِعِ وَلَا بِالْحَقِّ النَّاسِ بَيْنَ فَأَحْكُمِ الْأَرْضِ فِي خَلِيفَةً جَعَلْنَاكَ إِنَّا دَاوُودَ يَا --
الْحِسَابِ يَوْمَ نَسُوا بِمَا شَدِيدٍ عَذَابٍ لَهُمُ اللَّهُ سَبِيلٍ عَنِ يَضِلُّونَ الَّذِينَ إِنَّ

Some translations: <https://www.islamawakened.com/quran/38/26/>

Qur'an 21:78 – Remember—you also, David and Solomon when they pronounced a sentence concerning a field in which the herds of a family had caused damage. We were present at their judgment.⁷³¹

It stands out clearly from these citations that the wisdom of God reigned in the rulings of David, that they contained the truth, and that one must, consequently, penetrate the inner meaning, for it is the only one for which they aimed. And a hadith affirms that the Imam Qa'im⁷³² must likewise pronounce Davidic orders, that is to say orders in which the inner meaning is the truth.

If, in effect, it had been in the outer meaning that permission had been given^[^1145]; but that is precisely wherein lies the discussion. Why was he not sufficiently perspicacious to comprehend that the one behind that he prayed for another other than God?

[^1145]: Note: the prayer behind the pich namaz

For the prayers of the dead, it is permitted to congregate as much as this proves the respect that one has for the cadaver of the believer. The more numerous the crowd is in this occasion, the more it pleases God. But nobody should stand in front^[^1146]. That each one say his prayer in the rank in which he is found and separately.⁷³³ On the subject of this jama'at prayer, see how it was done since the beginnings of Islam until the manifestation of the Point of the Bayan. There are so many that nobody can count them. Glory to God Who has permitted to nobody to make his prayer with the appearance of His Being^[^1147] in His manifestation. And all of their acts have thus become worthless!

[^1146]: Note: of the others

[^1147]: Note: the Bab

Yet, all pray in His name, all pray according to His order! See the measure of the creature! With all of this ostentation of love, with all of this awaiting of happiness, the day of the manifestation, nobody came to join in one of His prayers: while only with the most vile of creatures did they pray

⁷³¹Qur'an 21:78 -- إِذْ الْحَرِثُ فِي يَحْكُمَانَ إِذْ وَسُلَيْمَانَ وَدَاوُودَ
Some translations: <https://www.islamawakened.com/quran/21/78/default.htm>

⁷³²Also called the Imam Mahdi, the Sahibu'z-Zaman, Hujjat, and the Qa'im -- <https://www.al-islam.org/brief-history-fourteen-infallibles/fourteenth-infallible-twelfth-imam>

⁷³³Baha'u'llah slightly modified this law in Kitab-i-Aqdas:

“Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.” (Baha'u'llah, Kitab-i-Aqdas, #154, p. 75)

five times by day and night until finally the order of God will be taken away from this person^[^1148].

[^1148]: Note: behind whom they pray

Pay attention in the day of the manifestation of Him Whom God shall make manifest, in such fashion as to not remain thus in obscurity. And night and day you spend your time mentioning them! With the orders that are promised to you for the day of His manifestation you reassure and tranquilize your heart and all of a sudden He arises^[^1149], and at this very moment comes to him permission to abrogate the ancient law! From this instant you remain in ignorance of His goodness, deprived of the fruit of your existence. And yet, this sea of goodness is patient. If, in effect, it is in his knowledge that someone may be who must hold to the engagement that he has given to God on the day of judgment, He will wait until he will have fulfilled this engagement.

[^1149]: Note: this Sun of Truth

But it may be that this Sun will manifest Himself and that you may be enveloped in the veils of sleep. Then He will awaken you, but you will remain in ignorance. It is thus that the Prophet of God manifested Himself, and He sought to awaken the slaves of the Evangel: but these ones remained submerged in their sleep. Until today they have remained in this stupor. It was for Him^[^1150] Whom it belonged to say “The promised Ahmad, it is Me” and to draw up His testimony with verses that God caused to descend upon Him and not following the desire of each one.^[^1151] No testimony in no manifestation would have been treated as a liar. Look upon the Qur’an, the truth of which you are convinced, see how much are blamed the slaves who made demands upon the Prophet of God and who went as far as to say: “Bring God and the angels as guarantors of your word.”^[^1152]

[^1150]: Note: Muhammad

[^1151]: Note: For if each Prophet, at each manifestation, had responded victoriously according to the desire of this one and that one

[^1152]: Note: [Qur’an] 17:92⁷³⁴

Certainly they could not commit a graver sin than to speak in this way, for God was too high to be called in guarantee, and certainly what is possible for the contingencies cannot be mentioned for Him; how thereby could He take an exterior existence? Until today those who except^[^1153] have remained in a state of waiting.

