

بیان فارسی

BAYAN-I-FARSI

**Originally written in Persian by Haji Siyyid
'Ali Muhammad Shirazi, called The Bab,
in Mah-Ku, Iran (1847-1848)**

**Translated into French by A.-L.-M Nicolas, French Consul
in Tabriz, and published in Paris, France (1911-1914)**

Rendered into English by Anonymous (2019-2020)

In Persian:

<https://archive.org/details/Bayan-i-Farsi/page/n193/mode/2up>

<https://www.h-net.org/~bahai/areprint/bab/G-L/I/inba62/INBA62.pdf>

https://www.h-net.org/~bahai/areprint/bab/A-F/bayanfmss/Bayan-i_Farsi_UCLA.pdf

In French:

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

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

https://bahai-library.com/bab_nicolas_beyan_persan

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

In English:

<https://archive.org/details/ThePersianBayanVolumeI/page/n45/mode/2up>

https://bahai-library.com/browne_momen_persian_bayan

http://bahai-library.com/bab_bayan_farsi_maceoin

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FOREWORD

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

Besides the previous partial translations of the text cited above, there are two summaries of the Persian Bayan in English – the first was begun by Professor Edward Granville Browne, and completed by Dr. Moojan Momen, and is based upon manuscripts in the Persian language in which it was composed. It can be found here: https://bahai-library.com/browne_momen_persian_bayan. The second summary was prepared by Peter Terry, based upon the French translation by A.L.M. Nicolas, and can be found here: http://bahai-library.com/terry_analysis_summary_bayan.

The French text of A.L.M. Nicolas, published in four volumes under the title “Le Beyan Persan” has been accessed by the present translator principally from **Mediatheque baha’ie** -- <http://www.bahai-biblio.org/centre-doc/saint/bayan/bayan-persan-sommaire.htm>

A few notes are in order. Nicolas regarded himself as a Babi, and although he appreciated the efforts of Shoghi Effendi to depict The Bab as a Manifestation of God, in translation of Tarikh-i-Nabil as The Dawn-Breakers, he did not recognize Baha’u’llah as “Him Whom God shall make manifest”, depicted throughout this text as the successor to The Bab. The translator has come to believe both that The Bab is a Manifestation of God and that Baha’u’llah is “Him Whom God shall make manifest”. Notwithstanding his personal convictions, the translator has altered no detail in Nicolas’ translation in order to persuade the reader to agree with his views. He has added, in his footnotes, certain correlations between The Bab and Baha’u’llah, by citing numerous passages found in the writings of Baha’u’llah and in those of ‘Abdu’l-Baha and Shoghi Effendi, His appointed interpreters, which appeared to illuminate details in the original text. He has also added, citations in Arabic from the Qur’an, when it is quoted by the Bab, and citations from the Bible that seemed to be of similar character. In a very few cases, he has offered some commentary of his own composition.

In this English translation, all pronouns that refer to God and the Manifestation of God begin with a capital letter. The English rendering of all pronouns referring to God are generally rendered in the form in use at the time of the publication of the King James Version, in the 17th century, including *Thee* and *Thou* for You, *Thine* for Yours; the verbs associated with God are rendered in the same style, hence *Thou hadst* for You have, *Thou revealeth* for You reveal.

The passages translated from the Writings of the Bab are in *Times New Roman 11* and **bolded**, while passages translated from other authors are in the same font and size but not bolded. The footnotes authored by A.L.M. Nicolas are inserted after the paragraph in which they occur and the numeration of the footnotes is rendered [^#]: Note:, while the font character and size of those notes is identical to that of the text. The footnotes of the English translator are enumerated after the last letter of the cited word or passage, and at the bottom of the page the reader will find those notes in a different font character and size than that of the text, generally in *Arial 10*.

Nicolas found the Bab's original text difficult at times to translate...he says as much from time to time. Sometimes his renderings in French are also a challenge to translate into English, and it is hoped that subsequent translations of this work will resolve these incongruities and ambiguities and make the original text more fully comprehensible to the reader. This is, to quote the master translator of the Baha'i Writings (with two word substitutions): "This is one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the Babí¹ Revelation. The hope is that it may assist others in their efforts to approach what must always be regarded as the unattainable goal -- a befitting rendering of the Báb's² matchless utterance."³

Anonymous

ANNOUNCEMENT from the compiler of the text in the digitized format

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

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

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

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

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

Fereidoun Badkoubé

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

¹Original wording: "Bahá'í".

²Original wording: "Bahá'u'lláh's".

³Paraphrase of the foreword by Shoghi Effendi to his translation of Baha'u'llah's Kitab-i-Iqan.

**SIYYID ‘ALI MUHAMMAD
CALLED THE BAB**

**THE
PERSIAN BAYAN**

**Translated from the Persian
by**

**A.-L.-M NICOLAS
French Consul in Tabriz**

FIRST VOLUME

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

1911

INTRODUCTION

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

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

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

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

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

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

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

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

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

It is useless for me to affirm that this thesis is essentially false, for the reading of this book will convince those who have the patience to read it. They will see that if Jesus is higher than Moses, if Muhammad is more sublime than Jesus, the last to come, the Bab surpasses the Arabian Prophet by an incomparable

loftiness. That is an article of faith of Babism, and Jalalu'd-Din Rumi seems to have had a notion of this kind when he said:

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

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

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

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

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

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

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

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

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

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

[^7]: Note: Riçalé Feqqiyé

[^8]: Note: Qur'an

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

Unfortunately, if the men called are numerous, in small number are the elect! The teaching of Christ, is lost, in effect, loses its nature; it transforms itself and the apostles modify the doctrine that they received: these ones, divide themselves into an infinity of branches; men...the Imams, denature the thought of Muhammad, entirely contained in the Qur'an, and in their turn give birth to a motley crowd of different sects.

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

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

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

The Bab seems to have a premonition of what was to happen after Him. It is besides easy to predict, and Christianity and Shi'ism gave Him a terrible lesson of things. In order to avoid that His religion undergo

the modifications that would make it impossible, He had the care to warn us that it is forbidden, on the one hand, to interpret His book and, on the other, that after His death, it is His book that must guide Humanity.

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

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

[^11]: Note: **“There was not, there is not any doubt that the sight of the Eternal Essence of God was and is impossible. What is possible in the contingencies, is the sight of Him Who is manifest in the Manifestation.”** (Sahifé Adliyé, 5th Door).

“May it not remain hidden that the manifestation of the awaited Promise is exactly the manifestation of the Prophet of God.” (Ibid.)

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

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

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

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

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

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

Furthermore, these Imams, carried away perhaps by public flattery, maddened by the adoration that enveloped them, ceased, who knows, perhaps by an immoderate desire for glory and power, allowed themselves to pronounce words that one finds under the name of Hadith, and which were, and which are still among the most admired when one comprehends them the least.

Perhaps it was in good faith and from having it repeated that they finished by believing that they were the elect of God. Perhaps it was pushed by these diverse reasons that they prophesied insanities which surrounded, among others, the manifestation of the Sahibu'z-Zaman with contradictions and follies. They embroidered on what the Qur'an says, they prettified, they invented and perhaps we lend them more than they actually said? Besides, who are the Imams? The seven of the Isma'ilis? The twelve of the Ithna 'Asharis? Those of the Vaqefiyes? The Zaydis? The Qisaniyes?

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

[^12]: Note: Rouzet-Ous-Séfa.

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

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

What puerilities and what childishness!

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

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

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

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

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

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

^[^14]: Note: See Bayan-i-farsi, Unity III, Door 4. *Translator's Note: “If one is torn away, another takes its place”, a paraphrase from Virgil's Aeneid.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then, He presented Himself as the Door conducting to the knowledge of the hidden descendant of Muhammad[^21], it is He Himself Who says it; then as the descendant Himself; then as the image of Divinity, the very Being of the Primal Will, the Verb, the representation of the Son of Truth, the last of

the creatures as a man, but the visible God as Prophet, Him Whom Muhammad spoke of: "Perhaps you will finish by believing that one day you will be in the presence of your Lord."

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

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

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

Without all of His preliminary explanations, the Bab remains incomprehensible. I wish that they be distanced fundamentally from Baha'i, but I do not think that the Baha'is have ever passed themselves off as commentators attracted to the Bab.⁴ They misunderstand Him even to reducing His rank to the most simple expression; they ignore besides and as well the dogmas of Babism and its history, and the book entitled *Maqale Shaykhsi-Sayya*, work by 'Abdu'l-Baha[^22], is a bad novel, composed for the sole purpose of proving that the Bab is simply the precursor, the announcer of Baha'u'llah. Extremely tendacious, He misunderstands all the time the historical truth, and the author has not even investigated, as I have, in the immense work of the Bab, the autobiographical that abound therein. He contents himself with bringing together legends that best match the aim he pursues.[^23] It is regrettable that a man like 'Abbas Effendi shows himself to be so ignorant of the life of Siyyid 'Ali Muhammad, called the Bab. If one desires an immediate proof of my assertions, it is only too easy for me to give it.[^24] 'Abbas Effendi, in his history, says "that one day, in Shiraz, the Bab was made to go to the mosque, so that He would negate His mission. He would be contradicted, if needed. But, from the height of the minbar, He spoke in such a way that the witnesses were stupefied and kept their silence. These believers, by His words, felt themselves to be reaffirmed in their faith."[^25]

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

⁴Nicolas' statements about the Baha'is, and particularly 'Abdu'l-Baha are based upon his failure to appreciate that they were closely observing the command of the Bab, which is found so often in the text of the Persian Bayan, that once *Him Whom God shall make manifest* should appear, the Babis must turn, one and all, to Him and no longer follow the Point of the Bayan. Since they regarded Baha'u'llah as *Him Whom God shall make manifest*, they naturally depicted The Bab as the herald of Baha'u'llah, without meaning any disrespect or distortion of historical truth. Shoghi Effendi was to clarify the station of The Bab and Baha'u'llah in his book entitled The Dawn-Breakers, based upon the chronicle of Nabil-i-A'zam, a Babi who recognized Baha'u'llah as *Him Whom God shall make manifest*, and in his treatise entitled The Dispensation of Baha'u'llah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[^29]: Note: Allusion to pilgrimage.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[^34]: Note: Husayn.

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

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

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

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

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

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

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

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

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

[^38]: Note: It is well evident that not only did the Bab renounce his doctrines from the height of the pulpit of Shiraz, in such fashion that one hears of it, but also that he writes something that gives this meaning. It is probably to the discussions that followed this official retraction from which is due the anger of the Bab.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It comes out from these diverse citations that Muhammad hears, in general, spoke of death in his faith; that he can not address himself to the dead to this life, because his voice can not reach them. He must therefore address himself to the dead to the spiritual life, that he must resuscitate to Faith, and make them know that His manifestation is a judgment of their actions and of their beliefs.

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

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

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

“For nobody can embrace the knowledge of that which is descended in the Bayan; nobody has the right to explain the Book.”⁵

⁵With the exception of Him Whom God shall make manifest, Who has every right to interpret as well as to abrogate the word of the Bayan.

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

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

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

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

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

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

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

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

The Paradise of this world, that is to say the Faith in the Master of the manifestation, is the key to Paradise and if we are agreed upon it below, we will be also in the other life, the heaven. That is the meaning of the explanations of the Bab gives us of the 'illiyyiin⁶ words and of those which are not. The

⁶See Qur’an 83:18-29. Qur’an 83:19 ‘Illiyiin عَلِيِّينَ and Qur’an 83:20 ‘Illiyuun عَلِيُّونَ are defined in Qur’an 83:19 as Kitabu’l-Abraar الْكِتَابُ الْأَبْرَارِ meaning the **Book of the Virtuous** and in Qur’an 83:21 Kitabun marqumun الْكِتَابُ الْمَرْقُومُ meaning a **comprehensive or inscribed book**, in both cases referring to the record of Qur’an 83:22 al-muqarrabin الْمُقَرَّبُونَ and Qur’an 83:29 al-muqarrabuun الْمُقَرَّبُونَ -- which words mean **the chosen ones**; of Qur’an 83:23 al-abraar الْأَبْرَارُ the **virtuous**; and of Qur’an 83:35 al-manuamin الْمُتَوَّابِينَ meaning the **believers**.

non-'illiyyiin⁷ are in the shadow of the word of negation - “There is no God”, that is to say in hell; the 'illiyyiins flourish in the shade of the word of affirmation “if it is not God!” which is to say in Paradise. And the 'illiyyiins are promised for the recompense of the other life, whereas the others are reserved for chastisement.

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

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

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

“Know that all things are created by God in the form of Unity, and see all men under the “La Ilaha illah” (There is no God other than God). He who believes in Him Whom God must manifest is in

⁷See Qur'an 83:8-18. Qur'an 83:8-9 the non-'Illyyiin are recorded in sijjiin سَجِّين which is defined in Qur'an 83:8 as Kitaba'l-Fujjar كِتَابُ الْفَجَّار meaning the book of the wicked and in Qur'an 83:10 as Kitabuun marquumun مَرْقُوم meaning a comprehensive or inscribed book, referring to the record in Qur'an 83:8 al-fujjar الْفَجَّار meaning the wicked; in Qur'an 83:11 lilmukadhibiin لِّلْمُكَذِّبِينَ those who reject (the day of judgment); in Qur'an 83:12 yukadhdhibuun يُكَذِّبُونَ those who deny (the day of judgment); in Qur'an 83:13 mu'tadin athiimin مُعْتَدٍ أَثِيم sinful transgressor; in Qur'an 83:35 and 83:37 al-kuffaar الْكُفَّار the disbelievers.

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

BAYAN-I-FARSI

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

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

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

[^2]: Note: *Becath*: immensity. One must understand this term here in the most vast meaning. *Immense* means infinite in His power, infinite in His knowledge, enveloping, covering the world as a carpet envelopes a divan or covers a floor. Furthermore, the word “tasbih”⁸ which begins the phrase is also significant, as it means the act of considering God as “inaccessible” to human intelligence.

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

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

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

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

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

⁸Tasbih (تَسْبِيح), repetition of Subhan'allah (سُبْحَانَ اللَّهِ): <https://en.wikipedia.org/wiki/Tasbih>

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

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

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

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

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

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

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

There was for Him no beginning if it is not Him who is the beginning, and there is for Him no end,⁹ if He is not Himself the end.¹⁰

⁹Alpha and Omega.

¹⁰IN the Name of God, the Most Exalted, the Most Holy. All praise and glory befiteth the sacred and glorious court of the sovereign Lord, Who from everlasting hath dwelt, and unto everlasting will continue to dwell within the mystery of His Own divine Essence, Who from time immemorial hath abided and will forever continue to abide within His transcendent eternity, exalted above the reach and ken of all created beings. The sign of His matchless Revelation as created by Him and imprinted upon the realities of all beings, is none other but their powerlessness to know Him. The light He hath shed upon all things is none but the splendour of His Own Self. He Himself hath at all times been immeasurably exalted above any association with His creatures. He hath fashioned the entire creation in such wise that all beings may, by virtue of their innate powers, bear witness before God on the Day of Resurrection that He hath no peer or equal and is sanctified from any likeness, similitude or comparison. He hath been and will ever be one and incomparable in the transcendent glory of His divine being and He hath ever been indescribably mighty in the sublimity of His sovereign Lordship. No one hath ever been able befittingly to recognize Him nor will any man succeed at any time in comprehending Him as is truly meet and seemly, for any reality to which the term 'being' is applicable hath been created by the sovereign Will of the Almighty, Who hath shed upon it the radiance of His Own Self, shining forth from His most august station. He hath moreover deposited within the realities of all created things the emblem of His recognition, that everyone may know of a certainty that He is the Beginning and the End, the Manifest and the Hidden, the Maker and the Sustainer, the Omnipotent and the All-Knowing, the One Who heareth and perceiveth all things, He Who is invincible in His power and standeth supreme in His Own identity, He Who quickeneth and causeth to die, the All-Powerful, the Inaccessible, the Most Exalted, the Most High. Every revelation of His divine

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

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

It is She¹¹ for whom were and are all the excellent names inasmuch as the very being of His essence is pure of all names and all attributes. His pure essence is above all light and of all exaltation, the essence of His nudity[^14] is above all sublimity[^15] and all inaccessibility.

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

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

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

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

Essence betokens the sublimity of His glory, the loftiness of His sanctity, the inaccessible height of His oneness and the exaltation of His majesty and power. His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness. (Selections from the Writings of the Bab, pp. 111-112)

¹¹In this instance the French expression is translated exactly, for it denotes the Primal Will, which is feminine in gender in French. In subsequent renderings, the pronouns associated with the Primal Will shall be rendered in such manner as to avoid confusing the reader, as “It”, thereby not suggesting that either God or the Manifestation of God is referred to in the passage.

very being is the cause that the rest is nothing. Yes, His being, His me, destroys the reality of the world. If someone says of Him that he is Him, he has not not known Him, for nothing other than He Himself can find Him. No attribute exists for Him. He is essence. No word exists for Him. He is splendor. Whoever [declares His] unity, negates Him, for nothing can understand Him, no slave can know Him.

