

**SIYYID ‘ALI MUHAMMAD
CALLED THE BAB**

**THE
PERSIAN BAYAN**

Translated from the Persian

By

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PREFACE

It is perhaps not necessary to explain point by point the differences that exist between Babism, Baha'ism and 'Abdu'l-Baha'ism¹, and furthermore, this does not enter at all in our program. It suffices me to say that the Bab, Prophet, greater than Jesus, greater than Muhammad - He says it and He proclaims it in express and reiterated terms which cannot be lessened by those who claim to be His successors.

Fairly similar to us², Muslims have two sorts of Prophets - the great and the little. They divide them into carriers of religious laws, of revealed Books - shariah - and the simple heralds. The Bab is a shari³, it is useless to deny it. He says it Himself and, as well, the work that we translate is a part of his shari'at. Thus, to represent Him as a simple herald of Baha'u'llah is an historical lie.⁴ It is another to claim the universalization of the religion of the Bab by Baha'u'llah (Epistle to the Son of the Wolf and other works

¹Nicolas came to believe, after reading Baha'i literature, that the claims of the Bab were incompatible with the claims of Baha'u'llah and 'Abdu'l-Baha. He retained this belief until very late in life, when he read The Dawn-Breakers, sent to him by its editor and translator, Shoghi Effendi, the Guardian of the Baha'i Faith.

² Nicolas assumes that his readers are Christians, in heritage if not in conviction.

³Shari' (شارع) is defined by Steingass (p. 723) as "An expounder of the law; or of the articles of faith; a legislator, **law-giver**; a highway, main road, thoroughfare":
https://dsal.uchicago.edu/cgi-bin/app/steingass_query.py?qs=shari&matchtype=default

⁴The Guardian of the Baha'i Faith made a similar claim in one of his letters entitled "The Dispensation of Baha'u'llah": "That the Bab, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayan, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize. We would assuredly be failing in our duty to the Faith we profess and would be violating one of its basic and sacred principles if in our words or by our conduct we hesitate to recognize the implications of this root principle of Bahá'í belief, or refuse to uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive actuating me to undertake the task of editing and translating Nabil's immortal Narrative has been to enable every follower of the Faith in the West to better understand and more readily grasp the tremendous implications of His exalted station and to more ardently admire and love Him.

"There can be no doubt that the claim to the twofold station ordained for the Bab by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Bab consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the scepter of independent Prophethood." (Shoghi Effendi, *The World Order of Baha'u'llah*, pp. 122-123)

of the same kind). Jesus, or at least His successors claimed to establish a catholic religion, that is to say, universal.

Muslims are of the same opinion in that which concerns Muhammad and it is hardly needed to say that the Bab in His turn, realizing all the previous and divine prophecies, is catholic.

We have never reproached Him for having announced His return in the person of Him Whom God shall make manifest. We have, on the contrary, highly anticipated. But perhaps he announced Him in leaving to an imposter too many facilities to usurp the place that He Himself indicates as requiring to be occupied by a greater one than Himself. I wish for testimony no more than Bab 8 of Vahid VI, which will be found in this volume.

The objection founded upon the fact that His religion would be inapplicable for humanity as a whole, is not one. Either this religion is divine, or it is not. If it is divine, by what right do we judge it? If it is not, how can Baha'u'llah Prophet of God proceed from it?

Or, humanity, if it is not under the influence of Satan, can it have the audacity to criticize the work of the Most High? It belongs thus to us, men, to whom it is forbidden to question Him Whom God shall make manifest, on His mission, to ask for explanations from Him Whom God has manifested, about Himself!

The argument, taken from the Epistle to the Son of the Wolf, appears to me to be quite precarious.

The Bab announced, it is said, the appearance of the new Prophet for the year 9.

Evidently the Baha'is take their argument from the Epistle of the Bab to Mulla Baqir. This epistle was, says the legend, written in response to a letter sent by Mulla Baqir to the Bab about the authority of Mulla Husayn Bushru'i, who did not understand anything due to the contradictions that swarm in the work of the Bab precisely on the subject of the date of the appearance of the new Prophet.

Whatever may be the import of what is reported of it, this letter is far from being as explicit as one wishes to make it.