⁷³⁴Qur’an 17:92 -- **يَلْقَبُ وَالْمَلَائِكَةَ بِاللَّهِ تَأْتِي أَوْ كَسَفًا عَلَيْنَا زَعَمْتَ كَمَا السَّمَاءُ تُسْقَطُ أَوْ**
Some translations: <https://www.islamawakened.com/quran/17/92/>

[^1153]: Note: the promised Ahmad

And it may arrive that the judgment of Him Whom God shall make manifest will arise, and that they will still be in their waiting, if God does not bring to life someone powerful[^1154] over His creatures, among His believers in the Bayan[^1155]. If He brings to life such a one, then the goodness of God will reach all the creatures.

[^1154]: Note: a king

[^1155]: Note: who forces all to enter into the religion

If the means of the manifestation were other than these, God would have caused them to descend for His Prophet: it is for the creatures that it is incumbent to become the appearances of the order of God. Before the Source[^1156], there exists nothing other than the order of God[^1157]. For example, that which comes from God is[^1158]: “To make pilgrimage[^1159] is a duty towards God, for whomsoever is in the state to do it”[^1160].

[^1156]: Note: He Who is manifest in the manifestation

[^1157]: Note: the Prophet must occupy Himself only with carrying out His mission; it matters little whether men believe or do not believe

[^1158]: Note: simply this order

[^1159]: Note: to the house of God

[^1160]: Qur'an 3:97⁷³⁵

It is for the creature that it is incumbent upon to cause this order to shine in the way in which he obeys it. This sublimity[^1161] which was and is in the order of God is found in that Him for those who have perspicacious vision, whether it is executed or whether it is not executed.

[^1161]: Note: that he obey or does not obey, that he cause it to shine or that he not do so

Certainly! Certainly! Pray to God Who is your Lord, He Who takes you in His mercy. It may be that you will be convinced of the truths of God in the day of judgment.

⁷³⁵Qur'an 3:97 -- سَبِيلًا إِلَيْهِ اسْتَطَاعَ مِنَ النَّبِيِّ حِجُّ النَّاسِ عَلَىٰ وَجْهِ اللَّهِ أَمَّا كَانَ دَخَلَهُ وَمَنْ إِبْرَاهِيمَ مَقَامَ بَيِّنَاتٍ آيَاتٍ فِيهِ --
العالمين عن غني الله فإن كفر ومن

Some translations: <https://www.islamawakened.com/quran/3/97/>

Vahid IX - Bab 10⁷³⁶

In the purity of the earth of souls.

The resume of this door is that:

For each thing in the knowledge of God, there exists a purification and all things become pure through the mention of God, if they believe in Him Whom God shall make manifest. The purification of the heart cannot be effected except by the faith that one gives to the first three letters; that of the spirits that by the faith in the four following letters; that of the souls by the faith in the six other ones, and that of the essential body that by the faith in the six last ones. All purification is contained in the word of the Unity (note: which is La ilaha illallah, and which also contains nineteen letters). Thus you must purify (separate) the signs of this Unity from the signs of the one which is in the shadow of the Fire.

See that it is thus in everything. See, in each thing, the affirmation and the negation until you arrive at separating them. For example, if your pocket handkerchief has an atom of black, you could not purify it except following the general method (of whitening). It is the same for the least atom as for the highest of things. Look so as not to remain in obscurity from the remedy of each evil.

Know that purification in the Bayan is the closest of proximities, the highest of [degrees of] obedience. For example, purify your ears from the hearing of the mention of aught but God, your eye from its sight, your heart from the act of its contemplation, your tongue from pronouncing it, your hand from writing it, your knowledge from knowing it, your heart from allowing it to penetrate into itself: the same for all your powers, so as to fly in the Paradise of love. Then it may be that you will attain Him Whom God shall make manifest, entirely permeated with this purity that He loves, that is to say that you may be pure from all that does not believe in Him and of all that is not for Him: it is thus that you will be pure with a purity that will give you fruit.⁷³⁷

⁷³⁶Why did the Bab end the Bayan-i-farsi with Vahid IX and Bab 10? This left nine abwab to complete Vahid IX. This left ten Vahid to complete Kullu Shay (361), the number of "all things". This amounts to $10 \times 19 = 190 + 9 = 199$ abwab, which rendered by numerological addition comes to $1 + 9 + 9 = 19$. The Bab may have been leaving this number of abwab for Him Whom God shall make manifest to complete so that the number would correspond to the cosmic number of Unity (19). It should also be noted that the Bab left more of the Bayan-i-farsi for Him Whom God shall make manifest to complete (199 abwab) than He Himself revealed (162 abwab), showing His humility before His successor.