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

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

¹²«Zikr. «C'est la première émanation de Dieu: voici comment la philosophie religieuse s'exprime à ce sujet. Quand un homme forme le projet de construire une maison, il pense à la disposer suivant un certain plan : la maison se dresse donc « vivante », pour ainsi dire dans son imagination. Il nous est loisible de dire que cette maison existe, puisqu'elle vit, dans le domaine de la pensée il est vrai, mais elle est. D'autre part nous pouvons tout aussi bien dire qu'elle n'existe pas, puisqu'elle n'a ni longueur, ni largeur, ni épaisseur, en un mot aucune des qualités de la matière. Celle maison vient-elle à être construite, nous pouvons dire ou nier que ce soit celle qui existait en imagination. Il en est identiquement de même pour Dieu : Tant qu'il n'a pas construit le monde, son existence reste inconnue, il est pur de tous noms et de tous attributs. Il existe, puisqu'il est de tout temps, mais la manifestation de son existence ne s'est pas encore faite. Soudain il veut créer, c'est-à-dire rayonner sur le monde. Son but est d'accorder les bienfaits de sa connaissance à sa créature et, avant tout, d'assurer la propagation de ce bienfait : de cette nécessité primitive découle la création des prophètes, ou, plus justement, du Prophétisme. C'est cette première création, ce prophétisme qu'on nomme le Premier Zikr.

Le 1er Zikr est en étroite connexion avec le créateur : en effet, il participe à ses Qualités et à sa Puissance. Pour s'en rendre compte, il suffit de comparer la création au phénomène qui se produit quand on allume une lampe. Le rayon le plus rapproché de la source lumineuse est incontestablement le plus brillant, le plus pur, le plus chargé de qualités spéciales de la lumière. D'ondulations en ondulations en effet la luminosité des effluves diminue pour arriver à disparaître entièrement. Eh bien, cette première ondulation, si proche de la flamme

qu'elle semble se confondre avec elle, représente exactement le rapport qui existe entre le Prophétisme et Dieu. D'ailleurs, il est facile de s'imaginer dans la pratique que le rang assigné aux intermédiaires entre Dieu et l'homme soit supérieur à celui assigné à l'humanité. En poursuivant cette analogie, nous serons frappés de ce que la lampe se compose essentiellement de deux choses : l'huile, la flamme. Or l'huile il existe inconnue de nous jusqu'à ce qu'elle se manifeste par un phénomène qui frappe nos sens: la flamme. Cette flamme est la manifestation de l'existence de l'huile, et elle frappe nos sens par l'intermédiaire de la première ondulation qu'elle projette; sans cette première ondulation la lumière n'existerait pas. Il est juste aussi de dire que si la flamme n'existait pas, la première ondulation n'existerait pas non plus, mais ceci démontre précisément que les existences de ces deux phénomènes sont indissolublement liées l'une à l'autre.

Nous avons vu que la première ondulation est vis-à-vis de la flamme ce que le Prophétisme est à Dieu, mais nous pouvons serrer de plus près cet exemple et comparer la flamme au premier Zikr et l'huile à Dieu. En effet, nous l'avons déjà dit, sans la flamme l'huile resterait ignorée de nous : mais qu'est-ce que

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

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

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

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

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

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

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

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

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

la flamme sinon l'huile elle même? Elle n'a ni la même forme, ni le même aspect, ni les mêmes qualités mais il n'en est pas moins vrai que les deux choses sont une.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Truly, you measure God at your own size! And you overload Him with all the imaginations that create your sciences, based upon the errors of your senses. If you still read the divine texts perhaps you would blush from shame and horror. God does He not say to you Himself in the Qur'an, trying to get onto your side, that a day in His sight is like one thousand years of your computation. One day! Not even one instant, one second, one moment! And so, it is this second which has appeared, it is this instant that has come, and one thousand years after the disappearance of the one said to be the last Revealer of the manifestation of Muhammad, now God proclaims the final judgment, and creates anew the creature in the Bayan, by the Bayan, with the Bayan and for the Bayan.

The entire universe was judged in this instant, and those who were truly penetrated with the spirit of the Qur'an, those ones believed in the Point, those ones entered into the Paradise of Faith. Those who did not

believe in the Bayan have demonstrated, thereby, that they did not believe in the Qur'an : that is the final judgment, the new creation.

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

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

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

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

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

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

[^31]: Note: In the Bayan.

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

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

[^34]: Note: From the Bayan.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So happy is he who is resuscitated in the presence of God upon the day of judgment, and finds himself accepted by God, by one of the Doors of all things, for, it is He the Master of Him who

causes to return towards Him all those who have believed in the religion of the Bayan, each because of the act he has accomplished in one of the Doors of all things.

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

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

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

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

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

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

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

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

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

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

BAYAN-I-FARSI - VAHID I

Vahid I - Bab 1

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

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

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

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

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

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

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

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

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

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

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

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

Do not look at this word but as you look at the sun of the heavens, and do not look at those who have believed in Her, except as you look at mirrors^[^7]; for, whoever believes in the essence said by

the Master of the Seven Letters, his very being receives the aid of one of the names of God the Very Exalted. In his exterior, he is a leaf of the leaves of the Tree of Affirmation.

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

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

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

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

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

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

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

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

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

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

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

Today, every person who, in the Qur’an, pronounces this word, which is the very substance of all religion, he does not doubt that he pronounces following the word of Muhammad, the previous

¹⁵That word.

Prophet of God. The sun of this word shone in His heart^[^12], and it is the reflection thereof that shine today in the hearts (of the Muslims).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vahid I - Bab 2

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

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

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

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

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

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

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

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

No grandeur, in this world of contingencies, is more elevated than this : that the heart of the slave demonstrates God and that nothing remains, no matter how small, ignorant of his Well-Beloved. For whoever it may be, what he does in his life, he does it but with this aim : “the good-pleasure of God.” That is, in effect, the pinnacle of desire of all men.

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

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

[^20]: Note: Remember well this point. The Vilayat (Guardianship) is placed below the Nubuwa (the reign of the prophet). One must consider three degrees of Valis (Guardians): the Vilayat of God Himself,

which is that which is at issue here; that of the person who comes on the part of God: Muhammad; and finally the of the individual who has believed in Him Who comes on the part of God. The first of these three is absolute Khass, the second is Amm in relation to God and Khass in relation to man; the third is amm.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vahid I - Bab 3

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

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

Vahid I - Bab 4

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

Vahid I - Bab 5

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

Vahid I - Bab 6

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

Vahid I - Bab 7

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

Vahid I - Bab 8

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

Vahid I - Bab 9

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

Vahid I - Bab 10

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

Vahid I - Bab 11

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

Vahid I - Bab 12

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

Vahid I - Bab 13

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

Vahid I - Bab 14

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

Vahid I - Bab 15

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

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

Here is the secret of this. The "Point" in the rank of "nudity" (spiritual world) which is the absolute manifestation of God, manifests Himself under the name of Divinity; this is why He is mentioned in the first rank. In the rank of existence, which is that of the Primal Will^[^27], He was mentioned in the second [Door]. Finally, in the rank of Qa'im over all things (He Who carries out the execution of the orders of God over all things) Who is particular to the manifestation of the fourteenth (Imam) He was mentioned in the fifteenth Door. The Point was eternally in the past and is eternally in the future in His first rank (of Divinity) and He is more deserving of mention of all the names than the objects themselves determined by these names^[^28].

^[^27]: Note: Of Muhammad.

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

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

Vahid I - Bab 16

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

Vahid I - Bab 17

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

Vahid I - Bab 18

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

Vahid I - Bab 19

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

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

BAYAN-I-FARSI - VAHID II

Vahid II - Bab 1

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

The resume of this Door is this:

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

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

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

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

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

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

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

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

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

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

If this thing is other than “‘illiyyiin”¹⁶ it will be among the words of “negation”, if it is “‘illiyyiin”¹⁷ it will be among the words of affirmation. For the word of God is true. In every thing that descends, the quality of thing is created at the same time, so that it becomes a mention of truth and demonstrates that it is true.

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

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

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

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

[^31]: Note: Qur’an XLI:53.

سُورِهِمْ آيَاتًا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ

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

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

And this is specially of God, for there is no creator than He, nor any other Nourisher, nor any other who causes to live, nor any other who causes to die.[^33] Every word that, in His kingdom, negates,

¹⁶See Qur’an 83:8-18. Qur’an 83:8-9 the non-‘Illyiin are recorded in sijjiin سَجِّين which is defined in Qur’an 83:8 as Kitaba’l-Fujjar كِتَابُ الْفُجَّار meaning the book of the wicked and in Qur’an 83:10 as Kitabuun marquumun كُتِبَ مَرْقُوم meaning a comprehensive or inscribed book, referring to the record in Qur’an 83:8 al-fujjar الْفُجَّار meaning the wicked; in Qur’an 83:11 lilmukadhibiin لِّلْمُكَذِّبِينَ those who reject (the day of judgment); in Qur’an 83:12 yukadhdhibuun يُكَذِّبُونَ those who deny (the day of judgment); in Qur’an 83:13 mu’tadin athiimin مُعْتَدٍ إِثْمٍ sinful transgressor; in Qur’an 83:35 and 83:37 al-kuffaar الْكُفَّار the disbelievers.

¹⁷See Qur’an 83:18-29. Qur’an 83:19 ‘Illyiin عَلِيِّين and Qur’an 83:20 ‘Illyyuun عَلِيُّون are defined in Qur’an 83:19 as Kitabu’l-Abraar كِتَابُ الْأَبْرَار meaning the **Book of the Virtuous** and in Qur’an 83:21 Kitabun marquumun كُتِبَ مَرْقُوم meaning a **comprehensive or inscribed book**, in both cases referring to the record of Qur’an 83:22 al-muqarrabin الْمُقَرَّبُونَ and Qur’an 83:29 al-muqarrabuun الْمُقَرَّبُونَ both meaning the **chosen ones**; of Qur’an 83:23 al-abraar الْأَبْرَار the **virtuous**; and of Qur’an 83:35 al-manuumin آمَنُوا meaning the **believers**.

is of negation, every word that affirms is of agreement : they resuscitate in the shadow of that which God has cause to descend from verses.

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

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

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

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

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

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

[^35]: Note: And the value.

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

In this same period the God of the world gave to the Point of the Bayan His verses and His testimonies; He made His witness inaccessible from all things. If all those who are on the earth would unite themselves, they could not bring a single verse similar to the verses that God caused to flow from His tongue.¹⁸ Each man gifted with thought who reflects upon it will see with certitude that these verses are not from the rank of a man, but on the contrary are special to God, the one unique. And God had them flow from the tongue of whomsoever He wishes, and never has He caused them to flow, never will He make them flow except from the Point of the Will, for this Point is the sender of every Prophet, He who makes all the (revealed) books descend. And in case where a similar work could be produced by human power, from the moment of the descent of the Qur'an until the moment of the Bayan, 1270 years passed¹⁹; how is it that nobody produced verses? And furthermore, with all their force, all wished to snuff out the word of God, but all were incapable of doing so and none can do it.²⁰

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

[^37]: Note: Siyyid Kazim Rashti.

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

¹⁸Qur'an 17:89:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

¹⁹The Bab counts the start of the Muhammadan Dispensation with the declaration of Muhammad, ten years before the hijra, and hence 1270 years before the declaration of the Bab (in 1260 hijri).

²⁰IN this Revelation the Lord of the universe hath deigned to bestow His mighty utterances and resplendent signs upon the Point of the Bayan, and hath ordained them as His matchless testimony for all created things. Were all the people that dwell on earth to assemble together, they would be unable to produce a single verse like unto the ones which God hath caused to stream forth from the tongue of the Point of the Bayan. Indeed, if any living creature were to pause to meditate he would undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath not revealed nor will He reveal them save through the Focal Point of God's Primal Will. He it is, through Whose dispensations divine Messengers are raised up and heavenly Books are sent down. Had human beings been able to accomplish this deed surely someone would have brought forth at least one verse during the period of twelve hundred and seventy years which hath elapsed since the revelation of the Qur'an until that of the Bayan. However, all men have proved themselves impotent and have utterly failed to do so, although they endeavoured, with their vehement might, to quench the flame of the Word of God. (Selections from the Writings of the Bab, pp. 104-105)

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

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

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

In effect, from a person whose life does not exceed just twenty four years, ignorant of the sciences that all acquire and who, nevertheless, recites verses of this kind, without reflection and without hesitation, who, in the space of five hours, writes without stopping his pen a thousand spontaneous utterances, God has manifested commentaries and scientific treatises in the exalted spheres of knowledge and of the Unity; and all the ‘ulama, all the doctors confess their powerlessness to comprehend them. There is no doubt that this all this comes from God.²¹

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

All this is but an argument to bring to the creature, for, in reality, the order of God is exalted of a terrifying exaltation above all this, so that one may know Him by an other than Him: it is on the contrary other that Him who can be known by Him.²²

²¹THERE is no doubt that the Almighty hath sent down these verses unto Him [the Bab], even as He sent down unto the Apostle of God. Indeed no less than a hundred thousand verses similar to these have already been disseminated among the people, not to mention His Epistles, His Prayers or His learned and philosophical treatises. He revealeth no less than a thousand verses within the space of five hours. He reciteth verses at a speed consonant with the capacity of His amanuensis to set them down. Thus, it may well be considered that if from the inception of this Revelation until now He had been left unhindered, how vast then would have been the volume of writings disseminated from His pen.

If ye contend that these verses cannot, of themselves, be regarded as a proof, scan the pages of the Qur’án. If God hath established therein any evidence other than the revealed verses to demonstrate the validity of the prophethood of His Apostle -- may the blessings of God rest upon Him -- ye may then have your scruples about Him... (Selections from the Writings of the Bab, pp. 81-82)

²²THE evidence set forth by God can never be compared with the evidences produced by any one of the peoples and kindreds of the earth; and beyond a shadow of doubt no evidence is set forth by God save through the One Who is appointed as His supreme Testimony. Moreover, the proof of revealed verses doth, alone and of itself, conclusively demonstrate the utter impotence of all created things on earth, for this is a proof which hath proceeded from God and shall endure until the Day of Resurrection.

And if anyone should reflect on the appearance of this Tree, he will undoubtedly testify to the loftiness of the Cause of God. For if one from whose life only twenty-four years have passed, and who is devoid of those sciences wherein all are learned, now reciteth verses after such fashion without thought or hesitation, writes a thousand verses of prayer in the course of five hours without pause of the pen, and produceth commentaries and learned treatises on such lofty themes as the true understanding of God

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

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

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

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

All this is said only to remain within the bounds of the limits of the creature. For what would be given as proof in the (following) day of judgment, is what was given as proof in this present judgment, when God has asked in the language of His language : “The Qur’an, it is the book of whom?” All those who believe (in the Qur’an) reply: “It is the book of God.” So it is asked : “Can one perceive any difference between the Bayan and the Furqan? (other name given to the Qur’an)” All the people of heart reply: “No, by God! The two come from our Lord and only perspicacious people can understand them.”

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

Then God caused to descend: “O My creatures, all, from the beginning to the end of your lives, you trouble yourself with a thousand pains to act in view of My good pleasure. If you bend yourselves to the rules established by one of My orders upon the subject of the consequences of principles, it is because I made it descend in My books : if you believe in the intercessory Imams or if you go on pilgrimage to their tombs, seeking to come closer to Me, it is because, in the Qur’an, their names descended in numbers.[^40] If you affirm the mission of Muhammad, the Prophet of God, it is because He was My prophet, if you circumambulate the Kaaba, it is because I called it My house, if you respect the Qur’an it is because it is My word. Every man, be he even of the confession of

and of the oneness of His Being, in a manner which doctors and philosophers confess surpasseth their power of understanding, then there is no doubt that all that hath been manifested is divinely inspired. Notwithstanding their life-long diligent study, what pains do these divines take when writing a single line in Arabic! Yet after such efforts the result is but words which are unworthy of mention. All these things are for a proof unto the people; otherwise the religion of God is too mighty and glorious for anyone to comprehend through aught but itself; rather by it all else is understood. (Selections from the Writings of the Bab, p. 108)

Adam, does what he does because of the tie that attaches him to Me, such as he has understood it in himself, even though (thereafter) he has remained in ignorance and has imagined the contrary of the Truth while he misunderstood My subsequent manifestations.

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

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

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

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

“Today is the day in which I manifest Myself, and here the word Myself should be taken in the same sense as the word Kaaba about which I said that it is My house; for, in My essence, there is no beginning and no end, nor the action of being apparent or of being hidden. Today everything that returns to Him Who says the verses comes from Me, returns to Me, and what does not return to Him, does not return to Me. It is this that I wish to say [with] ‘I manifest Myself and I hide Myself in essence.’ For other than that it is not possible in the contingencies.

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

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

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

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

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

So that if they say : “How does He speak on My behalf?” [Reply:] “Do you not see then My verses? That which you have said before about My Book[^44] are you not ashamed of repeating it today? And notwithstanding that you have seen that My Book was confirmed and today, by Him, all believe in. Soon you will see that your glory resides in your faith in these verses. But today that your faith may serve something, you have remained in ignorance because of what is useless to you and perhaps even harmful. No harm has resulted and none can result from the appearance of My person, and all the damage that has resulted and will result will fall upon you.”²³

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

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

“That if you say ‘our powerlessness (to bring forth similar verses) is not proven for us’, go, travel to the Orient and to the Occident. And what I say here is empty of meanings, for today the truth of all

²³HOW veiled are ye, O My creatures..who, without any right, have consigned Him unto a mountain [Maku], not one of whose inhabitants is worthy of mention... With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places [of worship] which in varying degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!

In this Day therefore I bear witness unto My creatures, for the witness of no one other than Myself hath been or shall ever be worthy of mention in My presence. I affirm that no Paradise is more sublime for My creatures than to stand before My face and to believe in My holy Words, while no fire hath been or will be fiercer for them than to be veiled from the Manifestation of My exalted Self and to disbelieve in My Words.

