

SIYYID ‘ALI MUHAMMAD
CALLED THE BAB

THE
PERSIAN BAYAN

Translated from the Persian
By

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PREFACE¹

(I)

I² 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 fih 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.”

This end of the letter that Mr. Browne translates in this way does not offer, in truth, in the translation, any meaning. The signature (?) itself entirely imagined by the translators is beyond reason and does not present better, can not present any significance for anyone who has studied, and consequently who knows Babism.

Truly one is too hasty, and upon faith in his rancorous enemies, to consider our Author³ ignorant of the first rules of 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 the very propitious moment to justify the proposed nonsense, in order to leave embarrassment with elegance. One is 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 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 is permitted to torture the texts with a scandalous fantasy; one sets aside all attempt 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

¹<http://www.bahai-biblio.org/centre-doc/saint/bayan/bayan-persan2.htm>

²A.L.M. Nicolas, translator of the Bayan-i-farsi into French.

³The Bab.

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, looking 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.⁴ 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.⁵

⁴Nicolas was informed by his reading of extent literature and by his conversations with Azalis and Baha'is, of their contemporary understanding of the station of the Bab, and because of 'Abdu'l-Baha's emphasis on the role of the Bab as herald of Baha'u'llah, he came to the conclusion that Baha'is must not believe that the Bab was a Manifestation of God, or that the Bab was no longer relevant because Baha'u'llah had abrogated His teachings and laws. It was not until late in life that Nicolas was sent a copy of The Dawn-Breakers, a history of the Bab and His followers, authored by a Baha'i and close associate of Baha'u'llah, the perusal of which left him deeply impressed with its appreciation and understanding of the Bab, that he came to realize that the Baha'is were actually dedicated to educating the world about the Bab, rather than rendering Him a mere footnote in history.

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 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 must it penetrates if one reads attentively the preface that precedes it.

“I gave this name to my work, says Mirza Jani⁶, “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

⁵Nicolas no doubt regarded the Baha’i social teachings emphasized by ‘Abdu’l-Baha, and, following His lead, the Baha’is, as fundamentally disconnected with the theological expositions and laws of the Bab.

⁶Current scholarship has identified the author of *Nuqtatu'l-Kaf* as anonymous and while Haji Mirza Jani Kashani was cited by this author, there are many indications that he could not have been the author. See “The history and provenance of an early manuscript of the *Nuqtat al-kaf* dated 1268 (1851–52)”, by William McCants and Kavian Milani, published in *Iranian Studies*, Volume 37, Number 3, September 2004, pp. 431-449; published online 22 January 2007 at <https://doi.org/10.1080/0021086042000287523>

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 may the 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 Unities⁷, 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 it 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 (Qiyamat) 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).

⁷The Arabic Bayan is composed of Vahids (translated here as “Unities”), like the Persian Bayan, and each Vahid is composed of Babs (translated here as “doors”).

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 give the 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 son⁸. 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 FATIMIHI.

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!”

⁸The son of the Bab is mentioned in various articles, including these: <https://bahaichronicles.org/ahmad-shirazi/> and https://bahaipedia.org/Khad%C3%ADjih_Bagum

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 defense) 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 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.⁹

[^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?

⁹In 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)

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 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.¹⁰ In truth O My God! Thou art the best of those who have pity.

[^282]: Note: The Bayan.

[^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

¹⁰That 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)

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 prophets¹¹, he contradicts the Bayan and falls back into the errors of the Christians and Muslims.

¹¹Nicolas 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 Promised 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

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.¹²

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)

¹²Baha'u'llah resolved this question in one of 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 hath performed his deed for the sake of God, and hath received and will continue to receive his just reward.

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!

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.¹³

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.

¹³God 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.

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.

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 merciful¹⁴ 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 glory¹⁵. 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 names¹⁶ 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 verses¹⁷ 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.

¹⁴The MERCIFUL seems to be the first name of God cited in these verses.

¹⁵The GLORY seems to be the 12th name of God in these verses.

¹⁶With the addition of these two other names, the total comes to nineteen.

¹⁷These 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.

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 He revives: in truth! He is the Living who does not die, the Padishah¹⁸ 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 the 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 God¹⁹. It is in his quality of reflection that he returns to his source for, in his quality of mirror, he is nothing.

¹⁸Persian expression (پادشاه), meaning “superlative king”. See <https://en.wikipedia.org/wiki/Padishah>

¹⁹Upon 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

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 Name²⁰ 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]

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 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)

²⁰There 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* الْإِسْمُ 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.²¹

[^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.²²

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 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 every thing, 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 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

²¹Nicolas 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.

²²This 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.

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.

Every thing 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-i-asmutun”.^[^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 is 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 every thing.

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”.

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.

[^318]: Note: Who is ostentatious.

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?²³

[^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

²³If at the time of the appearance of Him Whom God will make manifest all the dwellers of the earth were to bear witness unto a thing whereunto He beareth witness differently, His testimony would be like unto the sun, while theirs would be even as a false image produced in a mirror which is not facing the sun. For had it been otherwise their testimony would have proved a faithful reflection of His testimony.

I swear by the most sacred Essence of God that but one line of the Words uttered by Him is more sublime than the words uttered by all that dwell on earth. Nay, I beg forgiveness for making this comparison. How could the reflections of the sun in the mirror compare with the wondrous rays of the sun in the visible heaven? The station of one is that of nothingness, while the station of the other, by the righteousness of God—hallowed and magnified be His Name—is that of the Reality of things....