⁷³⁷Translation published by the Baha'i World Centre:

"Know thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou

Know that each ear that hears these words in having faith in Him⁷³⁸ will never enter into the Fire; for from the moment that it grasps the sublimity of His words, it chooses knowing them and does not enter into friendship with a person who does not believe in Him.

All that is in the other world is the fruit of knowing Him and of not befriending His enemies.

Each look that looks upon His words with faith in Him, Paradise becomes obligatory for him; every heart that contemplates with faith in them⁷³⁹ was and is in Paradise facing God; every tongue that will pronounce His words with faith in them will be in Paradise and will pronounce therein naught but the praises and exaltations of the Eternal Who had not and does not have, in the manifestations of His grandeur, in the effulgences of His sanctity, neither descent nor abjection. Each hand that will write His words with faith in them, God will fill all that it loves as much in this world as in the other; each breast that will learn by heart His words, God will fill it with His love if one believes in Him. Each heart that will love His words and in which will manifest the signs of faith, when one will mention it, as God has said: “the believers are those who, when they hear pronounced the name of God, feel fear invade their hearts”, this heart thus is the locus in which is placed the divine glance. And God will mention them in the day of judgment in the most beautiful of mentions.

Know that the purity of souls does not reside in this that you do not pronounce the words that God caused to descend (la illaha illallah), for the very principle of your religion reposes upon the words la illaha illallah and upon the mention of the appearances of the Primal Unity and of the Bayan (of

mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.

“Know thou that every ear which hearkeneth unto His Words with true faith shall be immune from the fire. Thus the believer, through his recognition of Him will appreciate the transcendent character of His heavenly Words, will whole-heartedly choose Him over others, and will refuse to incline his affections towards those who disbelieve in Him. Whatever one gaineth in the life to come is but the fruit of this faith. Indeed any man whose eye gazeth upon His Words with true faith well deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding, Whose revelations of glory never end and the reviving breaths of Whose holiness never fail. Every hand which setteth down His Words with true faith shall be filled by God, both in this world and in the next, with things that are highly prized; and every breast which committeth His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, ‘their hearts are thrilled with awe at the mention of God’, [Qur’án 8:2] that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God.” (Selections from the Writings of the Bab, pp. 98-99)

⁷³⁸Him Whom God shall make manifest.

⁷³⁹His words.

the Point of B) and yet the non-'illiyiin words are in the first words that you pronounce. At the moment of the manifestation each one of these words believes itself the purest in the world of souls!

Purity of souls means: To purify yourself from all that is other than for God, and to benefit from that which is for God. But if the manifestation of the Bayan arrives at a degree such that there is no longer a place to cite for any one other than for God, then it is permitted for you to no longer pronounce anything other than the 'illiyiin words.

If you wish, during your whole life, to voyage in the sea of absolute love and of the 'illiyiin, you have the means to make this voyage (with the mention of God). In effect, if all existences effect the voyage with this single saying Allah'u'A'zam, all will arrive at the aim that is Him Whom God shall make manifest, for He is the appearance of the words Allah'u'A'zam.

Know that the negation of each manifestation manifests itself in the following manifestation and not in the manifestation itself. For example, the negation of the Evangel manifests itself in the Qur'an and the negation of the Qur'an in the Bayan. This is the universality of negation, not its detail. Even so the negation of the Bayan will not manifest itself except in the manifestation of Him Whom God shall make manifest. All, in that day, claim to affirmation before His actual manifestation and all claim to flee from negation.

But it is good that they all be tested by the touchstone, and that thereby all men might be so pure that the heavens, the earths and that which is between them will prostrate themselves before such a grandeur. It is in you that you have seen Him for the manifestation of the Bayan and that you will see Him that day if you find yourself there. You will see all the fish of the Bayan living in this water of life[^1162], but remaining in ignorance of Him.

[^1162]: Note: Him Whom God shall make manifest

Surely! Surely! Purify your souls in whatever fashion you may.

*HERE ENDS THE PERSIAN BAYAN, TO BE COMPLETED, PER INSTRUCTIONS OF THE BAB,
BY HIM WHOM GOD SHALL MAKE MANIFEST*