Ye may contend: 'How doth He speak on our behalf?' Have ye not perused the unseemly words ye uttered in the past, as reflected in the text of My Book, and still ye feel not ashamed? Ye have now seen the truth of My Book conclusively established and today every one of you doth profess belief in Me through that Book. The day is not far distant when ye shall readily realize that your glory lieth in your belief in these holy verses. Today, however, when only belief in this Faith truly profiteth you, ye have debarred yourselves therefrom by reason of the things which are disadvantageous unto you and will inflict harm upon you, whereas He Who is the Manifestation of My Self hath been and shall ever remain immune from any harm whatever, and any loss that hath appeared or will appear shall eventually revert unto yourselves. (Selections from the Writings of the Bab, pp. 87-88)

that is upon the earth flows from Islam : and from the moment that the eloquent ones among the Muslims are incapable this demonstrates that all men are so.

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

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

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

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

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

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

[^47]: Note: These ‘ulama.

[^48]: Note: Obviously Nasiri’d-Din Shah.²⁴

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

²⁴Most references to “sultan” in the text refer to a temporal king.

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

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

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

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

Otherwise, this verse below suffices:

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

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

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

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

In the space of five hours, two thousand bayts (verses) manifested from Him, or of a rapidity just sufficient so that the scribe could write them. One can, by this, judge, if it had been permitted to Him, how many, since the beginning of His manifestation until today, how many of these works would have been spread among men.

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

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

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

[^54]: Note: Qur'an XL:4, 5, 6.

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

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

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

[^55]: Note: Qur'an XXIX:50.

From the moment that God testifies that the Book suffices, as well as the recitation of verses, how can anyone come to say that the testimony of the Book does not suffice in itself?²⁵

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

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

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

[^57]: Note: Qur'an VII:25.

In another place God has said again:

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

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

²⁵Concerning the sufficiency of the Book as a proof, God hath revealed: 'Is it not enough for them that We have sent down unto Thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.' When God hath testified that the Book is a sufficient testimony, as is affirmed in the text, how can one dispute this truth by saying that the Book in itself is not a conclusive proof? (Selections from the Writings of the Bab, p. 82)

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

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

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

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

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

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

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

[^63]: Note: The Bab.

[^64]: Note: The Bab.

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

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

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

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

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

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

How many persons exist who possess all of these sciences, but whose faith is demonstrated only by their belief in the verses? And, in effect, the fruit of these sciences is the science of the order of God and nothing else, and, following this, obedience to the good-pleasure of God.²⁶

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

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

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

[^68]: Note: The Bab.

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

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

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

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

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

²⁶HOW vast the number of people who are well versed in every science, yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure. (Selections from the Writings of the Bab, p. 88)

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

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

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

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

The glory of all resides in arriving at the fruit of their existences, that is to say at the vision of God and in faith in His verses. Without that (the man) becomes a vain thing in himself.

And so, it is this unique Tree that planted in the human hearts the Tree of the Qur'an which is seen today. And, today, all consider themselves to be beloved and glorious according to the relationship which ties them to Him, and they do what they do! That is the meaning, in the law of Islam, of this word : It has only force and power in God!

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

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

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

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

Vahid II - Bab 2

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

The resume of this Door is this that:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vahid II - Bab 3

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

The resume of this door is this that:

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

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

^[^81]: Note: After His death.

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

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

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

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

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

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

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

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

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

^[^87]: Note: Qur’an XV111:55.

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

Even though today men do not preoccupy themselves much with the verses of God, soon they give them the highest mention; they will ornament the Bayans that will be valued at a thousand miscals²⁷ of gold, will glorify them, and, thereby, will consider them to belong to God.

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

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

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

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

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

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

²⁷Miscal, also transliterated Mithqaal (مِثْقَال): <https://www.sistani.org/english/book/48/2283/>

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

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

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

Vahid II - Bab 4

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

The resume of this door is this that:

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

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

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

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

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

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

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

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

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

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

[^93]: Note: Qur'an LXXIV:30.

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

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

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

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

[^94]: Note: Takwin²⁸ تَكْوِين, creation is the special name, among the Persian theologians, to indicate the creation of man; tadwin²⁹ تَدْوِين, that of the Book; tashrii³⁰ تَشْرِيع that of religion³¹.

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

²⁸<https://en.wikipedia.org/wiki/Takwin>

²⁹<https://islamreigns.wordpress.com/2017/01/15/the-system-of-takween-tashri-the-secrets-of-divine-operations/>

³⁰<https://islamreigns.wordpress.com/2017/01/15/the-system-of-takween-tashri-the-secrets-of-divine-operations/>

³¹The meaning of the Arabic is legislation, and it applies in religious context to the shari'ah شريعة - <https://en.wikipedia.org/wiki/Sharia>

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

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

[^96]: Note: Negation, agreement.

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

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

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

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

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

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

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

[^98]: Note: Qur'an XLVII:13.

It is in this manner that the non-'illiyyiin letters return towards their spirits, and the 'illiyyin [letters] towards theirs.

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

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

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

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

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

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

[^100]: Note: Qur'an VII:58.

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

[^102]: Note: 'Umar.

[^103]: 'Ali.

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

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

[^105]: Note: In Him Whom God shall make manifest.³²

[^106]: Note: Him Who is manifest in the manifestation.³³

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

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

The first cannot serve any good without the last, neither the apparent except with the hidden. To seek refuge in the Prophet, is to seek refuge in God; to seek refuge in the Imams, is to seek refuge in the Prophet; to seek refuge in the doors³⁴ is exactly the same as to seek refuge in the Imams.

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

[^107]: Note: The Evangel.³⁵

³²The meaning of the words seems more likely to be "to seek refuge in God"...

³³The meaning of the words seems more likely to be "to seek refuge in Him Whom God shall make manifest".

³⁴The four abwab who serves as intermediaries for the hidden Imam.

³⁵The Gospel or Glad-Tidings of Jesus Christ.

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

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

Happy is he who gives the 'illiyiin letters as nourishment to his heart and who never pronounces the non-'illiyiin letters without taking refuge in God! In truth God will guard him. No damage will come to the 'illiyiins to mention the non-'illiyiins. It will be for them, as it is for them who believed in the Qur'an, when they mentioned the believers in the previous Book : that brings about no damage to them. It is thus that God renders His signs evident, so that you might be convinced.

Vahid II - Bab 5

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

The resume of this door is this:

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

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

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

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

[^110]: Note: These good names.

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

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

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

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

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

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

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

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

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

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

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

[^115]: Note: Karbila.

[^116]: Note: Yezid.

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

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

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

Vahid II - Bab 6

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

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

The resume of this door is that:

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

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

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

This meaning is manifest in the Qur’an, and God caused it to descend, in numerous passages, that whosoever ordains contrary to the order of God is impious. That which depends upon this word[^118] is part of the ranks of this word. And that is the order[^119] of the one who transgresses the order of God. What then can it be (for him) when he tyrannizes the very person of the manifestation of God, after that which God caused to descend in the Qur’an: “I did not create man and the jinn except for adoration.”³⁶

[^118]: Note: Of negation.

³⁶Qur’an 51:56 - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

[^119]: Note: The sentence.

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

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

[^121]: Note: Sunnis.

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

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

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

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

No Paradise, in the eyes of God, is more elevated than to be in His good-pleasure.³⁷ Glory to God that today this blessing is shared by the people of the Bayan. Later, all those will not have transgressed the limits[^123] will live on in this blessing until the day of Him Whom God shall make manifest. And if, I ask pardon from God, he has transgressed these, he has exercised violence only upon himself.

[^123]: Note: Of the Bayan.

God has no need of the people of this world.

³⁷Had the divine standard laid down in the Qur'an been truly observed, adverse judgements would not have been pronounced against Him Who is the Tree of divine Truth. As it hath been revealed: 'Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments.' [Qur'an 19:92] And yet how much harder than these mountains their hearts must be to have remained unmoved! Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure. (Selections from the Writings of the Bab, pp. 102-103)

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

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

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

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

Vahid II - Bab 7

In the explanation of the Day of Judgment.

The resume of this door is that:

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

That which “day of judgment” means in the technical terms of the people of truth, and in the eyes of God, is this: from the moment in which it is manifested, in whatever epoch and under whatever name it may be, the Tree of Truth, from the moment in which this Tree sets (dies), is the day of judgment. For example, from the day on which Jesus was first inspired³⁸ to the day of his ascension, this was the final judgment of Moses. In effect, the manifestation of God, in every epoch, manifests itself in the manifestation of this truth (Jesus). It recompenses whosoever believed in Moses, by his word, according to his word, it chastises whosoever did not believe in him.^[^126] And, in effect, that which God testified to in that epoch, was what He testified to in his Evangsels.

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

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

³⁸This and all other reference to this expression pertain to the day on which the revelation to the particular Messenger began to take place. According to the Bab's chronology the exact time of this can be discerned and it is from this time until the passing of the Messenger that constitutes the day of judgment.

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

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

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

[^128]: Note: Following our computation, the night of 4 or 5, that is to say the night of 4. Two hours of the evening means two hours after the setting of the sun. (12 May 1814)³⁹.

In effect, one thing, to the extent that it does not arrive at its point of perfection, can not be submitted to the last judgment. So, the Islamic religion arrived at its degree of perfection from the instant in which took place the manifestation.⁴⁰

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

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

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

Hence then, the manifestation of the Qa'im of the family of Muhammad is exactly the manifestation of the Prophet of God. He can not manifest himself except to cull the fruits of Islam, that is to say the verses of the Qur'an which were planted in the hearts of men : and, culling the fruits of Islam is nothing apart from gleaning faith and affirmation in Him.

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

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

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

⁴⁰Meaning the appearance of the Bab.

And yet God, in the Qur'an, gave to all the promise of the day of judgment, for this is the day in which all will come into the presence of God, which is to come in the presence of the Tree of Truth. All benefit from the view of God, which is to see Him.⁴¹ In effect, to find oneself in the presence of the most sanctified Essence is impossible, and one cannot even imagine to see it. All that is possible as presence and as view returns to the first Tree.⁴²

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

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

⁴¹To come into the presence of God is to come into the presence and to see the Tree of Truth, which in this case is the Bab.

⁴²For example, from the inception of the mission of Jesus -- may peace be upon Him -- till the day of His ascension was the Resurrection of Moses. For during that period the Revelation of God shone forth through the appearance of that divine Reality, Who rewarded by His Word everyone who believed in Moses, and punished by His Word everyone who did not believe; inasmuch as God's Testimony for that Day was that which He had solemnly affirmed in the Gospel. And from the inception of the Revelation of the Apostle of God -- may the blessings of God be upon Him -- till the day of His ascension was the Resurrection of Jesus -- peace be upon Him -- wherein the Tree of divine Reality appeared in the person of Muhammad, rewarding by His Word everyone who was a believer in Jesus, and punishing by His Word everyone who was not a believer in Him. And from the moment when the Tree of the Bayan appeared until it disappeareth is the Resurrection of the Apostle of God, as is divinely foretold in the Qur'an; the beginning of which was when two hours and eleven minutes had passed on the eve of the fifth of Jamadiyu'l-Avval, 1260 A.H., [22 May 1844] which is the year 1270 of the Declaration of the Mission of Muhammad. This was the beginning of the Day of Resurrection of the Qur'an, and until the disappearance of the Tree of divine Reality is the Resurrection of the Qur'an. The stage of perfection of everything is reached when its resurrection occurreth. The perfection of the religion of Islam was consummated at the beginning of this Revelation; and from the rise of this Revelation until its setting, the fruits of the Tree of Islam, whatever they are, will become apparent. The Resurrection of the Bayan will occur at the time of the appearance of Him Whom God shall make manifest. For today the Bayan is in the stage of seed; at the beginning of the manifestation of Him Whom God shall make manifest its ultimate perfection will become apparent. He is made manifest in order to gather the fruits of the trees He hath planted; even as the Revelation of the Qá'im [He Who ariseth], a descendant of Muhammad -- may the blessings of God rest upon Him -- is exactly like unto the Revelation of the Apostle of God Himself [Muhammad]. He appeareth not, save for the purpose of gathering the fruits of Islam from the Qur'anic verses which He [Muhammad] hath sown in the hearts of men. The fruits of Islam cannot be gathered except through allegiance unto Him [the Qá'im] and by believing in Him. At the present time, however, only adverse effects have resulted; for although He hath appeared in the midmost heart of Islam, and all people profess it by reason of their relationship to Him [the Qá'im], yet unjustly have they consigned Him to the Mountain of Maku, and this notwithstanding that in the Qur'an the advent of the Day of Resurrection hath been promised unto all by God. For on that Day all men will be brought before God and will attain His Presence; which meaneth appearance before Him Who is the Tree of divine Reality and attainment unto His presence; inasmuch as it is not possible to appear before the Most Holy Essence of God, nor is it conceivable to seek reunion with Him. That which is feasible in the matter of appearance before Him and of meeting Him is attainment unto the Primal Tree. (Selections from the Writings of the Bab, p. 107)

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

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

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

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

[^133]: Note: That you pass to the state of vigilance in praying God to hasten the manifestation of Him Whom God shall make manifest, no matter where he may be. The Jews who prayed for the Messiah, the Christians who prayed for the return of Jesus, the Muslims who prayed for the arrival of the Imam Mahdi, may all those serve as examples for us.

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

If only they would be content with this! But no, they are not content and they wish to plunge the friends of God into sadness. O people of the Bayan, do not do what have done the people of the Qur'an! Do not render vain the fruit of your vigils. If all of you who believe in the Bayan, say at the very moment of the manifestation of verses:⁴³

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

Have pity upon yourselves! If you do not come to the aid of the appearance of God, at least do not mistreat Him! For He will manifest Himself as I Myself have been manifested and He will make the

⁴³Meaning at the moment that Him Whom God shall make manifest will reveal His verses.

creation of the Bayan return. And to say that in your heart you have not even allowed the idea of your faithlessness to penetrate! Hasten to respond to God, hasten to affirm the truth of His verses! And it is to respond to Him Whom God shall make manifest, to affirm His words! Do not allow yourselves to be misled by no matter what from the love of your Beloved, for if from His speech, an order is given, this order will last until the day of judgment.

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

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

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

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

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

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

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

Vahid II - Bab 8

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

The resume of this door is that:

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

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

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

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

[^135]: Note: It is in this sense that ‘Ali has said in the Nahju’l-Balagha⁴⁴: “ O men, die before you die; bring yourself to account before it is done to you, breathe before being strangled, obey before a heavy weight is placed on your shoulders and you are forcefully pulled.”

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

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

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

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

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

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

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

⁴⁴Nahju’l-Balagha (نَهْجُ الْبَلَاغَةِ), translations into English:

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

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

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

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

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

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

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

[^138]: Note: The Qur’an.

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

[^140]: Note: The Bab.

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

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

[^142]: Note: Purgatory after death.

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

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

Today is manifested the fruit of the death of the believers; how much mention of them is loved by God and by the believing creatures. It is from their multiplication that have come all the believers of today. The fruit of the not death of the non believers is first that no mention of them remains,

because if their existence had multiplied itself, their descendants are not satisfied with the relation that united them to them.

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

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

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

Only perspicacious people can understand it.

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

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

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

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

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

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

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

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

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

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

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

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

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

"Am I not your Lord?"⁴⁵

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

⁴⁵Qur'an 7:172 - بِرَبِّكُمْ قَالُوا بَلَىٰ

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

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

[^145]: Note: The Primal Will.

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

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

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

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

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

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

Happy then him who sees every thing in its reality and who does not create imaginations that have no reality in the eyes of God nor in those of the masters of intelligence.

From all eternity the manifestation of the divine Essence was in the very act of being hidden, and His act of being hidden was in His very manifestation. All that is said on the subject of the

manifestation of God has for its only aim that the Tree of Truth demonstrates none other than God. And this Tree was and is the sender of all the envoys, Him Who causes to descend all the (revealed) Books. From all eternity, the ‘*arsh* of His manifestation, His action of being hidden was in the midst of the creatures, and He manifested it in every epoch because He wished it so. It is thus that at the moment of the descent of the Qur’an, it is in manifesting Muhammad that He manifested His power; and at the moment of the descent of the Bayan, it is in manifesting the Point of the Bayan that He manifested His power.

Then from the manifestation of Him Whom God shall make manifest, it is by Him that He will confirm His religion, in the manner that He wishes, to the extent that He wishes. It is He Who is with every thing, while nothing is with Him, it is He Who is not in any thing, who is not above any thing, who is not with any thing. When one speaks of His extension upon the ‘*arsh*⁴⁶, it is of the extension of His manifestation (that one wishes to speak) upon Power⁴⁷, and not the material ark which means the sofa or seat (placed) in the highest of the earths, or in the ninth heaven or in the eighth heaven of the heavens.[¹⁴⁸].

[¹⁴⁸]: Note: Allusions to the Shi’i beliefs and to the discussions among doctors.⁴⁸

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

⁴⁶Nicolas gives “*arche*” for a word in the original that has not yet been identified. However, from this description it is clear that it must be a reference to the Arabic term العرش (*al-’arsh*), which is found 33 times in the Qur’an denoting the Throne of God (https://en.wikipedia.org/wiki/Throne_of_God). “*Arche*” in French sounds identical to ‘*arsh* in Arabic when pronounced by a Persian, omitting the initial ‘*ayin*.