If in the Day of His manifestation a king were to make mention of his own sovereignty, this would be like unto a mirror challenging the sun, saying: “The light is in me.” It would be likewise, if a man of learning in His Day were to claim to be an exponent of knowledge, or if he who is possessed of riches were to display his affluence, or if a man wielding power were to assert his own authority, or if one invested with grandeur were to show forth his glory. Nay, such men would become the object of the derision of their peers, and how would they be judged by Him Who is the Sun of Truth! (Selections from the Writings of the Bab)

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 “I” 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 this that it is not permitted to interrogate Him Whom God shall make manifest²⁴ 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.

²⁴This entire chapter is devoted to Him Whom God shall make manifest.

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*.

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.²⁵ 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 every thing, 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

²⁵IT is not permissible to ask questions from Him Whom God will make manifest, except that which well becometh Him. For His station is that of the Essence of divine Revelation.... Whatever evidence of bounty is witnessed in the world, is but an image of His bounty; and every thing owes its existence to His Being.... The Bayán is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light. Should anyone desire to ask questions, he is allowed to do so only in writing, that he may derive ample understanding from His written reply and that it may serve as a sign from his Beloved. However, let no one ask aught that may prove unworthy of His lofty station. For instance, were a person to inquire the price of straw from a merchant of rubies, how ignorant would he be and how unacceptable. Similarly unacceptable would be the questions of the highest-ranking people of the world in His presence, except such words as He Himself would utter about Himself in the Day of His manifestation.

Methinks I visualize those who would, prompted by their own deluded conceptions, write to Him and ask Him questions about that which hath been revealed in the Bayán, and He would answer them with words not of His Own, but divinely inspired, saying: "Verily, verily, I am God; no God is there but Me. I have called into being all the created things, I have raised up divine Messengers in the past and have sent down Books unto Them. Take heed not to worship anyone but God, He Who is My Lord and your Lord. This indeed is the undoubted truth. However, alike shall it be to Me; if ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent hereafter. Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me. (Selections from the Writings of the Bab)

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 Zad²⁶, 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 every thing that was among the ‘illiyiin 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

²⁶In conventional abjad (gematria), **ض** (pronounced Zad in Persian) = 800, whereas **ظ** (pronounced Za in Persian) = 900, while **غ** (pronounced Ghayn in Persian) = 1000.

not in another than it. At the moment that the manifestation of Him Whom God shall make 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 converse 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 order²⁷ 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 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

²⁷Designation as non-believer is the likely meaning.

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.²⁸

[^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.

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

²⁸Say: 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)

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.²⁹ In effect, all other than He is known by His intermediary and He can only be known by Himself.³⁰

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:

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.

²⁹Say: 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)

³⁰In 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.

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,³¹ 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.³²

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.

³¹The shadow of the Books of the Bab.

³²Nicolas 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.

[^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,³³ 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 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’an³⁴, two of which are in verses to the end and one a commentary upon the Surah of the Cow³⁵ in the form of scientific

³³To 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)

³⁴Shaykh 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,

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 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.

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)

³⁵<https://www.h-net.org/~bahai/areprint/bab/S-Z/tafbaq/baqarah.htm>

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 no thing 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.³⁶

[^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.

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.

³⁶The 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.

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-Qulub³⁷ 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:

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,³⁸ be it at the highest degree of greatness, be it crouching in the dust.

³⁷Muhriq al-Qulub, by Ahmad ibn Muhammad Mahdi ibn ‘Abi-Darr al-Naraqī (1715-1795). Read about the author: https://en.wikipedia.org/wiki/Mulla_Muhammad_Mahdi_Naraqī

³⁸The Throne of God: https://en.wikipedia.org/wiki/Throne_of_God

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.

Other than Him none can know Him, other than Him^[^366] none can ever unify Him. Creation³⁹ and Order⁴⁰ 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.

³⁹Khalq (مَخْلُوق) in Arabic.

⁴⁰Amr (أَمْر) in Arabic.

[^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 His abasement is exactly His elevation; His quality of being white like camphor⁴¹ 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.

⁴¹Camphor is described in some detail in this paper: https://bahai-library.com/lewis_camphor_fountain

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.

[^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.

[^380]: 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 any one 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 names⁴² which are the hearts of the Unitarians⁴² 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

⁴²Muwaḥḥidūn (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.

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.

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 Hulul⁴³. The Bab is God, not as a man, but as a mirror of Divinity. The Letters

⁴³Hulul (حلول) in Arabic means incarnationism, the doctrine that God incarnates Himself.

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.

[^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 every thing, God has placed His two signs. By the first sign, man knows God, glorifies His unity, sees no absolute but God and knows that all 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 Bab⁴⁴). 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 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 Cheikhisme⁴⁵, to relate to the doctrine of Shaykh Ahmad.

After the setting of this sun⁴⁶, 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”⁴⁷, 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

⁴⁴Dala'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://bahaiprovisionaltablets.blogspot.com/2017/03/dalail-i-sabih-seven-proofs-by-bab.html>
http://bahai-library.com/bab_nicolas_terry_proofs<https://bahaiprovisionaltablets.blogspot.com/2017/03/dalail-i-sabih-seven-proofs-by-bab.html>

⁴⁵Essay 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 Rechti (1911); Tome 3 - La Doctrine (1911); Tome 4 - La Science De Dieu (1911), In the original French: https://bahai-library.com/nicolas_essai_cheikhism

⁴⁶Meaning after the demise of the Bab. This expression was also used by Baha'u'llah, such as in Kitab-i-Aqdas, #6, 41, 53.