⁴⁷THE revelation of the Divine Reality hath everlastingly been identical with its concealment and its concealment identical with its revelation. That which is intended by 'Revelation of God' is the Tree of divine Truth that betokeneth none but Him, and it is this divine Tree that hath raised and will raise up Messengers, and hath revealed and will ever reveal Scriptures. From eternity unto eternity this Tree of divine Truth hath served and will ever serve as the throne of the revelation and concealment of God among His creatures, and in every age is made manifest through whomsoever He pleaseth. At the time of the revelation of the Qur’án He asserted His transcendent power through the advent of Muhammad, and on the occasion of the revelation of the Bayan He demonstrated His sovereign might through the appearance of the Point of the Bayan, and when He Whom God shall make manifest will shine forth, it will be through Him that He will vindicate the truth of His Faith, as He pleaseth, with whatsoever He pleaseth and for whatsoever He pleaseth. He is with all things, yet nothing is with Him. He is not within a thing nor above it nor beside it. Any reference to His being established upon the throne implieth that the Exponent of His Revelation is established upon the seat of transcendent authority... (Selections from the Writings of the Bab, pp. 112-113)

⁴⁸Reference to ‘*ulama*, the learned ones of Islam.

make a direct allusion to Him,⁴⁹ and Him Whom God shall make manifest is His first creature. The mention of His name returns to the heart of Him Whom God shall make manifest, and He Himself and His heart are creatures of God.

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

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

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

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

[^149]: Note: That of Muhammad.

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

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

See for yourself that it is the same for all the names and all the attributes. You will then see that : the slave, at the very moment that he is wise, there is no other wise one save God; at the moment in

⁴⁹He hath everlastingly existed and will everlastingly continue to exist. He hath been and will ever remain inscrutable unto all men, inasmuch as all else besides Him have been and shall ever be created through the potency of His command. He is exalted above every mention or praise and is sanctified beyond every word of commendation or every comparison. No created thing comprehendeth Him, while He in truth comprehendeth all things. Even when it is said 'no created thing comprehendeth Him', this refers to the Mirror of His Revelation, that is Him Whom God shall make manifest. Indeed too high and exalted is He for anyone to allude unto Him. (Selections from the Writings of the Bab, p. 113)

which He has the power to decree an order, there is no other powerful one save God. In each manifestation, all those who believe in it are traces of His effects.

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

[^151]: Note: Husayn.

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

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

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

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

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

All that which the quality of thing is authenticated by Him, it by the intermediation of His Will what it is, and this Will subsists by itself. From all eternity all the names were in its shadow, and it exists in the shadow of God. The condition of the Will is that of the Point of the Bayan, for, in no thing is anything manifested which is not a rank of the ranks of His manifestation. It is not that the purpose of Him Who pronounces these words is that one can see in every thing the Essence of the Will, which is the essence of the Prophet of God : perhaps one can not see in every thing aught but its quality of thing authenticated by Him. For example, if someone spends a thousand miscals of gold⁵⁰ on the road to the house of God[^152], in this act we can see nothing other than the order

⁵⁰Mithqāl (Arabic: مثقال) is a unit of mass equal to 4.5 grams which is mostly used for measuring precious metals, such as [gold](#), and other commodities, like [saffron](#).

that the Prophet of God ordained on the part of God. It is the same if you say “from whence comes the reality of the being of gold?” It returns, certainly, to an order that returns to the Tree of Truth, whenever this happened in a manifestation of His past manifestations. For nothing exists, that one can call a thing, without its quality of thing being authenticated by His Will.

[^152]: Note: To ornament it.

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

[^153]: Note: The Kaf of Kun (be)⁵¹.

For every name, there is a named one. If for example one says God ‘azz u Jall⁵², there is certainly, in His Primal Will, two appearances that should be mentioned, and from all past and future eternity they are fixed so as to demonstrate nothing but God.

Happy is he who sees nothing without seeing in it the manifestation of his God, who does not rely on anything if it is not by the intermediation of God, and does not believe in God that which he believes of His creatures. For God is very pure and is not in any thing. He cannot be found in any thing, He fixes Himself upon no thing and cannot end in any thing. He cannot be mentioned by the intermediary of any thing and every thing other than God is His creature, who, can never know Him such as He is. Nobody, if it is not He Himself, can unify His Essence. That which we know of the Will is none other than the being of the Will, and whosoever knows the contingencies knows that they are the radiation⁵³ of the Primal Will[^154] and as a consequence that they cannot make God known. All things by the intermediation of which the creatures wish to know God are none other than things by which these cannot know except that which was emanated by the Will.

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

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

⁵¹Nicolas says the meaning of Kun is “fait” which means “make” or “do”. In Arabic the term كُن means “be” or “exist”. See: [https://en.wikipedia.org/wiki/Kun_\(Islamic_term\)](https://en.wikipedia.org/wiki/Kun_(Islamic_term))

⁵²اللَّهُ عَزَّ وَجَلَّ means God the Almighty in Arabic. See: <https://www.almaany.com/en/dict/ar-en/%D8%A7%D9%84%D9%91%D9%84%D9%87%D9%8F-%D8%B9%D9%8E%D8%B2%D9%91-%D9%88%D8%AC%D9%8E%D9%84%D9%91/>

⁵³Emanation.

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

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

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

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

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

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

Vahid II - Bab 9

In the explanation of the Truth of the Tomb.

The resume of this Door is this that:

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

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

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

At the very moment that the appearance of the Divinity ordains the resurrection of the Prophet of God, in he himself, this is the moment in which takes place the resurrection of all that is resuscitated in His shadow, before His resurrection. It is thus that from the height of the earths, all that is ordained today is in the Islamic religion, and, the same for when the order of the

resurrection of the Prophet of God, this order also will come for those who believed in His religion, in a more elevated path.[^158]

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

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

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

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

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

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

[^160]: Note: Following their forces.

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

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

[^162]: Note: Alesto Rebbikoum?

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

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

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

[^163]: Note: ‘Umar.

Today, whosoever is interrogated upon his faith in God and in His verses of the Bayan and who will respond,⁵⁴ his tomb will be filled with light, and the angels of mercy will descend upon him. If he does not respond, his tomb will be filled with fire and the appearances of the chastisement will descend upon him, that is to say upon his particular being, for he is but a state of the states of the universal tree of negation. So also, he who responds to God is a state of the universal light, and by him are mentioned Bashir and Mubashir; for the other, the contrary.

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

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

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

⁵⁴Meaning, who will respond affirmatively.

separated himself and traveled in his annihilation until he returns to the first who does not believe in Him Whom God shall make manifest.

[^165]: Note: The Evangel.

[^166]: Note: Qur'an.

Then he separates himself again.

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

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

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

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

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

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

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

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

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

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

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

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

The people of the fire persist eternally in the fire, except for those whom God wishes. And this wish will be confirmed in the day of Him Whom God shall make manifest for the people of knowledge.

For example, the Letters of the Evangel were in Paradise until the moment in which the Prophet of God was brought forth, if they had acted conforming to that which God caused to descend (in their book). At the very moment that was brought to life (Muhammad, they fell beneath) the order of fire. And if during this time (of the final judgment), one among them found himself to be guided (to embrace Islam), then for him became truthful the word "him whom God wishes", for he saved himself from the fire and entered into Paradise.

The believers in the Qur'an and in that which is descended in it found themselves in Paradise, except for those whom God wished not. In the case in which not a single one among them will believe in the Bayan, all will have left Paradise and entered into the fire.

From all eternity, the universal appearance of the Will was manifested and was exalted in every manifestation. At the beginning of the Night[^171], which should be called Purgatory, the hidden will of God causes to enter whomsoever it wishes into Paradise and prevents whomsoever it wishes from entering therein. Nobody knows it, this Will, other than he who does not tread outside the limits of the Bayan[^172], for thereby this one becomes worthy that his will be the reflection of the

Will of the one before Him.[^173]. For, without this, every day the Will of God is in a new condition.[^174].

[^171]: Note: Night here means disappearance, death, the setting of the Sun of Reality. It follows from this phrase that Purgatory is one other than the period of time that passes between two manifestations.

[^172]: Note: In reality, the only one who is in these conditions, is Him Whom God shall make manifest.

[^173]: Note: That of the Bab, in nature. This term clearly indicates that the thinking of the Bab accepts our interpretation of note [^172].

[^174]: Note: Paraphrase of Surah LV, verse 29 of the Qur'an.⁵⁵

It happens often that the appearance of the Universal Will, in Purgatory, opens to His own witnesses, one of the doors of knowledge. But the witnesses do not have the strength to bear it.[^175] It was thus since the beginning of the manifestation of the Prophet of God until His resurrection of today.

[^175]: Note: We can see here an allusion to many invocations, in the Muslim religion. In any case we can claim that it is by virtue of the opening of one of these doors that Shaykh Ahmad Ahsa'i and Siyyid Kazim Rashti were able to be the precursors of the Bab.

Before this manifestation, from the moment of the ascension of Jesus, this was hidden.[^176]; it is this way that from the moment of the death (material) of the Prophet of God until the beginning of the descent of the Bayan, the hidden Will found itself among the creatures. Nobody knew it, for from all eternity in the past, from all eternity in the future, it resided in the Primal Point, while the Letters of the Living were in their places, and the “‘illiyyiin” letters and the others were equally in theirs.

[^176]: Note: Truly, each of the lines of this text merits commentary, but I imagine that Europe is very little interested in this work, so that I do not have to augment the amplitude thereof by considerable proportions.

All the creatures are assisted by it and it knows all things while nothing knows it. But whosoever deprives himself of all things for it, it will certainly aide him and following a route that this one does not even know. For God is the Master, the All-Powerful, the Wise.

⁵⁵Qur'an 55:29 - ۖ يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Vahid II - Bab 10

In the explanation of the interrogation of the angels in the tomb.

The resume of this door is this that:

In the day of judgment the believers in Him Whom God shall make manifest will interrogate men (asking them) : “Upon what is based your religion?” and the (men will respond) : “Upon the testimony of the Bayan.”

And if this day they are believers in the verses of God, they will reply to the angels^[^177] by the testimony that God has caused to descend in the past and in which they were instructed, otherwise, the testimony of God is complete upon them. As they have not given faith to it, the word of chastisement is confirmed upon them.

[^177]: Note: Note that here it is the word “angels” who intervene, while in the beginning, it was the believers in the Bayan.

Then, the angels, returning towards God, report to Him the explanation of the states (of men). Then if God responds that one among them is a believer, the verses of mercy will descend upon that one, otherwise it will be the word of chastisement. All that God will cause to descend upon him in that day (reward or punishment) will be executed. It is exactly the same for the Point of the Bayan : that which He caused caused to descend on the subject of each one who is confirmed until the day of judgment; the appearances of the negation in the fire, the appearances of the light in affirmation. The first ones are chastised, in that which is other than “illiyyiin” and the second ones rejoice in the mercy that God causes to descend upon the “illiyyiin” letters. And that is the blessing that has no equal, until the day of judgment.

All that is ordained on this subject in this tomb returns to him in the material tomb.^[^178] If he is a believer, his tomb is a garden of the gardens of Paradise; if he is other than a believer, his seat is the seat of fire, as if he were dead during his life, in the eyes of the people of knowledge.

[^178]: Note: In the tomb such as we understand it.

If the believer is seated in the dust, this dust is a part of the parts of Paradise, in the day of judgment, if God the Most High permits it; otherwise, it becomes an earth of fire, upon the order of God the Most High. Today the return of the angels towards God and their explanation to God is the return of the witnesses of Him Whom God shall make manifest to Him, for no person has had nor has a path to arrive before the eternal Essence, neither in the beginning, nor in the return.

God is pure of whatsoever can be applied the word “thing” from the past as in the future. Creation and the order in the visibles of the heaven, of the earth and of that which is between them are for God. There is no God if it is not God the Most High and Very Great.

Vahid II - Bab 11

In the explanation of this that the resurrection is true.

The resume of this door is that :

God has created all, following that which he caused to descend in His Book: the “‘illiyyiin” spirits that belong to the “‘illiyyiin” letters and the “non-‘illiyyiin” that belong to their respective letters.

Everything to which the word “thing” applies is resuscitated on the day of judgment.

This resurrection of every thing is suspended at the mention (that is made by) Him Whom God shall make manifest in this day, for His creation from the beginning is due to the mention (that He had made) beforehand, notwithstanding that this took place during one of His previous manifestations.

For example, this cup and this saucer of crystal that now are in the presence of God, will resuscitate on the day of judgment in their being, their essence, their individuality, their me, at the moment in which the Tree of Truth will speak in saying : “This cup and this saucer are identically the other cup and saucer. Before Him, their existence was but from the word of the Point of the Bayan.”

We have given an example in the mineral kingdom so that all would understand, in all the worlds. For example, in this period, He created by His word the Letters of the Living : in the other judgment He will make them resuscitate in whatever way He wisheth, by His word, for none other than He can create anything. If this thing is of the “‘illiyyiin”, it is created by the mention of God about His subject, if it is other than “‘illiyyiin” by the contrary. In effect, all that the Prophet of God has fixed in the Qur’an exists by the verses : today, which is the day of the resurrection of the Qur’an, all resuscitate and depend upon the order of God. All that is upon the earth is in the hands of God, and the resurrection of all is the resurrection of the essence. It is thus that the creation of all is of one unique person. At the very moment in which this unique person resuscitates, all things, one by one, resuscitate in his place; while this resurrection take place but under the order of God and is based upon what God causes to descend this word “Resurrection of a thing”, even if all other but God ignores it.

Then all testify following the testimony of God. For example: “This place is exactly that upon which is ensconced the Primal Will.” It has no beginning, but the mention of each manifestation can be said of it^[179], hence it is exactly the place where was ensconced the Prophet of God. This is the secret of all that is reported in the hadith, that all that was found before the Prophets is found before the Qa’im of the family of Muhammad in the place that he will ordain. In effect, that which all possess is of Him, and all that He will ordain on the subject of a thing, this thing was that which He said. Thus Muhammad ibn ‘Abdu’llah, in the beginning of Islam, was manifested in the rank and in the quality (that is known) and today it is manifested in this very quality and in this very rank.

[^179]: Note: One can say Jesus, Muhammad, etc.

As long as one does not look at the Point of Truth he cannot comprehend the resurrection of all things in a unique being. Nevertheless, each person endowed with spirit, if he reflects, can comprehend what he should comprehend regarding the resurrection until the day of Him Whom God shall make manifest. On that day, whosoever returns to Him, his resurrection takes place in the “‘illiyiin” and he is in the shadow of the Tree of Affirmation, otherwise his resurrection is in the “non-‘illiyiin” and he enters in the tree of negation.

It may be a thing the name of which is not pronounced with the mention of the resurrection, but at the moment that He says : “We have resuscitated all things”, all are resuscitated in their place in the shadow of the Unique Point. If it is of the “‘illiyiin” it resuscitates in the shadow of the Tree of Affirmation, otherwise, in the shadow of the tree of negation.

Nothing diminishes the knowledge of God, neither in the heavens nor upon the earth nor in that which is between the two.

Every thing resuscitates under the order of God, and God is powerful over all things.

The resurrection of a dead person, that is to say his departure from a material tomb, can not take place.[^180] Perhaps one must believe that the resurrection of all comes from the living ones in this epoch: if he is of the “‘illiyiin” he will resuscitate among the believers, and if there are others, among the others. And there is no escape for the resurrection of every thing in the day of judgment before God Most High, for God creates this creature and He makes it return : He decrees the creation of every thing and causes it to be resuscitated, for He is powerful over all things.

[^180]: Note: This is Shaykhism.

Vahid II - Bab 12

In the explanation of this that the Syrat is true.

The resume of this door is that:

The meaning of the word Syrat is, in each epoch, the manifestation of God and His order. Whosoever is fixed thereto, he is fixed upon the true way, otherwise, on the false way. For example, the Syrat, at the epoch of the manifestation of the Point of the Bayan, was, for those who believed in Him, more vast than the expanse of the heavens and of the earth and more resplendent than the heavens of acceptance and the earths of things that are accepted.

Those who stop on this Syrat, that are the verses of the Bayan, are divers. The ones, by the very fact that they hear (verses) have said : “Yes and our God is Him Who comes on the part of God. There is no point of doubt on this subject, for the verses come from God.”

Those ones have passed the Syrat more rapidly than the proximity of the arrival to the arrival itself.

Others, without having heard these words, casting a glance upon Him, have given Him their faith, and those ones have passed the Syrat more rapidly than the Kaf of Kun is close to Nun.

Others have heard the verses of God and have hesitated for an instant as brief as it might be, but which one can call an instant. Those ones have remained astray on the Syrat during two hundred two thousand years. This figure is given is only given by virtue of the limit that is opposed to the rising of the Sun of Divinity, for, without this, the days, the months, the years separate from the one who passes through them, for there is no beginning for the manifestation of God that it might be limited by any limit.

All the appearances of the manifestation return today to the Point of the Bayan : this is why the one who waits, does so in the world without limits. And the voyage in this world without limits is more rapid than the blinking of an eye.

Then degree by degree, whosoever has waited longer upon the Syrat, lives there longer, and longer.

How many people have remained on the Syrat until the following judgment, for example, the Letters of the Book of Alif^[^181] have remained on the Syrat of the Book Qaf^[^182] until today; and see that now its judgment takes place.

[^181]: Note: Evangel.

[^182]: Note: Qur'an.

If someone examines what is enclosed in the hadith on the subject of the Syrat, he will clearly see the truth. For the non-believers, this Syrat is more narrow than a hair, more sharp than a sabre, for they cannot disengage themselves from the testimony of the preceding verses, and they cannot produce their like.

They also cannot as well, as they are so estranged from God, affirm God. This is why, for them, it is sharper than a sabre and more narrow than a hair, while, for the believers, it is more vast than Paradise. For they say : “Our religion is based on the Qur'an, which is the Book of God. All are powerless to produce a verse like its verses. Today, this same Tree that spoke by the voice of the Qur'an, speaks by the Bayan : all comes from God, there is no doubt in that, and that, comes from the Lord of the world. The powerlessness of all, who existed in the Qur'an^[^183], is evident also in the Bayan. For we, believers, there cannot be any hesitation, not even as brief as the distance that separates the Kaf from the Nun for our faith in God and in His verses, and in our affirmation of the truth of His Bab and of His words.”

[^183]: Note: To produce similar verses.

How many men have passed the Syrat and have entered into Paradise! How many, at the moment of passing it fall into the fire! How many hesitate and cannot pass! Those who have passed find blessing, and those who go astray or who hesitate, are mentioned in the fire in the shadow of the tree of negation.

How many individuals who, from the beginning to the end of their lives adore God and when they hear the verses of God, do not believe in them! If one hesitates on the Syrat, one travels on it and one resuscitates in the shadow of the fire! If one persists one enters into the fire. Today, one needs a calculator, that calculates which are those who have passed the Syrat without fault, except those whom God wishes. All men are resuscitated because of their hesitation or their unbelief in the shadows of fire, and they do not know it! God caused to descend upon them the sentence of fire, and until the day of judgment, that which God fixed, remains established.

And these people in their fear of God and the height of their piety do not know that they are under the order of fire, that God has caused to descend unwittingly upon them! They do not know that they will be chastised by this same order until the day of judgment!

However, when God established His Syrat^[^184] all comprehended it, but they remained in obscurity because of a thing that was not and is not a thing in the eyes of God.

[^184]: Note: That is to say when He manifests Himself.

Today, the Syrat of God, it is His verses. All can comprehend the quality of testimony, but remain in obscurity because of a thing that can no longer be of any use to them.

O My God very pure and very free! Take the hand of those who have believed in the Bayan in the day of judgment, and make them pass the Syrat the most rapidly of all. In truth! Thou art My guardian!

Vahid II - Bab 13

In the truth of the Balance and in this that the Balance is real.

The resume of this door is that :

From the Point of the Primal Will^[^185] to without end, in each manifestation, the Balance is this Point of truth and the orders that arise from the sun of His blessing and the highest degrees of the Balance in the Unity are the word : “There is no God if it is not Him.”

[^185]: Note: That is to say from the beginning of all things.

Whosoever has entered into the Balance of negation^[^186] has entered in that of the Fire, and whosoever has entered into that of Affirmation has entered into that of Paradise.

[^186]: Note: The word : “There is no God apart from God, is in effect a Balance, because it is composed of two members of the phrase, of which one, the first, negates the existence of God, and the second affirms it.

To enter into the fire, that is verified by the love of the doors of the fire, to enter into Paradise is verified by the love of the doors of Paradise : hence all negation ends at a Tree, all affirmation at another [Tree].

He who wishes to contemplate the previous Balance, has but to look at the Balance of the manifestation of the Prophet of God, from the moment in which He was brought into life until today. Without end, in the plateau of the Balance of His justice, they have fallen in the fire, and without end, in the plateau Balance of His generosity, they have entered into the Paradise.

But, today, the Balance is the Bayan. Whosoever does not miss it, is in Paradise, which is the Balance of the blessing; otherwise, he is in the plateau of justice, and in the fire.

For the origin of the creation of Fire and of Paradise, is in the Point of Truth; when He renders His judgment upon the one who accepts Him, He creates of light, when He throws it against the one who does not believe, He creates of fire. And God is the creator of the fire and of the light by His Will, which is this very Point : He is the Master of justice and blessing, by justice and blessing that manifest themselves from this Tree. For if the Tree of the Point of the Qur'an had not given the order of the Vilayat of the Amir of the Believers, the creation of Paradise would not have been certified. That which is in the good ranks, following His word, returns to the Tree of Affirmation, and that which is not good returns to the tree of negation.

The truth of the Balance, in its first reality, is the first Tree, then, until no end this word has diverse meanings, in its shadow, in the knowledge of God.

Hence, here entering into the Balance of negation, it is to stop at the first member of the phrase.

For example if today someone acts following the order of the Prophet of the past, his rank is one of the ranks of the Balance, and he who says the contrary is in the plateau of justice. From the beginning of the Bayan all things are resuscitated in the shadow of the Primal Point. Whosoever was accepted, is in the plateau of blessing and his affirmation is proven; and whosoever has missed it, be it only of the thickness of the straw that is found at the head of a grain of barley, is annihilated in the plateau of justice until the day of Him Whom God shall make manifest. For thus it is He, the Balance, His order is the Balance, His words are the Balance, His acts are the Balance, His proofs are the Balance. And all that is related to the Balance is the Balance when, in truth, it is well proven that these are very well His orders belonging to Him our His words. And, in effect, each thing that sees its relation broken with the Balance, sees breaking His order, and that, until the moment in which there is no longer any kind of relation between them. The negation exists in the fire and we all, we take refuge in God the Unique and full of light, against the mention of each fire. And the order comes from God, the Unique, the creator of all things.

Vahid II - Bab 14

In the explanation of the enumeration.

The resume of this door is that:

The enumeration is all in the hand of God, and no One other than God has the power to enumerate all.

The God of the world enumerates all the things according to the enumeration that the Tree of Truth did at each epoch in His manifestation.

While He is hidden^[^187] He enumerates all of them, but His order is not manifested except at the moment of the manifestation.

[^187]: Note: In the space of time that passes between two manifestations.

He enumerates all, on the day of judgment, by a single word; thus that in this very judgment it is by a word that He accomplished the enumeration of all; and this word, it is this one: "In truth I am God! There is none other God but Me, the Lord of all things!"

Whosoever hesitates (to reply to Him) is enumerated, with justice, in the fire of negation, and whosoever has affirmed is enumerated, by blessing, in the light of affirmation. For all that is on the earth, those who among them were in Paradise, are reduced to those who are believers in the Qur'an; the others, on the day of the manifestation of the Prophet of God were enumerated and were annihilated; it is, of course, the annihilation of their belief, and not the annihilation of their bodies, for these fill up the earth.

For those who believe in the Qur'an, no testimony has greater value as a proof of their religion than the Book of God. And so, it is with this same testimony that God has manifested (in My person) the Tree of Truth: He manifested it, adorned with the testimony upon which is affirmed the religion of the believers.

But, this word, upon which the enumeration of all is made and will be made until the following judgment, descended exactly in the language of the Qur'anic verses, which is the Arabic language, the most eloquent of all the languages.

Most were enumerated by justice: they became nothing, in the fire of negation. Those who affirmed the Unity of God were, in this word, enumerated in blessing, and received the best of awards, with the verses that will endure until the final day of judgment.

All good descended in these verses, and will come to them until the day of judgment. For God has not descended any verse without the spirits that are attached to it being in His shadow and do not

return to the persons upon whom, in reward, God caused to descend these verses, during the night of the nights that are between two manifestations.

If someone says: “I am not convinced that this word is the word of God,” one can reply that this “same word identically descended in the Qur’an and before (the Tree of Sinai): it is thus what God caused to descend in the Qur’an and which is mentioned. As it is upon the word of the Prophet of God, Who pronounced this word, that you are convinced that it comes from God, it is by this same proof that, your convinced today should be made! For finally, you say then that all that is upon the earth is powerless to bring such a one, then, here as well, the masters of knowledge can see and see the same thing.

“Upon which testimony do you base yourselves thus to say that it is not the word of God! If it is because someone has produced similar words, where are they?

“And if a scribe could do it, he would write 2,000 bayts (verses) in one day, coming from the Tree of Truth; if he cannot do so, he will write down whatever he can of these verses, so that for intelligent people, there is no doubt that they come from God. For, for themselves, they testify that they are the word of God, and man cannot speak like God.”

And this word is the very being of the Primal Will which is the Word of God. For the Eternal Essence, from all eternity, was and will be; and the word is none other than a creation. But, in the Will, one can see nothing but God, it is for this reason that this word becomes the word of God, and no other than God has any power to make similar ones.

Whosoever who is or will be^[^188] with this Tree, will recognize that these words come from its very nature, and that it is easier for Him^[^189] and more relaxed for Him to speak^[^190], than to compose spontaneous speeches, Khutbih, questions of science and words in Persian. For these (verses) are the manner by which His very being expresses itself that demonstrates nothing other than God alone. It is why we call them verses of God and words of God. For the Eternal Essence was and is in a unique condition, while speaking, before speaking, after having spoken, are the attributes of the Primal Will. And God is too exalted and too pure to be attained to by such qualifications and decrees by them. Thus, even as all base their assertions upon proofs taken from the Qur’an, they should do the same for the Bayan.

[^188]: Note: Will believe in.

[^189]: Note: For this Tree.

[^190]: Note: To express Himself in verses.

It is thus that the men have had no fear of the enumeration of God, and the pen of nothingness will strike their lives, from the beginning to the end. How many men are afraid of enumeration that they can have in this world, and the rank of which is none other than that of this low world, and not the rank of religion. But that which pertains to religion, as their beliefs in the Unity and their

actions are not admitted and will return to the eternal nothingness, they comprehend no more! And yet the people endowed with intelligence, will give all that is found on the earth so that on the day of judgment the Tree of Truth will pronounce upon their subject the word “yes,” and not by the word “no.”

For the enumeration will be carried out by these two words, and truly, glory to God so that today nobody is perspicacious enough to comprehend the sublimity of the day of enumeration. How many ignorant ones are afraid of the enumerations of this low world, because they evaluate themselves according to (this word that) God does not love that anyone has, among his liabilities, the right of anyone over him. They are so afraid that they force themselves, in truth not to enter into an obligation towards anyone; but they are ignorant of themselves and of why they were created. In effect, for 1270 years they have acted in the Qur'an, and, in the day of enumeration, the pen of nothing struck them completely, that is the reason for which men do not have the intelligence of faith. For if they had it, they would give all that is upon the surface of the earth so that their enumeration would be made by the blessing and not by justice; for, by justice, they will be chastised in the fire until the day of judgment, while, by blessing, they will be in Paradise until the day of judgment.

The seventh year of the manifestation of Him Whom God shall make manifest is the year of enumeration. He may, however, fix them on the seventh month, or even the seventh week, or the seventh day. He will do what He wishes and will ordain as He wishes. There is no [right to] ask Him about His works while all men will be interrogated upon theirs.

Vahid II - Bab 15

In the explanation of the Book, and in this that the Book is true.

The resume of this word is that:

The word “Book” means “that which is manifested from the Point of Truth.”

For, as for that which concerns the Eternal Essence, from all eternity it has no change nor any modification.

Perhaps the Book of the Point of the Bayan demonstrates God, for other than God has not the power (to produce a similar book). (The word “Book” means “that which is manifested from the Point of Truth) from a single word until [words] without end. In resume, all that is produced by the Point of Truth is named “Book.” All that Him Whom God shall make manifest will write of His own writings is a Book written from the hand of God, for it was and is related to God, and His Book is the Truth. This means that the spirits attached to the word of truth are in the words that He causes to descend, in whatever ranks they may be; be they verses, which are a water of Paradise that is incorruptible; that they be sermons, which are a milk that cannot go sour; that they be commentaries on verses which are a red wine; that they be replies and commentaries or sermons that are a honey that is always pure. The words in Persian have exactly the same rank as the words

of the verses, for all those flow from the Sea of Truth. And if someone contemplates, with the eye of his heart, the words in Persian, he will see therein, without any doubt, the eloquence of the verses, and he will become convinced that none other but God had nor has the power to (produce) words of this kind.

How many people have affirmed that the Book is true and have remained in ignorance of Him Who creates the Truth!

How often it arrives that the Point of Truth, whose Book is the Book of God whose Book is beyond all things, of which a single word is superior to all things, is afraid of the pride of men and does not cause His Book to descend upon them, to save them from the fire and cause them to enter into Paradise!

How often it arrives that because of the sublimity of His mercy He caused it (this Book) to descend, but those upon whom He causes it to descend do not comprehend it! And the pen is ashamed of telling it! And yet, day and night, they say^[^191]: “O my God! Give me Thy Book in the right hand!” And now that God gives it to them, they do not take it! And the One Who gives it to them and Who is an Envoy of the Envoys of God, if they can do so, they will accomplish towards Him that which the pen is ashamed of reporting.

[^191]: Note: Those upon whom the Book descended and who did not comprehend it. The following phrase is an extract from a Shi’i prayer.

And yet, this Book is the Book of God, this Envoy, an Envoy from God! In the sublimity of His goodness He causes to descend upon Him this Book in such a degree that one can be convinced that it is the Book of God, and that none other than God has the power to produce such a one.

Thus today, the religion of all is based upon the verses of the Qur’an, and the Tree of Truth caused (today) to descend verses of the same kind upon all, and nobody has understood it. And yet all have affirmed, all affirm that the Book is true! In each manifestation of the manifestations of the manifestations of the Tree of Truth, the believers in this Tree and in His previous Book are tested by His subsequent manifestation and Book, so that nothing remains but the pure believer. But, this one is more rare than red sulfur⁵⁶.

Thus, those who believed in Jesus, son of Mary and, in His Book, if they had know that the manifestation of Muhammad was the very manifestation of Jesus, in a more elevated rank and in His last manifestation, and that His Book was the Evangel itself, in a more elevated form, no Christian would have had to leave his religion, and they would immediately have given their faith in the Prophet of God and in His Book.

In the same way, if the believers in the Prophet of God and in His Book were convinced that the manifestation of the Qa’im and of the Bayan were the very manifestation of the Prophet of God, in

⁵⁶https://www.diamondapproach.org/glossary/refinery_phrases/red-sulfur

a more elevated form, and in His last manifestation, and that this Book is exactly the Qur'an which is manifested anew in a more noble form, none of the believers of the Qur'an would have left his religion, and more rapidly than the blinking of an eye all would have given their faith and would have affirmed the Bayan.

And see that their lack of faith is annihilation even in the eyes of God! All that is needed to seat a conviction (was manifested) for them, for if they had reflected upon the testimony that confirms the Islamic religion, they would see again this same testimony in a more noble rank.

From the moment in which they can neither affirm nor convince themselves is a sign that their very being is [of] the tree of negation and will return to this tree⁵⁷. Their convictions and their actions, in the Islamic religion were naught but a deposit that is not even of the thickness of a grain of mustard.

If the people of the "Alif" are, for them today of any value[^192], their actions, to them as well, are worthwhile, even if they act exactly following that which God caused to descend, without changing a word.

[^192]: Note: Which they are not.

These, most of the mujtahidun and of the muftis have, turned them towards them, to their profit. In effect, they do not consider licit to act following the rules established by someone, after his death[^193], even if the actual truth (of such an assertion) be manifest before God and return to the Tree of the Bayan.

[^193]: Note: In effect, a mujtahid, whose word prevails, whose books are highly esteemed, sees all that enter into nothingness, when he is dead, unless another mujtahid will note his assertions in approving them.

But, this order which is manifested from the rising (of this star) flows across the research of the mujtahidun and the muftis.[^194] Whosoever, at the moment in which he gives an order, has in view something other than God, did and does arrive at the salary, even if (their orders) were contradictory, for, as they return to God, they are chartered. In truth there is not, there was no contradiction in that which has descended in the Bayan before God. In effect, each order (of the Bayan) is true in its own place, and contradiction cannot occur except in a special case.

[^194]: Note: The Sunnis call the Shi'ah the "Mukhatee"⁵⁸ and the Shi'ah call the Sunnis the "Musavebe"⁵⁹, Mukhati means those who consider their 'ulama to be able to err, Musavebe those who

⁵⁷Matthew 13:38-39; John 8:44; 1 John 3:10

⁵⁸The Oxford Handbook of Islamic Law, edited by Anver M. Emon, Rumea Ahmed, p. 530, Note #132: "li al mujtahid al-mukhti' ajr al-musib ajran"

⁵⁹Ibid., "kull mujtahid musib"

consider that their 'ulama arrive at actual truth. These ones, in effect, have diverse opinions regarding the subject of the commands of the Qur'an. In that which concerns wine for example, all are in agreement upon this point that one must abstain therefrom, but some consider it impure, the others not; and all clearly search in their decrees to come close to God.

And, the Sunnis said that the truth of the command which is before God is not unique, but multiple, following the multiplicity of the fatwas. Thus all the commands of all the Sunni 'ulama, as contradictory as they may be conform to the truth; and these two contraries can be approved by God. God did not say that wine is impure or that it is not: it is for him who studied to arrive at a conclusion which, whatever it may be, is in conformity with the command of God. The Sunnis for example believe in the Mahdi, while the Shi'ah insist and say that the Mahdi is Muhammad Ibn Hassan.

The Shi'ah say that the command of God is one; in truth, the multiplicities of the fatwas of the 'ulama cannot multiply this command.

It is thus not obligatory that all the 'ulama arrive at the precise truth in their decision, they may be mistaken. Even if they are mistaken, nevertheless they arrive at the reward of God for it is in the way of God, in their thought of God that they erred. Thus a mujtahid who renders a sentence receives two salaries if this sentence is identical to the command of God. If it does not conform to that command, he still receives a salary because of the pain he took [to arrive at his decision].

Hence one more one must examine (before saying that there is a contradiction) the multiplicity of possibilities, of time, of reconciliations, of proofs. If all this is in disaccord, the command then seems itself in disaccord (but in reality it is not). God is eternally in a new condition, a new creation and a new command, while all that has manifested from the Point of Truth until today came and comes from God.