⁴⁷Affirmation of humility, acknowledging one's insignificance in comparison with that of God.

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.

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 Alif⁴⁸; 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.⁴⁹

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.

⁴⁸This refers to the Evangel or Gospel, called Injil (إنجيل) in Arabic, hence a reference to the Christians.

⁴⁹Who became believers in the Qur'an, hence, Muslims.

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.

[^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.⁵⁰

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

⁵⁰Meaning the resurrection and return of any thing to the Primal Will.

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.

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.⁵¹ In effect, God produces for all proofs as He created for the⁵² 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

⁵¹Meaning that the revelation of God was complete and perfect, not that their response to that revelation was complete or perfect.

⁵²Bid'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:142.⁵³

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 concerns (the Eternal Essence), since then His beginning is His end, and His act of being manifest is exactly His act of being hidden.

⁵³And 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.” وَأَوَاعِدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ ۚ وَأَرْبَعِينَ لَيْلَةً ۗ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

[^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”⁵⁴; 3rd, that of “tahlil”⁵⁵; 4th, that of “takbir”⁵⁶. 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 if 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].

[^409]: 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.

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^[^410] and from that moment all that He permitted is permitted until the day of judgment^[^411], that is to say until his other manifestation at its end.^[^412]

[^410]: Note: For example, the abrogation of the Gospels.)

⁵⁴Tahmid (تَحْمِيد) is al-hamdu'lillah (إِلْحَمْدُ لِلَّهِ); see <https://en.wikipedia.org/wiki/Alhamdulillah>

⁵⁵Tahlil (تَهْلِيل) is La ilaha illa'l Ilah (لَا إِلَهَ إِلَّا اللَّهُ); see <https://en.wikipedia.org/wiki/Tahlil>

⁵⁶Takbir (تَكْبِير) is Allah'u'Akbar (اللَّهُ أَكْبَرُ); see <https://en.wikipedia.org/wiki/Takbir>

[^411]: Note: Manifestation of the Bab.

[^412]: 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[^413] after him, are in the sea of his precepts except in the questions where they are convinced of his contentment.[^414] 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.

[^413]: Note: Imams, doors, ‘ulama.

[^414]: 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.[^415] If, on the subject of a thing,[^416] 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.

[^415]: Note: Which is the Throne of the Will.

[^416]: 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^[^417] 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.”^[^418]

^[^417]: Note: Human.

^[^418]: Note: My manuscript copies are probably incomplete.

This form^[^419] is only touched by the name and the attribute on condition, at each manifestation, of entering into the shadow of this manifestation.

^[^419]: Note: Human.

Otherwise^[^420] (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^[^421] 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^[^422], 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.[^423] Other than he, even if he is seated upon the supreme throne of grandeur[^424] is, in the eyes of God and of the people of knowledge, seated in the lowest degree.[^425]

[420]: Note: If it does not enter therein, the order of faith is removed.

[421]: Note: In the advent of each manifestation.

[422]: Note: Evangel.

[423]: Note: Spiritual.

[424]: Note: In this low world.

[425]: Note: Such as Shah Nasr⁵⁷ 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[^426], in the Qur'an, were and are the slaves of Muhammad the Prophet of God.

[^426]: Notes: Men.

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.[^427] How many men have put on their necks the yoke of absolute enslavement[^428] and derive glory therefrom, while at the moment of its manifestation, high even at the moment of its end[^429], they let things go to the point that he is a prisoner upon a mountain. All believe, by the faith they have in Him[^430], while they are not even content that this name of believer be applied to him! If they were truly⁵⁸, 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?"

[^427]: Note: That a slave allow to occur to his master any thing 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.

[^428]: Note: To Muhammad.

⁵⁷Nasiri'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>

⁵⁸Believers.

[^429]: Note: Manifestation of the Bab which is that of Muhammad at a higher degree.

[^430]: 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[^431], for if this had been of use to you, in this manifestation it would not have been as it has.

[^431]: 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, He[^432] 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[^433], 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[^434] 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."

[^432]: Note: Him Whom God shall make manifest.

[^433]: 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.

[^434]: 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.⁵⁹

Vahid IV - Bab 5

In this that all the possessors of rings are verses for Him.[⁴³⁵]

[⁴³⁵]: 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”⁶⁰ 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 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.⁶¹

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[⁴³⁶] 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

⁵⁹This expression evades the comprehension of the translator.

⁶⁰This word has not yet been found in lexicons of the Arabic and Persian languages.

⁶¹Baha'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.

that in the moment of His manifestation⁶² one does not hasten to disown Him. If one does not believe in Him, at least one should remain quiet.

[^436]: Note: The slaves.

How they who hear Him mentioned and do not affirm Him instantaneously, and nonetheless approach one of His slaves[^437], even though this is forbidden to him from the very beginning of the manifestation[^438], 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 wishes⁶³.

[^437]: Note: Accomplish the act of marriage.

[^438]: 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 between the Qur'an and the Surah of Unity?[^439] 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.

[^439]: 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[^440], 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.