Nonetheless, in each religious law, divergencies without end appear among the believers⁶⁰. It is certain that all that comes from God has no contradiction.

⁶⁰In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the 21 creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them...." [Qur'an 16:63.] (Baha'u'llah, The Seven Valleys, pp. 20-21)

These statements are made in the sphere of that which is relative, because of the limitations of men. Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command -- have burned away these relativities with a single spark, and blotted out these words with a drop 28 of dew. And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that "first" and "last" or other than these be seen or mentioned! In this realm, the first is the last itself, and the last is but the first. (Baha'u'llah, The Seven Valleys, pp. 27-28)

If man opens an awareness (that embraces all the circumstances that environ and accompany the commands that seem to be contradictory) then the secret of this point is manifested, for it is the same for the commands as for the creation of existences. Eternally it is in newness and renewal.

In less than the blinking of an eye, in the world of the command, is manifested the new creation and the new rank, while in the eyes of the creature this passes from one manifestation to another^[^195]. For while (the Tree of Truth is) hidden, it returns to what is manifested during the manifestation. In effect, while the Truth is hidden, it comes to the aid of all things at the very moment in which it is hidden, but with that by it aided the creatures while it was manifested. By other than this conviction cannot be obtained, if it is not what God wishes, for, He is the Wise, the Powerful.

[^195]: Note: This means that while in the eyes of the creature, the Prophet and religion change at every manifestation, and that each manifestation is separated from the preceding and of the subsequent by hundreds of years, in reality time does not exist for God, and changes occur in the space of less than the blink of an eye.

Vahid II - Bab 16

In the explanation of this is that Paradise is real.

The resume of this door is that:

Until today, nobody but the appearance that God fixed for Himself has comprehended either Paradise or the Fire.

All that refers to the mention of Paradise is in this world which is the source of all the worlds and the end of all the worlds. And all these worlds end in the Arch of Truth which is none other than the first resplendence of His radiation even as this is mentioned in the Arafa prayer^[^196]: “O my God! In Thy mercy Thou hast fixed Thyself upon the ‘*arsh* and the ‘*arsh* is hidden in Thine Essence, while all the worlds are hidden in Thine ‘*arsh*.”^[^197]

[^196]: Note: That must be said the 9th Dhu’l-Hijjah.

[^197]: Note: ‘*Arsh*⁶¹ means the very place - the body in which is found Him Whom God shall make manifest, and who by this very fact that He is manifested from God, becomes the ‘*arsh* in all the possible worlds.

In the Qur’an, for the people of the Bayan, the appearance of mercy, in its first truth, is the Amir of the Believers (‘Ali), upon him be blessing; for that which is in all the worlds, its source is in him (‘Ali) and returns towards him.

⁶¹See Note 28.

For example, from the day of Adam until today, in each manifestation of the truth, it is by permission of the first believer in this truth that the doors of the truth are opened; it is the same for the contrary, so that the essence of all reaches its aim in this manifestation, and by it the contrary is authenticated.[¹⁹⁸]

[¹⁹⁸]: Note: The first believer, opens the door of agreement, the first denier, the door of negation.

Thus, if someone wants to see with a loyal look, he will see that all the worlds have their place of origin in the “Irade” (‘Ali) which, is itself created by the Will (Muhammad); and this one subsists by itself. And it is this (Irade-’Ali) which embraces all the worlds with embracing of its degree of being, for every being endowed with a rank in the Bayan is the master of this rank and he affirms in himself the elevation of the “Irade”. For the world of souls corresponds to this one below. For example, in the world below is manifested the manifestation of Muhammad, who was the first creature, in the soul of all the believers in Him is born the conviction that He was and is the first creature.

From the moment that this is certain, no doubt should remain for anyone that, in the knowledge of God, no Paradise was nor is higher than the manifestation of God in the Point of the Bayan. Thus, in each manifestation, until the next one, it is the Paradise of this manifestation in this manifestation; until all the manifestations reach their aim in the Point of the Qur’an in the very moment in which it was brought to life. No Paradise, in the knowledge of God was greater (at this moment) than this personality that is inaccessible in each manifestation. And in the souls it is also like this. Today after God, and between God and the believer cannot conceive of anyone greater than the Prophet of God. The appearance of this sign has manifested itself in the souls but by the manifestation of this primal personality (Muhammad). Thus no Paradise is higher, in the knowledge of God, than the Amir of the Faithful (‘Ali), upon him be blessing! In such a way that after the Prophet of God all look at none save him (‘Ali). And it is thus from degree in degree for all the diverse ranks of the diverse Doors of Paradise, until that this terminates in the Letters of the Unity.

For example, at the moment of the manifestation of the fifth Paradise (Husayn), no Paradise, after the Paradises that came after him, were greater than he was at the end of his life. For when he was alone in Karbila, and the inhabitants of this Paradise, at this very moment, was ‘Ali son of Husayn, upon him be blessing! And the prisoners of war. And see that it is so with all the Paradises until they reach their end in the letter M[¹⁹⁹], then return to the Point.

[¹⁹⁹]: Note: Muhammad Ibn al-Hassan.

From the very moment of His manifestation (the Point of the Bayan) was, in an imperceptible fashion, as little as one can dream, the first manifestation of the Paradise of the Point of the Qur’an in its end, which is the Paradise of the Bayan at its beginning. At this very moment, in the knowledge of God, there was no greater Paradise until the day of the manifestation of Him Whom God shall make manifest. And, at the moment of His manifestation[²⁰⁰], the beginning of His Paradise[²⁰¹] will change in its end.

[^200]: Note: Of Him Whom God shall make manifest.

[^201]: Note: Of the Bayan.

After this Paradise[^202] will come the Paradise of the Letters of the Living, which are those who have given their faith before all the world. These are the highest of the Paradises, and the end of the manifestation ends at the letter Sin.[^203]

[^202]: Note: Of the Point of the Bayan.

[^203]: Note: Mulla Husayn who, by the very fact that he had the honor of being the first believer must also be the last.

This does not mean that at the moment of these manifestations, the previous Paradise does not remain in its place. At the very beginning of the manifestation of Sin the Paradise of Be is on its ‘arsh.[^204] It is the same for that which concerns all the letters.

[^204]: Note: Allusion to the formula Bismillah...

God has fixed for every Paradise, which is the manifestation of the Will by itself, nineteen doors; as this was clearly explained in this manifestation.

This is a proof that it was so in each manifestation of the Will. Thus, in the Qur’an, all returned to the door, these ones to the people of the house[^205], the people of the house to the Prophet, and the Prophet to God the very high. It is why the fourth name[^206] receives the aid of God through the intermediary of the third name[^207]. This third name, in its turn, receives the aid of God by the intermediary of the second name[^208], and the second receives it from the first name[^209] which is the very being of the Name.

[^205]: Note: The family of the Prophet, ‘Ali, Fatimih and their descendants.

[^206]: Note: The Doors.

[^207]: Note: The Imams.

[^208]: Note: The Prophet.

[^209]: Note: God.

The first who entered in this Paradise is the Holy Spirit, which has thereby, before all the spirits, benefitted from the view of God and has affirmed His Unity.

Thus, no essence of happiness can be imagined in this world of contingencies, that is more precious and more subtle than the Unity of God, and the act of glorifying and sanctifying Him. Hence the one who, in this world, will arrive at the definitive aim of his desire in the way of God, the

supremity of his happiness consists in thanking God for the blessing that He has granted him. For example, a slave⁶² to whom God accords the degree of Bab, or of Imam, or of Prophet, has no supreme happiness than to thank God, and he says: "Glory to God Who gave me such a blessing." It is the same in the apparent ranks (of this low world). Each slave that God causes to be seated upon the throne of Empire, the supremacy of his happiness exists at the moment in which turning to God he cries out: "Glory to Him Who honored me with such a gift."

It is thus that all the happiness returns to the second column^[^210] which is the place of glorification.

[^210]: Note: The first column is God and His eternal essence, the second, the Primal Will and the seat of the Prophets, the place of benediction and glorification, the first column remaining inaccessible; the third is the Imamate, the fourth, the quality of the Doors.

In the same way the realities of things return to this blessed place, the words, them also, they return there. It is why in the eyes of intelligent people, the last fruit is manifested from the beginning, for this glorification that is manifested after the granting of the divine blessing, permission for it is given by God to the one who performs it. It is why the first spirit, at the very moment of its entry into the first Paradise, has gleaned the fruit of each blessing, with all that is possible in this world of contingencies. And it is thus that (God) has explained it, the fruit of all returns to the word of glorification, that is to say to the person who supports this spirit. All that is multiplied from (this person) is [a] paradisaical manifestation, from the essence of knowledge, until every material body that can arrive at being clothed in garments of silk. All happiness that is in this Paradise, has rejoiced in it by this very Paradise: this Paradise does not rejoice with happiness except by that which is the cause of its resplendency and that is none other than the Point. This Point is the quafond⁶³ which from all eternity in the past, in all eternity in the future, turns around itself and which has no beginning nor end, nor aim nor conclusion.

Thus, whosoever has entered into the Paradise of the Qur'an, all the blessings he sees therein he sees them coming from the blessing of the Prophet of God.

At this very point that if an heir inherits a ruby this takes place only by the gift of the Primal Truth that has ordained this. If it had ordained otherwise and if it was another (who had the right to rubies) rather than the one who inherits them today, how could one ask why? And how?^[^211]

[^211]: Note: To this Primal Will.

⁶²Slave ('abd in Arabic) refers to the human being, as it is used frequently in the Qur'an.

⁶³In the absence of finding a definition for this word, the translator has found some Persian words that may have been intended by the author: کفرا (kufra) meaning "blossoms of the date tree" or کفر (kafar) meaning "An eagle; the spathe of a palm-flower; a high mountain" (Steingass 1038 - https://dsalsrv04.uchicago.edu/cgi-bin/app/steingass_query.py?page=1038)

This is why all the existences, from the very point of their existence until the moment of their end, all that they possess comes from the gift that the Primal Will had given. No thing has the quality of thing if it is not by Its blessing and by Its kindness. For example, if someone wears clothes of silk, it is only because of Its blessing. Thus, before he was rich enough to clothe himself therein, but he did not clothe himself therewith (because Islam forbid him from doing so).

This is why if someone opens the eyes of his heart he will not see the entire world of contingencies except as a handle of Its blessing.

All those who have entered into the Paradise of the Qur'an, have entered therein in the shadow of the first door, which is none other than the Prophet of God. And the other doors of Paradise are in the hand of this door. It is He Who opens them by His kindness. For example, whosoever progresses in the last letter of the highest progress, and that is manifest for his body all that one can imagine of the most high, is but in this world by His permission, for He said: "This is one of the doors of Paradise, one of My guides."

Thus, all that is manifested of the Paradise of the eighth union⁶⁴ of this world, is only manifest because the Prophet of God said of Him: "This is my eighth one."

Now (since my manifestation) there are no longer this kind of manifestations before His tomb, but those who have taken place have only existed by His hand, in the palm of His power.

In the shadow of each door of the doors of Paradise, there was, there are doors without end. Thus each person who has come as a result of his friendship with one of the doors of Paradise is, in himself, a Paradise, for himself and in his rank. And without end this secret was manifest and flows (from all sides).

Today, all that we can imagine of rejoicing is in this (my) Paradise, and all the rejoicings have been cut from the previous Paradise. Thus, at the very moment of the manifestation of the Prophet of God all the happinesses were cut from the Paradise of the Evangel, for all the Paradises are in the Unity of god, in His knowledge, His contentment and obedience to the appearance of His command. When an individual was separated from that^[212], what Paradise can there be for him, even if during his life he rejoices from the maximum of possible rejoicings, for, at the end he returns to the fire of nothingness. If in the very being of the people of the Evangel there is a sign of God, which is the maximum of happiness, that was at the moment of the manifestation of Jesus: but today this sign was removed and they imagine that it continues to exist, it is why they have waited until today. It is thus that all the letters of the Evangel, if they were convinced that the manifestation of the Prophet of God was the same manifestation as Jesus, but in a more noble rank, not one among them would have remained in the Evangel. It is the same for the Qur'an. If today they⁶⁵ think they are in [a state of] happiness this has no truth, for, if, in all truth, anyone acts for God and thinks he

⁶⁴Eighth Vahid.

⁶⁵Muslims.

is in gladness before God (by this fact), in reality he has acted for another than for God. They have thus remained in the same imagination as the people of the Evangel.

[^212]: Note: Unity of God, knowledge, etc.

If the mirror of God has arisen in another Paradise, it is because all the joys have detached (from that Paradise), if it is not for him who knows God alone, and believes in Him, who knows His testimony and believes in Him, who knows what He made to descend in His Book and believes in Him. It is thus that the people of Paradise are in the joy in this Paradise, and until the beginning of the manifestation of Him Whom God shall make manifest. I vow by the eternal essence of God! For them, at the moment of His manifestation, no Paradise is higher than faith in Him and obedience to Him. And all the joys will separate from the people of the Bayan.

Happy him who enters in the shadow of Him Whom God shall make manifest, and rejoices from His mention, for he will live in God until the new manifestation. And if, in this new manifestation, he gives his faith to the appearance of this manifestation, he will have understood, a second time, after the first. There will be no end for his subsistence (in God) Who will not end. If he remains in one of these manifestations without giving his faith, the joy and happiness will separate from him at the moment of this appearance of the manifestation.⁶⁶ I bequeath to the people of the Bayan, if at the moment of the manifestation of Him Whom God shall make manifest, all turn towards this exalted Paradise and this sublime contemplation, these words "Happy you will be! Happy you will be!"

Otherwise, if you hear it said that a manifestation has produced itself with verses (similar to those) of yore, and this at the number of God (that is to say 1511)[^213] enter therein all of you. If He is not manifested in this epoch, it will take place after 2001⁶⁷. If then you await it be said that the Point has been manifested, and if all of you are not convinced, have pity upon yourselves!

⁶⁶Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and sheweth pride towards God from all eternity to all eternity. (Baha'u'llah, Tablet of Ahmad, in Baha'i Prayers, p. 211)

⁶⁷Then know, O Kamal! If I should expound that verse [Qur'an 3: 87] from this day until the days find their consummation in ***al-mustaghath*** ("the One Invoked for Help"; abjad 2001) -- which is the Day when the people will rise up before the Countenance of the Living One, the Wondrous, the extent to which God would favour me through His grace and bounty [with numerous explanations] could not be estimated. (Baha'u'llah, Lawh-i-Kullu-Ta'am, The Tablet of All Food, provisional translation by Stephen Lambden) The Báb, the Lord, the most exalted -- may the life of all be a sacrifice unto Him, -- hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!"[Qur'an 59:2] By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of "**Mustaghath**,"[He Who is invoked] the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines 230 have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings

[^213]: Note: I do not know how the Baha'is explain this passage nor if they explain it.

All, all, run to seek refuge in the shadow of this Point in which you have already entered. If you hear it said that a person has manifested Himself with verses and that the wise ones of this epoch have recognized Him, and I do not speak of the celebrated wise ones, but those who are meticulous and subtle, not like those of this time who have remained in obscurity; I speak, I say, of the meticulous, of those who have the perspicacious eye, even if they are clothed in the vestments of poverty and humility.

of leadership. "Such is the bounty of God; to whom He will He giveth it." (Baha'u'llah, The Kitab-i-Iqan, pp. 229-230)

We entreat the learned men of the Bayan not to follow in such ways, not to inflict, at the time of **Mustaghath**, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. (Baha'u'llah, The Kitab-i-Iqan, p. 247)

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustaghath, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly 74 or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXX, pp. 73-74)

The people of the Bayan, who utterly misconceived the purpose underlying that Tablet, thought it to be a mere exposition of the science of Jafr.[hurufat, abjad and gematria] When, at a later time, in the early years of Bahá'u'lláh's incarceration in the prison city of 'Akká, Jinab-i-Muballigh made, from Shiraz, his request that He unravel the mysteries of that Tablet, there was revealed from His pen an explanation which they who misconceived the words of the Báb might do well to ponder. Bahá'u'lláh adduced from the statements of the Báb irrefutable evidence proving that the appearance of the Man-Yuzhiruhu'llah must needs occur no less than nineteen years after the Declaration of the Báb. The mystery of the **Mustaghath** had long baffled the most searching minds among the people of the Bayan and had proved an unsurmountable 305 obstacle to their recognition of the promised One. The Báb had Himself in that Tablet unravelled that mystery; no one, however, was able to understand the explanation which He had given. It was left to Bahá'u'lláh to unveil it to the eyes of all men. (Nabil-i-A'zam, translated and edited by Shoghi Effendi, The Dawn-Breakers, pp. 304-305)

During the Báb's confinement in the fortress of Chihriq, where He spent almost the whole of the two remaining years of His life, the Lawh-i-Hurufat (Tablet of the Letters) was revealed, in honor of Dayyan -- a Tablet which, however misconstrued at first as an exposition of the science of divination, was later recognized to have unravelled, on the one hand, the mystery of the **Mustaghath**, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh. (Shoghi Effendi, God Passes By, p. 26)

It was to the date of His impending Revelation that the Lawh-i-Hurufat, revealed in Chihriq by the Báb, in honor of Dayyan, abstrusely alluded, and in which the mystery of the **"Mustaghath"** was unraveled. (Shoghi Effendi, God Passes By, p. 69)

They are those who, in truth, have penetrated first into Paradise and have clothed themselves therein with vestments of silk.