[^440]: 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?

⁶²Him Whom God shall make manifest.

⁶³All of these references are to Him Whom God shall make manifest.

However, in the Bayan it was made illicit to kill anyone, and nothing was forbidden to this Point.⁶⁴

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.⁶⁵

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 questions⁶⁶, 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.

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^[^441] that you are vested with the name of Muslims! Think then about what happened to the people of the previous house^[^442], 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.⁶⁷

[^441]: Note: You condemn Me to death, I who am veal for your well being!

[^442]: Note: To the Imams. [Translator: The 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 (أهل البيت) see <http://www.iranicaonline.org/articles/ahl-e-bayt>]

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.”⁶⁸

⁶⁴This may refer to the exemption of the Manifestation from having to follow the laws revealed in His Book.

⁶⁵While 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.

⁶⁶“Scientific questions” appears to refer to theological issues, to matters of doctrine.

⁶⁷Reference to any of the Imams, but most likely to the Imam Husayn.

⁶⁸Qur’an 5:32: مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

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[^443]

[^443]: 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.[^444] 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!

[^444]: 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[^445], 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 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.

[^445]: Note: Or from the beginning to the end.

If his days arrive[^446] 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.

[^446]: Note: Of this sultan.

He must ask Him permission to reign until the day of judgment[^447], for it is He who gives each thing, for it belongs to Him.

[^447]: 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.)⁶⁹

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.

⁶⁹ *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

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),⁷⁰ and if Him Whom God shall make

⁷⁰Baha'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 lowliness, 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:

"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'ís 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)

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.⁷¹ 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^[^448] 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.

[^448]: Note: Religious representations of Muharram.

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 creation⁷² 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.^[^449] 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.

[^449]: 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^[^450] upon those who have not entered therein, if they remain there until that day.⁷³

[^450]: 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?

⁷¹Cherubim (כְּרוּבִים) are the angels who directly serve God and are closest to Him. For more details see <https://en.wikipedia.org/wiki/Cherub>

⁷²Him Whom God Shall make manifest.

⁷³The day of the advent of Him Whom God shall make manifest.

And that is not permitted in the Bayan to others besides kings^[^451], 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.

[^451]: 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.^[^452] 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^[^453] sublimity. All that comes from Him^[^454] 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.

[^452]: Note: To use violence towards them.

[^453]: Note: Him Whom God shall make manifest.

[^454]: 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 the 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 Itself⁷⁴, 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.[^455]

[^455]: 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[^456] that It made Mecca a special thing for It. It is thus that It made Will the 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.[^457]

[^456]: Note: A second text, but faulty, says: because of the sublimity of His friend Muhammad.

[^457]: 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[^458], 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.

[^458]: 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.[^459] 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,

⁷⁴In 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 God, the Manifestation of God, or some female entity.

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?

[^459]: Note: Of this Primal Unity.

If we see in it only the sun, from whatever side that this sun turns, it[^460] 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.

[^460]: 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[^461] 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.

[^461]: 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[^462], for they would not have had more force or power than a fly.

[^462]: 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?[^463]

[^463]: 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^[^464], 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.

[^464]: 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^[^465], 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^[^466] 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.

[^465]: Note: Him Whom God shall make manifest.

[^466]: 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^[^467] 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).⁷⁵ Do not stop yourself from considering the possibilities and the limits^[^468], for the Will is a sign of God Who, from all eternity, has demonstrated God.

[^467]: Note: Him Whom God must make manifest.

[^468]: 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.⁷⁶ It is thus that each 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 Him 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^[^469], the aid of all of these manifestations derives from the appearance of the last manifestation^[^470], Who is exactly this first Adam, Who had no beginning in the contingencies.^[^471]

[^469]: Perhaps before this text it is difficult to admit that the last divine manifestation has been produced.

[^470]: The last of all.

[^471]: Arabic Bayan: and certainly you do not resp[ond 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^[^472] he weeps and laments until the day of His manifestation for (during this time) His knowledge is separated from all.^[^473]

[^472]: The Tree of Will.

[^473]: Because we can not see Him.

⁷⁵The 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)

⁷⁶That of the Bab.

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^[^474], 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 regard⁷⁷ in the manifestation of the Prophet of God⁷⁸, he would have seen in His face all the Prophets^[^475] and he would have seen all^[^476] the subsequent manifestations in the manner in which it is possible to see them in this manifestation. Such a person is worthy of seeing 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.”

[^474]: In the word Kun.

[^475]: See the Seven Proofs of the Mission of the Bab.

[^476]: 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 every thing 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.”

⁷⁷With the eye of certitude.

⁷⁸Muhammad ibn ‘Abdu’llah, Messenger of God.

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 Truth, arrives at the summit of happiness of his existence. Then, at the moment of the setting⁷⁹, 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.

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 reflects 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^[^477] and then they can no longer stray for a second from the appearance of “takbir”⁸⁰; perhaps even, from all eternity, before the last tomb^[^478], do they determine the place of their rendering into nothingness.^[^479]

[^477]: Otherwise said, of the Truth.

[^478]: The material body.

[^479]: 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

⁷⁹Of the Sun of Truth.

⁸⁰Takbir (تَكْبِير) is Allah'u'Akbar (اَللّٰهُ اَكْبَرُ); see <https://en.wikipedia.org/wiki/Takbir>

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 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 sulfur⁸¹. 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”⁸² 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.⁸³ They have seen nothing other than Him: perhaps even they do not see their existence except by Him, but they are in ignorance.[^480] 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.

[^480]: 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.

⁸¹https://www.diamondapproach.org/glossary/refinery_phrases/red-sulfur

⁸²,Arsh (العرش); see: https://en.wikipedia.org/wiki/Throne_of_God and <https://www.al-islam.org/articles/arsh-throne-allah-muhammad-saeed-bahmanpour>

⁸³References to the ‘arsh.

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.[^481] And in truth He is the Master of the treasure and of the order of God from the past and afterwards.

[^481]: Him Whom God shall make manifest.

Are you not thankful?

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).[^482]

[^482]: 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"[^483] which has manifested from the tongue of the Will. It is the same for the return.

[^483]: 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[^484], 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.⁸⁴ And this mention and this explanation suffices for the intelligent people if they understand.⁸⁵ God 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.

[^484]: 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.[^485]

[^485]: 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[^486] appearances, and also, in opposition to them, by the manifestation of these nineteen doors of Fire.

[^486]: 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 Letters⁸⁶. And the first ones who approached the mention of the Prophet of God, did so.[^487]

⁸⁴“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)

⁸⁵Qur'an 3:7 -- وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

⁸⁶The Bab.

[^487]: 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 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.[^488] 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.

[^488]: 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?[^489]

[^489]: 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[^490], whatever he may have accomplished[^491] for God, cannot however be submitted to the order.[^492]⁸⁷

⁸⁷Baha'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

[^490]: That is to say the act accomplished by a non-Bayani in the highest degree of love.

[^491]: In reality.

[^492]: 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[^493], for the Letters of the Living in whom this name Bayan believes, were removed[^494] in this century and arrived[^495] in their places and he[^496] does not know it. Since then, how could one of His acts be under the order[^497], in the shadow of an act of the appearance of the Truth? God is of a prodigious elevation above that.

[^493]: Prophet, Letters of the Living, believer, etc.

[^494]: Abrogated.

[^495]: By the manifestation of the Bab.

[^496]: That is, the name Bayani.

[^497]: 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[^498], the work of God is present, but before[^499] 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[^500] 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[^501] manifest themselves while men still hold to the Letters (abrogated) of the Living, prostrating before them, in the place where they are found.[^502]

[^498]: Of him who comprehends a rank of the ranks of Him Whom God shall make manifest.

[^499]: The manifestation of Him Whom God shall make manifest, if anyone comprehends one of His ranks.

[^500]: Letters of the Living.

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.**" (Baha'u'llah, The Kitab-i-Aqdas, #1)

[^501]: Of Him Whom God shall make manifest.

[^502]: Be they living, be they dead.

It is thus that one can see today[^503] even as these Letters of the Living (of the Qur'an) are exactly those (of the Bayan); but the order[^504] is removed from them[^505] 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[^506] is manifested in them.

[^503]: For Muslims, who hold to the Qur'an and to His Letters of the Living, without occupying themselves with the Bab.

[^504]: From the contentment of God.

[^505]: The Letters of the Living of the Qur'an.

[^506]: 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 Evidence⁸⁸.

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

⁸⁸The Evidence, Hujjat (هُجَّةً), one of the names of the Qa'im, the Mahdi.

(Muhammad) until today, if someone had registered them^[^507], 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.

God renders without need of another whomsoever He willeth, for He is the Doer of good, the Generous.

[^507]: Note: The names of the kings, living in conformity with the Qur'anic Word.

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^[^508] the knowledge of the Bayan about the sciences of kalam^[^509]. It is forbidden to each believer, to teach the sciences that came forth from the mantiq^[^510] and the usuls^[^511].

[^508]: Note: Conforming to

[^509]: Note: 1st: Knowledge of God; 2nd: the first causes and the final causes.

[^510]: Of logic.

[^511]: 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.”

Or when He says:

“I am more of an atom than the atom.”

In every thing, 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.^[^512]

[^512]: 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.[^513] Otherwise, how could this book demonstrate the Tree of Truth, when it has not even mentioned the Creation of mention?

[^513]: 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[^514] such as (the books relative) to the usuls, to logic, to theological and philosophical sciences[^515], 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.[^516] That is the straight way for those who wish to acquire science until the day in which the Tree of Truth will manifest Himself.

[^514]: Note: Useless book.

[^515]: Note: One must understand by this the theology and the philosophy of the ‘ulama.

[516]: 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.[^517] 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.

[^517]: 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

manifests from this mine of the word, the equivalent of the Qur'an⁸⁹. 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[^518]:

[^518]: Note: Qur'an 65:12⁹⁰ -- 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 the same in (this Highness) one can see naught but His Knowledge and His Power. All were created by It[^519] 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.

[^519]: Note: This Highness.

⁸⁹ Ayat (آيات), there are between 6204 and 6666 verses in the Qur'an; see <https://islamqa.org/hanafi/daruliftaa-birmingham/88370>

⁹⁰ Qur'an 65:12 - اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ 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>)

With faith^[^520], 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!

[^520]: 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 past⁹¹. 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.

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

⁹¹Meaning 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.

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.[^524] 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!"⁹⁶

[^524]: 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.[^525]

[^525]: Note: Always the affirmation of the inaccessibility of the essence of God.