As for the others they have remained in the previous command. Do not hesitate then! Enter into His shadow, for it is He, the First and the Last, it is He, the Apparent and the Hidden. And if you have not heard (that a manifestation of this kind has been manifested), then wail and pray, so that the blessing of God will not separate from you for 2001 years. If you hear it said from now to 2001 years that has been manifested Him Who is My friend and yours, Him Who is My Lord and yours, then do not hesitate, be it even for the space of a breath⁶⁸; enter all in the command of God and do not say “why?” nor “how?” This is the highest of the commands that I give you. Because I permit you, I deliver you from the fire of remoteness from God.

O people of the Bayan, may all of you be among those who thank!

That if someone (among you) hesitates for the space of a breath after 2001 years, without any doubt, he is not in the religion of the Bayan and has entered into the fire, unless during this space of time, the manifestation of God will not have been manifested: then all have the duty to weep and to wail.[^214]

[^214]: Note: As still do today the Muslims who plead for the manifestation of the Imam Mahdi.

It is not that you should be like the Jews who await the coming of Jesus, nor like the Christians who await that of Muhammad, nor like the Muslims who await the Qa'im. My heart will not be satisfied if a single individual remains in the Bayan when it will be announced that the Point of the Bayan has returned to the life of this world.

I vow by Him Whom God shall make manifest, and there was not, and there is not in the knowledge of God a greater pledge than that, if He is manifested and that a single individual

⁶⁸Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. **Beware lest thou hesitate or halt.** (Gleanings from the Writings of Baha'u'llah, XI, p. 16)

Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. **Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.** (Gleanings from the Writings of Baha'u'llah, XXXVII, p. 87)

Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation. (Prayers and Meditations by Baha'u'llah, CLXXVI, p. 286)

Take heed lest ye hesitate in recognizing this resplendent Beauty when once He hath appeared in the plenitude of His sovereign might and majesty. He, verily, is the True One, and all else besides Him is as naught before a single one of His servants, and paleth into nothingness when brought face to face with the revelation of His splendours. Hasten, then, to attain the living waters of His grace, and be not of the negligent. **As to him who hesitateth, though it be for less than a moment,** God shall verily bring his works to naught and return him to the seat of wrath; wretched indeed is the abode of them that tarry! (Baha'u'llah, Suriy-i-Haykal, in The Summons of the Lord of Hosts, p. 54)

[remains] in the Bayan, all the chastisement of the Bayan is doubled for him. For today, the Qur'anic chastisements are doubled for those who have not entered into the Bayan; it is the same for the chastisements of the Evangel, for those who have not entered into the Qur'an. They have also, those ones, to submit to double the chastisements of the Qur'an.

If one encounters such a person^[^215] ever, ever and ever, he has not entered into the Bayan, nor in the shadow of the Tree of the Master of the Seven Letters.

[^215]: Note: Who does not believe in Him Whom God shall make manifest.

If, for example, a letter of the Qur'an remains (in the Qur'an) without entering into the Bayan, in reality it⁶⁹ has not reposed in the shadow of the Muhammadan Tree, for without that he would not have deprived himself of His nobler manifestation, at its end. One can say the same for the Evangel: if an individual had really believed in Jesus he would certainly have believed in Muhammad. The very fact that he did not believe in Him peremptorily demonstrates that he believed neither in Jesus, nor in the Evangel.

Thus if someone examines the ahadith in relation to "Fitnah" and "Emtehan"^[^216], he could see therein how much the saints of God made efforts in order to save the creature in this day of manifestation.

[^216]: Note: Fitnah, the discords, the civil wars that must be lit upon the appearance of the Imam Mahdi; Emtehan, the test of the day of judgment.

Hence those who have the subtle vision, have written in their own books that the manifestation of the High is that of the requested Truth, which is related in the hadith of Kumayl⁷⁰. But God guideth whosoever He willeth and causeth to enter Paradise whomsoever He desireth.^[^217]

[^217]: Note: Allusion to the masters of Shaykhism.

That is the truth of the Paradise in the world of life. When (has this truth) after death, nobody but God knows. God has created in His Paradise all that men desire of His blessing, and therein is found the things that a eye has never seen, that no ear has ever heard and that have been revealed in the heart of no person. If the oceans of the heavens were of ink, and all things were pens, and if every being was a writer, one could not arrive at understanding any of the things of Paradise after death⁷¹. And the center of this Paradise is the same as that of this Paradise that we have explained

⁶⁹This letter of the Qur'an, meaning this Muslim.

⁷⁰<https://hurqalya.ucmerced.edu/node/350>

⁷¹Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words: "Verily, we are God's, and to Him shall we return." The mysteries of man's physical death and of his return have not been divulged, and still remain unread. By the righteousness of God! Were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death, and beseech, with

for the life of the slave. If in this life he has entered into the Paradise of the manifestation of God, he will also enter into the Paradise of the other life, after his death; otherwise he will enter into the fire immediately.

I take refuge in God from this fire.

I see in this Paradise but God, but God alone. I do not see but God before this Paradise, but God, after this Paradise.

I do not see but God above this Paradise, but God below! To God belongs the order of creation before and after. There is no God but the Living, Powerful God, He Who subsists!

How many people who, in a manifestation, are the most sublime people of His Paradise and who, at the moment of the next manifestation become the most vile of the degrees of hell.

Take refuge then in God, and strongly grasp the cord of the Point of the Bayan at its beginning and at its end, for it is He Who is the rich [one] Who has no need that anyone believe in Him or enter in His Paradise. If all do not go to Him, they will go in the fire, otherwise they are those who rejoice in the blessing of Paradise. It is why if someone guides someone, this is better for him that to be the possessor of all that there is on the earth: for if he has guided this person until he reposes in the shadow of the Tree of Unity, the mercy of God descends upon both of them and the possession of all that is upon the earth leaves us at the moment of death.

The way of this action of guiding is all of goodness and of love and not of violence and of force. That was the way of God of the past, it is that of what is after. He causes to enter whosoever He wishes in His mercy. It is He the Beloved, the One Who does good.

No Paradise is greater for anyone that this that at the moment of the manifestation of God, he understands Him, that he listens to His verses and that he gives his faith and benefits from His contemplation which is the contemplation of God, that he voyages in His consent which is a sea that envelopes His Paradise, and thus becomes one of those who are in the joy in the height of the Paradise of His Unity.⁷²

unceasing longing, the one true God -- exalted be His glory -- to hasten their end. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLXV, p. 345)

⁷²IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

There is no paradise more wondrous for any soul than to be exposed to God's Manifestation in His Day, to hear His verses and believe in them, to attain His presence, which is naught but the presence of God, to sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness. (The Bab, Selections from the Writings of the Bab, p. 77)

Glory be to God! That from today all are in ignorance of this Paradise! That they rejoice that, at the moment of their death will separate from them and precipitate them into the fire, because they remain in ignorance of that for which they were created!⁷³ Pleasing to heaven that they were in ignorance and did not enter into opposition! Pleasing to heaven that they were in opposition but did not commit in their encounter with the Tree of Truth that which is unworthy of Him!

All believe in Him, and they have imprisoned Him upon a mountain! All are through Him in happiness, and they have left Him all alone!

No fire is more ardent for those who have behaved thus than their own works; so also, for the believers, no Paradise is higher than their own faith. There cannot come from God, if it is not this God that is the God of Paradise, the Lord of Paradise, the Master of Paradise, the King of Paradise, the Sultan! That which is in Paradise subsists only upon the command of God, and this God has no need of what is in Paradise, nor on Paradise. Those who rejoice in the view of God, at the moment of the manifestation of God, who rejoice still when He is hidden, by this way that they do not know, all those ones are in Paradise, and in every state, exalt God, before every state, and after every state. There they glorify the Unity of God that is their Lord, by the mention that they make in each rank, before each rank and after each rank. Never will anyone enter in this Paradise without saying, on the part of his God: "In truth, I am God! There is no god other than Me, Who embraceth all things and subsisteth by Myself. In truth, I am God, there is no other god but Me Who am the Lord and the Possessor. In truth! I am God and there is no other god but Me Who am the Truth and enjoyeth a supreme rank. In truth! I am God! And there is no other god but Me the Lord of all things, the Master of the elevated seat!"

All things return to the human form, be it man or woman. If this man is in Paradise, all that the belongs to him is in Paradise, even if it is a thing that is not worthy of mention. For all upon which the Will radiates has the very form of this Will[^218] according to his measure: if this form is removed by the radiation, then there remains in his heart only the human form.⁷⁴

⁷³Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldst perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that **God created thee for the purpose of recognizing and of serving it.** (Baha'u'llah, Lawh-i-Burhan, in Tablets of Baha'u'llah, p. 209) Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity **to know Him and to love Him -- a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.** (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXVII, p. 65)

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXIX, p. 70) If such be the blessings conferred on all created things, how superior must be the destiny of **the true believer, whose existence and life are to be regarded as the originating purpose of all creation.** (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXIII, p. 140)

⁷⁴Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and **God hath created all humankind in His own image, and after His own likeness.** [Genesis 1:26-27] That is, men and women alike are the revealers of 80 His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favoured, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of

[^218]: Note: All upon which the Will radiates, reflects the very form of this Will.

And it is why all things ask God to belong to a believer and not to a non-believer, for the Paradise of a thing consists in this that it be in relation with God; which is to be in relation with a believer who is in relation with God.

If this thing returns to a non-believer, it is altogether in the fire and in the ranks of the fire, even if it is a thing that is good at the last degree.

Thus this room (in which I find myself), which has neither doors nor precise limits, is today the highest of the rooms of Paradise, for the Tree of Truth lives therein. One would say that all the atoms of this room sing all by the voice that says: “In truth! I am God! There is no other god but Me, the Lord of all things.”

And they sing it above all the rooms of the earth, even above those that are ornamented with ice or ornaments of gold.[^219]

[^219]: Note: The dust that composes the room in which I find myself, as miserable as this latter may be, is superior to the dust that composes the palace of Princes.

If nevertheless, the Tree of Truth resides in one of these ornamented rooms, then the atoms of these mirrors sing (this phrase), as did and do the atoms of the mirrors of the Sadri Palace, for at the epoch of the days of Sad[^220] He lived there. And for nothing is there an order that does not return to this Person.

[^220]: Note: At the time when the Bab was in Isfahan.

This is why, every place that the people of Paradise choose to inhabit becomes worthy of all the possible praises in the possibilities.

Those who look from the side of the truth see this. For example no place was more vile during this epoch than the place in which took place the martyrdom of the fifth word⁷⁵; but, as it was of Paradise, it was manifested in His shadow at the highest degree of possibilities. If a man with penetrating sight had looked therein that day, he would have seen that it was worthy that the walls of this place be made in rubies and not in gold. And if that had not been done, it is because of the powerlessness in which men found themselves (to do it), and not because of the unworthiness of this earth, for this earth was worthy.

Baha, proved superior to the men, and surpassed the famous of the earth. (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, #38, pp. 79-80)

⁷⁵This refers to Husayn, the first letter of whose name ه is equal to 5 in abjad reckoning. This is demonstrated by the name of his opponent, the Umayyad caliph Yazid, whose forces killed him in Karbila. (https://en.wikipedia.org/wiki/Yazid_I)

It is equally so for the earth upon which was found that day the tree (Yazid) opposed to that Tree. There was none higher at that epoch^[^221], and nonetheless the people of intelligence saw therein nothing from that day; it seems that since that day they considered it as nothing. And it is found today that there remains no sign, no mark of the one who was seated at that place, nor of this place itself.

[^221]: Note: In the eyes of men.

It is thus that God annihilates negation and elevates affirmation by His order, for He is powerful over all things.

If the contrary (from what we see now) manifested, if the seat of the Tree of Truth was the highest of the earths^[^222], there is no doubt that it would eternally rise in its elevation. And if the tree of negation was the most vile of the points of the earth, it would sink in a continuous descent. For every thing returns to the man and man returns to God, in the Paradise, if he believes in Him Whom God shall make manifest; and in other than God, in the fire, if he does not believe in Him. Whosoever obeys My order in what concerns the 2001 years will enter into Paradise. There is no escaping the sight of God. In truth, God is powerful over all things.

[^222]: Note: In the eyes of men.

Vahid II - Bab 17

In the explanation of the this that the fire is true.

The resume of this door is that:

There was and there is for the fire infinite ranks. The essence of these essences^[^223] is the absence of the knowledge of God.

[^221]: Note: The reality of the diverse realities of the fire.

In each manifestation, He manifests by the lack of this knowledge (of God) in the being who is manifested in this manifestation^[^224]. He calls men in each language in which He has been brought to life (in saying) “There is no god, if it is not God, in truth, in truth, in truth, in truth! There is no god, if it is not God, in truth, in truth, in truth, in truth, in truth, in truth!”

[^224]: Note: First word of negation.

For the essence of every thing that God does not love returns to negation, and all that which God loves returns to affirmation. And that does not manifest except by that which loves not the Point of Truth, in all the manifestations, or by that which he loves.

This essence is, in the Qur'an, the first heart, and the first heart equally in the Bayan, which, at the moment in which it hears it said that the Tree of Truth has manifested itself, sees his heart

annihilated in the fire of hesitation or of rejection; even if this heart was previously in the Paradise, for then he said: "There is no god, if it is not God, Muhammad is His Prophet, 'Ali is the friend of God, the Imams are the witnesses of God, and the doors, the guides, at the same time as the witnesses of God."

He believed to be true that which God descended in the Qur'an, but at the very moment in which he manifested his ignorance or his carelessness, or his backsliding, or his negation, or his renunciation, he became vain, such that all that was in him of true verses, of knowledge of God, of knowledge of the Prophet, of the Imams and the doors, so that his affirmation that all that was true in Islam comes from God. For all this was lifted from the Tree of Truth, and this Tree was manifested by Himself and His fruits are from the fruits of the past. And from the very moment that He was manifested and that nobody accepted Him, it seemed that He was not accepted in the first of His manifestations; for this manifestation is the manifestation of the other life for him^[^225] and is must greater than the preceding one. It is why all those who resident in the previous Paradise become the inhabitants of the most vile places of the fire; for he whose origin is in the fire, in his deviation was separate from God; and perhaps one has not heard this spoken of until now of a cutting off like that one. Imagining that in the eyes of someone, he can be the truth, he recommends to him all affairs, and yet this second one is the first of the preceding manifestation; but as, in reality, he has descended in the earth of his estrangement, this one gives him no fruit. For if he was sincere, he would not have hesitated at the moment of the manifestation of Him Who created truth, and he would not have remained in the ignorance of the view of God.

[^225]: Note: In the case in point Muhammad, but it is thus for all the Prophets.

At the beginning of the manifestation of the Point of the Bayan all that was good in the knowledge of God was created with the first who believed in Him: all that was other than good was created by the first who denied. From the day of the creation of all things, until the beginning of the manifestation (of Him Whom God shall make manifest), the essence of essences of the Paradise is the first door, and the essence of essences of all the fire is the first who has denied. And God wished to make of this latter one a believer and testified to him the perfection of His kindness: He sent him multiple letters and numerous envoys^[^226], but he remained ignorance because of what could not be of any value to him, and he put on the first shirt of fire.

[^226]: Note: This must refer, it seems, to Haji Mirza Aqasi.

Now no Paradise is higher in the science of God than the Point of the B in the Bayan, and no fire is more ardent than the point of fire below the heavens. Thus all that returns to Him, from every thing, is of the things that have entered into the fire; and, all that returns to another, from every thing, is of the things that have entered into the Paradise. Thus, in the past, all that returns to the Prophet of God entered into the Paradise, and all that returned to the first one who did not believe in Him, returned to the fire.

The degrees of this fire are to infinity, but the number of the doors ends at 19. Otherwise none but God knows the numbers of the doors. For each negation, taken from the door of fire, is itself,

following its measure, a door of fire, and each door, taken from the door of Paradise, is a door of Paradise, following its measure; so that all that is in the fire returns to the first door, and all that is in the light returns to the first door.

Both adore God, both prostrate themselves, exalt Him, praise Him and unify Him; but one unifies Him in the manifestation of the other life^[^227], and the other in the manifestation of this low world, which is the precedence of this manifestation and the other life of the preceding manifestation.^[^228] This is why the one becomes a liar, the other confirmed, the one becomes fire, the other becomes light, the one nothing, the other subsisting, the one vile, the other beloved, the one poor, the other rich, and the poor is to the point that his mention does not subsist, even before himself.

^[^227]: Note: Of the other life of Muhammad, that is to say, in this manifestation.

^[^228]: Note: The Qur'anis, the Bayanis adore God and unify Him, but the Bayanis unify Him in the manifestation of the Bayan which is the manifestation of the other life of Muhammad whereas the Qur'anis unify Him in the Qur'an, which is the seed, the first life of the Bayan, at the same time as the other life of the Evangel and so forth.

All, today, tell him: "There is no god, if it is not God", but those who say it in the Bayan say it in the rank beloved by God; and those who say it in the Qur'an say it in a rank that, from now on, displeases God.

It was the same before. Whosoever was in the Evangel was necessarily unitary, but at the moment of the manifestation of the Qur'an, it pleased the God of the world to be unified by the unification of Muhammad Prophet of God and not by the unification of Jesus. Whosoever obeys the religion of God, the spirit of an angel comes to live in him, if it is not the one in whom God put this spirit as a deposit^[^229]: so this one leaves. Whosoever had not obeyed it, the letter Shin^[^230] fixes to live in him, if it is not him in whom the spirit of Shin was entrusted, otherwise it leaves him.^[^231] For both adore God.

^[^229]: Note: And does not believe.

^[^230]: Note: Abbreviation of Shaytan, the devil.

^[^231]: Note: And who believes.