The People of the House[^526] have caused to descend this question from a degree and have applied it to themselves, in the second truth. The Ziyarat Jamih Kabir[^527] is replete thereof; for example:

[^526]: Note: The Imams.⁹⁷

[^527]: Note: From the 4th Imam.⁹⁸

"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 they⁹⁹ read it! It is not that the proof of God is not perfect.

⁹⁶Possibly Qur'an 2:62.

⁹⁷People of the House (أَهْلُ الْبَيْتِ): see <https://www.britannica.com/topic/Ahl-al-Bayt> and https://en.wikipedia.org/wiki/Ahl_al-Bayt

⁹⁸The 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

⁹⁹The Shi'ah.

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.”¹⁰⁰

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 awaiting¹⁰¹ in their religion! O people of the Bayan, have pity on yourselves and do not act in this way at the moment of the manifestation of Him Whom God shall make manifest.¹⁰²

In that which concerns the appearances[^528], 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.

[^528]: 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

¹⁰⁰Qur’an 61:6 -- وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا
وَأَنْبِئُكُمْ بِمَا تَعْمَلُونَ. 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

¹⁰¹The return of Jesus.

¹⁰²Baha’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."

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.¹⁰³

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.¹⁰⁴

The tombs that one attributes to the previous Prophets, as much at Kufa[^529] as in the other places, should be abrogated: it is the same even for the House of God.[^530]. 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 dust¹⁰⁵, the truth is in the order of God, wherever it manifests itself.[^531]

¹⁰³An 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)

¹⁰⁴This 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)

¹⁰⁵"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

[^529]: Note: Notice the expression “that one attributes to”

[^530]: Note: Mecca: pilgrimage there is no longer permitted.

[^531]: Note: And as this order is changed, the Kaaba is no more than a heap of dust.

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[^532] 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.

[^532]: 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 summoned¹⁰⁶, truth was torn[^533] from each of the masters of truth of the religion of Jesus, except for those who came to abide in His shadow.

[^533]: 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[^534] is alone upon His mountain and He is, in truth, this same Prophet of God!

[^534]: 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

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)

¹⁰⁶Meaning at the moment that He was called to prophethood.

Whom God shall make manifest.[^535]. 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 not be an end.

[^535]: 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 presents himself.¹⁰⁷ 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[^536]: 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.¹⁰⁸ See that it is thus in this manifestation: As long as God had not manifested greater orders than those of the preceding manifestation,¹⁰⁹ he did not annul those[^537]. God is powerful over all things.

¹⁰⁷THOU beholdest how vast is the number of people who go to Mecca each year on pilgrimage and engage in circumambulation, while He, through the potency of Whose Word the Ka'bah [the sanctuary in Mecca] hath become the object of adoration, is forsaken in this mountain. He is none other but the Apostle of God Himself, inasmuch as the Revelation of God may be likened to the sun. No matter how innumerable its risings, there is but one sun, and upon it depends the life of all things. It is clear and evident that the object of all preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qá'im. The purpose underlying this Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith—the Faith of Him Whom God will make manifest—in its turn, together with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue—a process that hath had no beginning and will have no end.

Well is it with him who in every Dispensation recognizeth the Purpose of God for that Dispensation, and is not deprived therefrom by turning his gaze towards the things of the past.(Selections from the Writings of the Bab)

¹⁰⁸In 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."

¹⁰⁹This 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.

[^536]: Note: Have accepted, recognized.

[^537]: Note: This clearly dismisses the allegations of M. de Gobineau.

Vahid IV - Bab 13

On the subject of the elevation of nineteen venerated places.[^538] 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.

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[^539]; 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 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.[^540]

[^538]: Note: Arabic Bayan: all the cupolas that are upon the surface of the earth, remove them and spend the sum acquired thereby for a cupola of unity.

[^539]: 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.

[^540]: 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 doors¹¹⁰ that, in this manifestation, are interpreted by the Letters of the Unity[^541] 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.[^542]

[^541]: 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.

¹¹⁰Abwab (أَبْوَابًا): https://en.wikipedia.org/wiki/The_Four_Deputies

[^542]: Note: This is a protest against the appalling abuse of the Imamzadehs.¹¹¹

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.¹¹²

At least that in the day of the manifestation of the Sun of Truth no other fashion would be permitted, for He[^543] is the order of God on the subject of every thing. 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.

[^543]: 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[^544], upon all the surface of the globe, is the appearance of God, Who gives refuge to all, while nobody can give Him refuge.

[^544]: Note: This domain of earth that contains the tomb.

¹¹¹Imamzadeh (امامزاده), descendant of a Shi'i Imam: <https://en.wikipedia.org/wiki/Imamzadeh>

¹¹²This 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 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 day of the manifestation of Him Whom God shall make manifest, which is the Day of Judgment of this manifestation^[^545], 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.

[^545]: 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^[^546] 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^[^547] 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 the Bayan, they (the Muslims) remained in their ignorance because of the things of this world, so what will happen will happen.

[^546]: Note: In pilgrimage.

[^547]: 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’zieh¹¹³ for the Lord of Confessors¹¹⁴, 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 struggle¹¹⁵.