It is why after the first Shin did not prostrate himself, he worked with all his conditions^[^232], thus that his word^[^233] was encapsulated in the hadith. And this word, at the time of Muhammad, was this: "Pardon me, O Prophet of God, that I do not affirm the vilayat of the Amir of the believers." And the reply of God, at that epoch, is the response of the Prophet of God which conforms to the word of God: "I desire that you act according to My will, not following your own." Which means: "I love to be obeyed in the commands that I wish, me, and not in those that you want, you!"

[^232]: Note: Of the demonic spirit.

[^233]: Note: See Vahid VII, Bab 11.

And this word is manifest in the Bayan. The first one who believed therein is the essence of Paradise, and the first who turned away therefrom is the essence of the fire. All the good ranks end in Him and all the not good ranks in the other.

In the Qur'an, God gives this word, as a counsel to all: "Do not be the first who will be unfaithful to the Qa'im of the family of Muhammad." And I, I counsel to all: "Be the first who will believe in Him Whom God shall make manifest, on the day of judgment, so that you will be the source of all the good things in the Book of God. In truth, this is an immense blessing for the first believer. Fear being ignorant of Him Whom God shall make manifest in the first degree[^234], in such fashion as to become the source of all that is not good; for, in truth, that is a terrible chastisement!"

[^234]: Note: To be the first ignorant one.

If a perspicacious man looks, he will see that all the good that is manifested in the Bayan returns to the first, who said: "Yes", and who believed in the Point of Truth. He is the first creature among the "illiyi'in". All the not good ranks return to the first who said "No", and he is the fire that has no superior in the Bayan.

And it is he (the other one) the most elevated Paradise in the Bayan, until the manifestation of Him Whom God shall make manifest. And it is thus that the argumenters bring their arguments.

The fire has not become fire except because it did not prostrate itself before God, the Beloved, and this sentence was not confirmed upon him except because of his lack of faith in the Point of the Bayan.⁷⁶ And he certainly does not claim to be "fire", neither in himself, nor before others; (perhaps he says) that it is for God that he has acted.⁷⁷

⁷⁶This passage brilliantly summarizes the process whereby an individual becomes "fire" instead of "light", of the letters of "bad" and "negation" instead of "good" and "affirmation", "unbelief" rather than "belief"; what was depicted previously in religion as of the people of the "devil" instead of those of the "angel". It is not a choice made by God, or made by a counterforce of Malevolence, what has been personified as "Satan", the "Contrarian". Nor is this an absence of choice, an inevitable consequence of genetical, biological, sociological, economic, cultural or mysterious and otherwise undefined forces that impose motivations and actions upon all human beings. "The fire did not become fire except that it did not prostrate itself before God". This tells us the whole story, including the references to Lucifer in the Bible and Iblis in the Qur'an. Adam and Eve are expelled from the Garden of Eden, the first Paradise, because they disobeyed God...they followed a lower authority than the supreme authority. The first devil was an angel who did not obey the command of God. That was his choice. Every person who disobeys God is reenacting that primordial disobedience, the act of the first one to turn away from the revealed truth of God.

⁷⁷Not only him but millions of those who regard themselves as believers, not rebels, not devils...they are convinced that they act in the way of God. And they are entirely mistaken. The Gospels describe the Pharisees and Sadducees, both of which parties were convinced that they trod the path of God, that they were the holiness of all, and much holier than their competing clergy. And yet both parties reject the

It is thus, for example, that, after an excess of precaution, in his own house, because of the doubt that ceased him^[^235], he does not make his ablutions^[^236], or does not vow to fast^[^237], or ceased with a doubt on the subject of the mosques of his country, he has not said a prayer in a mosque^[^238]; all that is vain in the eyes of God and is but of the ranks of the fire. For finally, he did not act in this way, in his thinking, except for God and for the sign that is in him. And so! This sign is exactly the one who has radiated from the manifestation of the Point of the Bayan at His beginning, which is the manifestation of the Point of the Qur'an. If he had known that this sign was the same sign^[^239], he would not have allowed the penetration into his heart of a [single] thought against Him.

[^235]: Note: Upon the purity of the water of his basin.

[^236]: Note: With the water of this basin.

[^237]: Note: For the fanatic Muslims, it is not enough to fast during Ramadhan: to be agreeable to God, one's thought must constantly be fixed on the supreme Being and to report to Him all the pious acts that one accomplishes. Certain ones go as far as to consider that if man who fasts does not take care to say, in the morning, before the rising of the sun, or at least to think with strength in his heart these words: "Today, I am going to fast for the love of God", his fast is vain and without utility.

[^238]: Note: But one says it one hundred times in one hundred different mosques, so that one of these prayers might be pleasing to God, the others having been pronounced in soiled mosques.

[^239]: Note: Or that the Bab was Muhammad.

He knew it, nevertheless, because the Point was furthermore manifested with what He was previously manifested, and these are the verses of God. And he saw this, for from the Point of the Qur'an, today, nothing is manifested but its verses. Thus, at the moment in which he heard the verses of God and he did not prostrate himself, from the moment that he did not affirm the divinity of his Lord, that which was placed in his nature was manifested in his actions, and he put on the shirt of the first door of fire.

I take refuge in God against this fire. He who believes in God allows no way towards him for the letter of fire. In truth, God guards those who believe in Him.

Every person who has put himself in opposition to one of the doors of the Qur'anic Paradise becomes the universal door of the fire, and the other ranks will resuscitate in his shadow and all will return to the first heart which is the essence of negation. And all the good and all its ranks will return to the Point of the Qur'an the heart of which is the essence of the essences of affirmation.

Messiah, persecute Him and His followers. They consider themselves of the saved, while in truth they are of the lost. The psychology of denial which blinds its victim to the truth of himself, the Bab warns that this condition can occur to anyone, and that the true test of each soul occurs when he encounters the truth in its new form, in its new exponent, in its new guise.

What the fire loves above everything, it is this very thing about which he remains ignorant, and what he detests the most, it is himself, for it is by himself that he remained in ignorance. For example, in the Qur'an, what the assassin of the fifth^[^240] letter preferred was this fifth letter itself^[^241] which said "Allah'u'Akbar"; and yet arrived what arrived. But if this assassin had known that this fifth letter was the appearance of the glorification of God, he would have, that very day, prostrated himself before him (instead of killing him), and he would not have permitted a single hostile thought (against him) to slip into his heart. The most detestable of things^[^242] was himself^[^243] for it was about him that God descended in all His Books this word: "I will pardon him never."

[^240]: Note: The Imam Husayn.

[^241]: Note: That is to say the Truth.

[^242]: Note: For this assassin.

[^243]: Note: He certainly hated the assassins of the Truth, while, without knowing it, he himself assassinated him.

It is thus for the first word of fire in the Bayan. If he has understood the words of a wise man who considers himself to be in communication with the people of the house^[^244], and these people of the house are the testamentary executors of the Prophet, and the Prophet is in communication with God, he prides himself in himself, and he is dear to all; what then would it be (if he comprehended) the word of the One Who creates the Prophetic [reality] which is the appearance (of the absolute Divinity)? Certainly, he would not have allowed entry into his heart the thought of hostility (against Him).

[^244]: Note: The family of Muhammad.

Night and day, he prostrates himself for Him; it is why he has remained in ignorance and does not know his Well-Beloved. He has clothed himself with the shirt of enmity towards all things, which is that of the first who entered into enmity with Muhammad. Perhaps one can say that this one (who did not believe in Muhammad) took this shirt from this one (who did not believe in Me) for each following manifestation is the reason of this manifestation^[^245] before God, but of a nobler rank.

[^245]: Note: Previous.

In effect, the creation of Jesus was made for Muhammad, the creation of the Qur'an for that of the Bayan, and the creation of the Bayan for the manifestation of Him Whom God shall make manifest. And while the pen does not love to write the name of the one who allows the penetration into his heart of the thought of a disobedience to Him Whom God shall make manifest in the day of His manifestation with the verses and the testimonials of God, nevertheless, if that takes place, it is the shirt of that person that this one has put on anew; it is because of the ignorance of that one that this one has remained in estrangement; it is from the fire of that one that this one has become fire.

Whosoever in this day takes refuge in Him Whom God shall make manifest, the states of that one will reach this one. The meaning of the word: “I take refuge in God” is, in that day, the faith in Him and not the simple fact of speaking these words. For the first door of the fire repeats them without ceasing and without end, whereas it takes refuge in God against itself, for it is itself the letter Shin.[^246] But this has done nothing for him, for if he had been sincere, he should have taken refuge in the Point of the Bayan in believing in Him, rather than taking refuge against Him, and not believing in Him. For finally, of what benefit to him to prostrate himself thirty-four times a day for God, following the order of the obligation of the Qur’an and not [following] His optional order, while, that which His truth requires, and the pen is ashamed to tell it, he does it against this Point of the Qur’an?

[^246]: Note: Shaytan (the devil).

And yet he prostrates himself before this Point of the Qur’an, he claims to come close to God by His intermediary, and, in His eyes, he is the most estranged of the creatures and the first letter of the fire! In the manifestation of the Bayan it is the same, and the Paradise turns around the number of the Unity (nineteen); and it is the same for the fire (which turns equally around the nineteen). If they multiply themselves to infinity, these are multiplications of this Primal Unity. In these two words (fire and light) whosoever believes in the Bayan and in what is descended therein was and is in the shadow of the Paradise, and whosoever has deviated is in the shadow of the fire.

It is not that the doors of which we speak are, by example, like the doors of a town, but like the Door of Paradise in the land of Ba; the lights that are reside there, and are mentioned in the shadow of the Universal Door and in the shadow of the one who is in His shadow. I take refuge in God against the letters other than the letters of affirmation, in every state, before every state, after every state. I confide myself to God, in every condition, before every condition, after every condition.

For example, suppose that the First Door of Paradise were a point: suppose that the first door of the fire were the one who opposes this point. See then, until the manifestation of Him Whom God shall make manifest, the water of negation annihilates in the veins of the trees of negation, and the water of affirmation flowing, confirms, in the veins of the trees of affirmation, until negation is annihilated to the point that in the Bayan there is no longer mention of it if it is not in the books (of history), and until affirmation confirms in some way that all are proud of the relation that unites them to Him. How many a fire God will change into light by Him Whom God shall make manifest and how many, by this same Person, He will change from light to fire!

If He manifests Himself in the number 1511, and that all enter (into His religion), not a single one will remain in the fire; if one must wait until 2001, and if then all enter, not a single one will remain in the fire; all being changed into light.

One must ask for this blessing from Him Whom God shall make manifest, for the highest blessing, and the most sublime gift is that stragglers will not remain as in the other religions. For example,

the letters of the Evangel: two other Books descended from God, and they are still awaiting Him Who must come and the name of Whom is Ahmad.

If He does not manifest Himself at these two names (1511 and 2001), certainly He will manifest Himself; one cannot escape from Him. And truly I see His manifestation as I see this sun in the midst of the heavens, and the setting of all (all the religions) like the stars of the night when the day comes. And I speak (of this disappearance) from the point of view of faith and of truth, and not from the material and contingent point of view.

One can think that it will be as today and say: "It is He, your Lord! It is for Him creation and order. There is no god but Him, the Exalted, the Great!"

While the decisions of God are diverse in each state, in the Bayan, there is no mention that is not the mention (of Him Whom God shall make manifest). It may be that at the moment of His manifestation He will not be tormented by the sight of any trouble on the part of the believers, who believed in Him at the epoch in which He was invisible, and all of whom awaited Him. And certainly I commit the order of Him Whom God shall make manifest to the hands of God. For in truth, God is the best of friends, the best of aides. It is He the best representative and the best of those who reaffirm. It is He Who suffices for all things, of all things, and nothing suffices against Him, for nothing, without faith in Him, is of any value; and nothing, with faith in Him, can produce sadness. For in truth! God suffices us for every thing, and nothing suffices us against God, our Lord. And nothing can suffice for whatever is in the heavens, upon the earth, and that which is between them, if it is not of the one who seeks his sufficiency in God. In truth God is wise, powerful.

All that has been said there, is in that which concerns the moment of the life of the slave. For after his death, no heart has the power to have penetrate into himself anything. I take refuge in God against all to which is attached the mention of the fire.

And this thing upon which is the mention of the fire is the circumference that turns around its center (the fire) in each manifestation.

Today, in the manifestation of the Bayan, it is clear that in the moment in which the slave enters upon an earth the possessor of which is the light, he enters into Paradise. If on the contrary he enters upon an earth that depends upon the fire, if it is through love of the fire that he enters this earth, he enters into the fire at that very instant, if he did not desire the fire in the thought (that he desired) God. So one must ask of God for the chastisement of this fire.

Truly it seems that one may see the possibilities of the fire in which the believers in God do not enter, in which even the principles of the fire do not enter, and, if they enter, they take refuge therein (believing that they take refuge in God).

The Point of the Bayan and Him Whom God shall make manifest must permit the believers in them and the witnesses of the truth, that, if they see the necessity of being useful to a believer (they go to

him bringing help). “Otherwise go to Kufa and see there the place that was fixed for the fire.”[^247]

[^247]: Note: The place where Ibn Zaid was found, the assassin of ‘Ali, who assassinated him without anyone coming to his aid.

Say: “The promises of God are sincere and such a God annihilates negation until there is no trace thereof, even upon the surface of the earth.”⁷⁸ So look at the place of the light[^248] and say: “The promises of God are sincere. Such a God confirms affirmation by His command. In truth! God is wise and powerful.”

[^248]: Note: Karbila.

Vahid II - Bab 18

In the explanation of this that the hour will come, there is no doubt about it.[^249]

[^249]: Note: Qur’an XL:61.

The resume of this door is that:

In each manifestation of the Will, the hour, in its first truth, is this Will itself. This acceptance descends degree by degree, until the point that, if this will applies the name to the mention of every truth that is in relation to it and which, comes from it, in this manifestation, that is true. Otherwise the thing is not worthy that one apply this appellation to it. That goes to the point that, if in His manifestation, one mentions before someone a new thing coming from Him, this new thing is worthy that one say about it that the hour will come, there is no doubt about it for it demonstrates His sublimity.

Today, the hour is the very being of the Bayan, which comes to men and ordains them until the day of judgment. And there is no escape from this Bayan. If all the seas became ink, to explain the house they could not explain the last atom.

In each manifestation of the Will, all upon which the Will ordains, “This is the hour”, that is true. And truly, truly, await the manifestation of God, and in truth the hour will come upon you suddenly and you, you will be present before your God.

Vahid II - Bab 19

In the explanation of this that that which is in the Bayan is a gift of God for Him Whom God shall make manifest.

⁷⁸Surely one of the meanings of “this is a Day not to be followed by night.”

I glorify Thee, O my God! O My God! How much lower than this gift is the mention I make of Thee and of what is in relation to Me to the extent that I want to make it under Thy dependence! In [Thy] supreme goodness, accept this Bayan and Myself, and that which is in relation to Me (as small as the gift may be) in Thy bounty.

In truth Thou art the best of those who differentiate.[^250].

[^250]: Note: Between the good and the bad.

The resume of this door is that:

That which remains of the manifestation of Truth in each manifestation, is a gift of God for it in its following manifestation which is its last manifestation.

For example, all that God caused to descend upon Jesus was a gift of God for Muhammad, the Prophet of God. In effect, the aim of His Book are the people who believed in Him, and that which returns to these believers, be it even the least atom of dust.

It is the same for that which God descended upon the Prophet of God. We can see today that in the hearts of the believers in the Qur'an, the mirrors of their hearts were a gift of God for the Qa'im[^251] of the family of Muhammad.

[^251]: Note: The Bab.

It is the same for the Bayan. All that exists therein of good things is a gift from the Point of the Bayan to Him Whom God shall make manifest, Who is the last manifestation of the Point of the Bayan.

And this grandeur and this glory suffice all, that Him Whom God shall make manifest accept someone or something in affirming that he or it depends upon Him.

Thus, today, the Evangelical gift, the most humble of the appearances of the Qur'an reject it : what will be thus for the appearance of the Truth? Also, the most humble of the humble ones[^252] does not explain the highest of the ranks of the past[^253] unless he enters under the shadow of the proof in which he has entered himself.[^254]

[^252]: Note: Believing in the Qur'an.

[^253]: Note: Evangelicals.

[^254]: Note: Islam.

It is thus that Him Whom God shall make manifest will accept nothing of the Bayan without this thing entering into dependence upon His Book. And thus even to infinity, the manifestation of God is manifest.

In each manifestation, all the ranks that return to the first manifestation are a gift of God for the day in which He will manifest Himself in His last manifestation. How far is he who himself breaks the link that attached him to Him and thus leaves his quality of being a gift. Also today, if the believers in the Qur'an want the gift of the Prophet of God to come to them^[^255] they must all believe in the Bayan, otherwise they are themselves bereft of this link of grandeur. It is not the that Tree must say : "Why have you remained in ignorance of the view of your Well-Beloved Who was and Who is the one our hearts desire?" For all that comes from the search of this world does not accomplish it, if he does not find the good-pleasure of God.^[^256]

^[^255]: Note: To His successor.

^[^256]: Note: He does not accomplish any of the things in which he does not see the good-pleasure of God.

And today is manifested the Tree of Truth, which is the very source of contentment, you have remained in ignorance of the fruit of your existences, which is however that to which your souls return. And then, enter into your souls what which enters into them.

God does not need you, nor all that depends upon you; and you, if you give to yourselves the title of being in the dependence of God, then, because of this very relation you are proud of yourselves. In reality, annihilate but yourselves: you will see Him and you will be convinced.