¹¹³Ta’zieh (تعزیه): see <https://en.wikipedia.org/wiki/Ta%27zieh>

¹¹⁴Imam Husayn (إِالْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ), called Lord of Confessors (سيد الشهداء), also translated Chief of Martyrs: see https://en.wikipedia.org/wiki/Husayn_ibn_Ali

¹¹⁵Jihad (جهاد) meaning “struggle, striving”: <https://en.wikipedia.org/wiki/Jihad>

If you establish as rule, O people of the Bayan, to not do towards anyone that which would not be pleasing to yourselves,¹¹⁶ 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 resussitate 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^[^548] and the prayers, in the hope of recompenses that are attached to this act.

[^548]: 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 years¹¹⁷ 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^[^549]. 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.

[^549]: Note: The Christians.

¹¹⁶This appears to be the Babi affirmation of the so-called Golden Rule, found in so many other Scriptures.

¹¹⁷The 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.

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.

Vahid IV - Bab 15

It is not permitted to anyone to put obstacles in the way of anyone taking refuge in these tombs.[^550]

[^550]: 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.[^551] 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.

[^551]: 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[^552] for God and, from all eternity to come there will be none.

[^552]: 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[^553]. 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 been changed.

[^553]: 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.[^554]

[^554]: 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[^555], 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[^556] all the space be filled with diamonds¹¹⁸ 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.

[^555]: Note: Thirty-six meters.

[^556]: Note: To which must attain the monument.

In the land of Fa[^557] is found a mosque, in the midst of which is built a construction similar to the Kaaba[^558]. 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[^559]. Happy he who adores God in this very land: in truth, we also we have adored God there and there we have prayed

¹¹⁸“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)

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.

[^557]: Note: Shiraz.¹¹⁹

[^558]: Note: This is the Masjid Jamiah of Shiraz.¹²⁰

[^559]: 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[^560], of “tahlil”[^561], of “tamjid”[^562], of “takbir”[^563].

[^560]: Note: Act of saying “Subhan’allah”.

[^561]: Note: Act of saying “There is no god but God”.

[^562]: Note: Act of saying “Al hamduli’llah”.

[^563]: 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.[^564] 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.

[^564]: 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[^565]. 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[^566] which is attributed to God, so that they may know their measure and not ignore it in the day of His manifestation.

[^565]: Note: The true Qur’anis became Bayanis, those who stopped at the Qur’an are infidels.

[^566]: 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

¹¹⁹Fa is the abbreviation for Fars, the province in which Shiraz is located.

¹²⁰Masjid Jamia of Shiraz: https://en.wikipedia.org/wiki/Jameh_Mosque_of_Atigh#/media/File:Koda-Khaneh.jpg

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[^567], 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.

[^567]: Note: Allusion to Shaykh Husayn whose surname was Shimr. We know that Shimr is the name of the assassin of the Imam Husayn.¹²¹

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.[^568]

[^568]: Note: Moudouuni.¹²²

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.

¹²¹Shimr (شمير): <https://en.wikipedia.org/wiki/Shemr>

¹²²While 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

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.

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^[^569] to come circumambulate it! Thus be attentive, for the religion of God is more vast than any thing.

[^569]: 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^[^570]. If he has the means to accomplish it, however, if he gives the amount of this voyage to a believer, among his kinsmen^[^571]: then he will be truly pardoned by God and his pilgrimage is thus accepted by God, as if it had taken place.

[^570]: Note: The Bab hated the sea.

[^571]: 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 other¹²³. God recompenses good actions.

¹²³“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)

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 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^[^572] was given. It may be that in the day in which this sublime star¹²⁴ will manifest, the means, by His slaves, will be organized so that they may arrive rapidly at the honor of being guided.

[^572]: Note: To organize postal service.¹²⁵

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.¹²⁶

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 star¹²⁷, from the furthest corner of the earth, may immediately arrive at the knowledge of this Sun guide¹²⁸, and that because of the order that exists in the country.

God loves those who maintain order.

¹²⁴Him Whom God shall make manifest.

¹²⁵And news service.

¹²⁶In order to be of actual benefit, a service should be accessible to everyone. Value is determined by accessibility, and universality is enjoined.

¹²⁷Him Whom God shall make manifest.

¹²⁸Him Whom God shall make manifest.

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 dependencies¹²⁹, can take by force the land from 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.[^573]

[^573]: 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.¹³⁰

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.

¹²⁹This 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.

¹³⁰This 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)

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^[^574], those who do not have the capacity to give this sum.

[^574]: 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^[^575], they benefit from the sight of the place in which He resided in His former manifestation.

[^575]: 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^[^576].

[^576]: Note: The intention is counted for the fact.

This obligation (of pilgrimage) is not incumbent upon women¹³¹ so that they will not be subject to the difficulties of the voyage.

¹³¹“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)

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 nakhuds¹³² per miscal¹³³, to the 19 servants who sit [guard] upon their seats, around the House, and who, all 19, 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^[^577] 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^[^578]. To act in this way is closer to grandeur and elevation.

[^577]: Note: The servants.

[^578]: 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^[^579] 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^[^580], 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.

[^579]: Note: Upon the silk carpets of diverse colors.

[^580]: Note: At least that 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

¹³²Nakhud, pronounced nukhod in Persian (نخود): <https://www.sistani.org/english/book/48/2283/>

¹³³"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)

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 moment of this obligation. For all these orders are, in the eyes of Him Who made them descend between the Qaf and the Nun^[^581]. Perhaps someone will seize the fruit thereof in the day of the manifestation of Him Who made them descend.

[^581]: Note: One should not accomplish them unless one can do so.

At every epoch for the guardians of the House of Truth^[^582] there was and there are blessed creatures^[^583] who see in the science of the intimate of the intimate^[^584]; they comprehend it and it is apparent in the fourth column^[^585], even as it is manifest in the first column^[^586].

[^582]: Note: Or the Tree of Truth.

[^583]: Note: The 18 Letters of the Living.

[^584]: 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.

[^585]: Note: The column of the Doors.

[^586]: 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^[^587] exists. And upon this 4th column passed, in days and in nights, the number of 8 unities^[^588]. 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^[^589].

[^587]: 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.

[^588]: 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*.¹³⁴ Besides the text should read, "And in the year 9 you will be in the presence of your Lord."¹³⁵ 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.

[^589]: 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 himself¹³⁶, 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

¹³⁴Nicolas 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.

¹³⁵On 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)

¹³⁶Thou 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)

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, 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) off 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^[^590] 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^[^591] the manifestation of the Book of the Commentary of the Surah of Joseph arrived to all. Or when they look they see Him^[^592] 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^[^593] 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?¹³⁷ All are by themselves responsible for their obligations and not [that they be performed] by others.¹³⁸

¹³⁷Baha'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.

¹³⁸TWELVE hundred and seventy years have elapsed since the declaration of Muhammad, and each year unnumbered people have circumambulated the House of God [Mecca]. In the concluding year of this period He Who is Himself the Founder of the House went on pilgrimage. Great God! There was a vast concourse of pilgrims from every sect. Yet not one recognized Him, though He recognized every one of them—souls tightly held in the grasp of His former commandment. The only person who recognized Him and performed pilgrimage with Him is the one round whom revolve eight Váhids,¹ in whom God hath gloried before the Concourse on high by virtue of his absolute detachment and for his being wholly devoted to the Will of God. This doth not mean that he was made the object of a special favor, nay, this is a favor which God hath vouchsafed unto all men, yet they have suffered themselves to be veiled from it. The Commentary on the Súrih of Joseph had, in the first year of this Revelation, been widely distributed. Nevertheless, when the people realized that fellow supporters were not forthcoming they hesitated to

[^590]: Note: Mulla Husayn.¹³⁹

[^591]: Note: The year of the pilgrimage.¹⁴⁰

[^592]: Note: The Bab.

[^593]: Note: That is to say either Bushru'i in the current epoch, or 'Ali in the epoch of Muhammad.¹⁴¹

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).

accept it; while it never occurred to them that the very Qur'án whereunto unnumbered souls bear fealty today, was revealed in the midmost heart of the Arab world, yet to outward seeming for no less than seven years no one acknowledged its truth except the Commander of the Faithful [Imám 'Alí]—may the peace of God rest upon him—who, in response to the conclusive proofs advanced by God's supreme Testimony, recognized the Truth and did not fix his eyes on others. Thus on the Day of Resurrection God will ask everyone of his understanding and not of his following in the footsteps of others. How often a person, having inclined his ears to the holy verses, would bow down in humility and would embrace the Truth, while his leader would not do so. Thus every individual must bear his own responsibility, rather than someone else bearing it for him. At the time of the appearance of Him Whom God will make manifest the most distinguished among the learned and the lowliest of men shall both be judged alike. How often the most insignificant of men have acknowledged the truth, while the most learned have remained wrapt in veils. Thus in every Dispensation a number of souls enter the fire by reason of their following in the footsteps of others. (Selections from the Writings of the Bab)

¹³⁹Mulla 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 company with the other pilgrims, encompassed the Kaaba and performed the rites prescribed for the pilgrimage." (Shoghi Effendi, *God Passes By*, p. 8)

¹⁴⁰The 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) cannot be more precisely calculated.

¹⁴¹The 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.

It is thus that this person (Mulla Husayn)¹⁴² 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)¹⁴³ 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^[^594], 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^[^595], for if they had not heard they would not have been charged with an obligation^[^596]. No, they heard, but as they had not given the least attention, they remained in obscurity.

[^594]: Note: Of the Kaaba.

[^595]: Note: The news of the manifestation by the intermediation of the Commentary on the Surah of Joseph.¹⁴⁴

[^596]: 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 manifestation¹⁴⁵ pay all your attention. You do not know that it is the manifestation¹⁴⁶, for if you knew it, you would pay all attention of which you are capable. But the

¹⁴²This is again a reference to Quddus, not to Mulla Husayn.

¹⁴³This is again a reference to Quddus, not to Mulla Husayn.

¹⁴⁴The 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-Kirmaní, 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)

¹⁴⁵Of Him Whom God shall make manifest.

¹⁴⁶Of Him Whom God shall make manifest.

manifestation¹⁴⁷ 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.

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”¹⁴⁸ and the “takbir” of God, then return to their home.

The gift of four miscals of gold must be effected 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 sollicitude 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

¹⁴⁷Of Him Whom God shall make manifest.

¹⁴⁸Tawhid (توحيد): the first part of the shahada (الشَّهَادَةُ) declares that there is one God and no other - لَا إِلَهَ إِلَّا اللَّهُ : see <https://en.wikipedia.org/wiki/Tawhid> and <https://en.wikipedia.org/wiki/Shahada>

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^[^597] demonstrates the blessed essence, unique, unique. In truth, we all, we are those who obey Him.

[^597]: Note: Him Whom God shall make manifest.