It begins thus: "In truth I heard your letter, it contained a jewel, and if it had not been found, I would not have replied to your letter. Now I do not give the reply that is contained in the world of the intimate (I do not reply except following your intelligence) and how much great is the mention of the person on the subject about which you have asked. In truth, this question is too elevated, too precious and too exalted for the hearts to have the power to know it; and that the spirits might prostrate themselves before them, that the souls might make praise of them and that the bodies might describe its luminosity. How great then is your question, and how small your existence!,,,"

"If you had not been of the first Vahid, I would have chastised you..."

“And, in truth, Him Whom God shall make manifest cannot be indicated by my indication, nor by what was mentioned in the Bayan...”

“Thus, in the measure in which you have known God, know Him Whom God shall make manifest, and know that He is too exalted, too great to be known by anyone but Himself, or to be indicated by an indication of His creature! And in truth, me, who am I, I am the first slave who gave Him my faith!...”

“How then can I mention Him? Because all that could mention Him is but a mention from His creatures...In truth, Him Whom God shall make manifest cannot be mentioned by a mention...”

“In truth you, if you by chance are present on the day of His appearance, and if you know Him by the teaching of the ‘ulama of the Bayan, you will not know Him as He should be known...”

“Hence, in truth, the day of His manifestation is the last day relative to this first life. And, if the book of Him Whom God shall make manifest did not exist, mine would not have descended; if His being did not exist, God would not have manifested me!...”

“And, in truth, I am Him and He is Me!...”

“It is to be hoped that in the year 8, you see the day of His manifestation and it will be in that moment, find yourself in the presence of God!...”

“If you do not see Him at the beginning, you will see Him at the end of the year. I say that, but be convinced that the order is great above all greatness!

“Since the promise of Jesus son of Mary passed 1270 years until the day of the Bayan and the believers in the Gospels sleep in awaiting Him! And it is that and not something else: will come to you the one on the subject of which you have asked about the mention of His greatness and of His order. He will come and the people of the Bayan will repeat this word! And they do not comprehend by His manifestation and they will not give their faith to this God Who created them in the preceding manifestation.”

“In truth...be witness, O God, that by this letter I took the promise of the coming of Him Whom Thou shalt manifest, I took Him from all things before taking the promise of my own Vilayat. Thou art my Witness, and that suffices!”

“O Letter (of the Living) take the oath of His Vilayat, of all those who are of the Bayan, of those that you know, that you understand. Take from them a writing, and that is and not anything else what I commanded in the Bayan. Whosoever writes, believes in Him before His manifestation. Thus warn whosoever you can warn so that his mention might be recorded in this writing until the day of His manifestation.”

I leave this text to the reflections of the reader. I do not interpret nor do I translate it in any fashion⁵. Free to him to estimate if it offers sufficient clarity that one might attach to it claims of Prophethood.

BAYAN-I-FARSI - VAHID V

Vahid V - Bab 1

Explanation of the mosque.

The resume of this Door is that:

The first earth, which is the place of the manifestation of the body of Him Whom God shall make manifest, is the place in which was and is manifested the Masjidu'l-Haram⁶. Even in the Point of Truth, the secret of this truth has been and can be seen.[^{^598}]

[^{^598}]: Note: In that which concerns the Bab, the Masjidu'l-Haram is exactly the place where, for the first time, was manifested the body of the Bab.⁷

As much as one can, that one raise up the order of God: to act this way was and is worthy. A day will arrive in which the link of the dust of God, from the time of Muhammad will become a hamlet, from among the hamlets of the blessed earth, and this blessed earth will become the place of prayers of the one who prays, as this is manifested today in Mecca. The first limits of this town were not what they are today; perhaps, they have quadrupled.

The purpose of this order is the following: from the moment that the earth upon which took place the manifestation of His body is thus honored to become the place where pilgrims put on the ihram⁸

⁵With any bias.

⁶This indicates the primacy, as a point of adoration and pilgrimage, the residence (or birth) of Him Whom God shall make manifest. Baha'u'llah writes of His birthplace, Tihrah, in Kitab-i-Aqdas: #91: Let nothing grieve thee, O Land of Ta, for God hath chosen thee to be the source of the joy of all mankind...#92: Rejoice with great joy, for God hath made thee "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee -- a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined. (Baha'u'llah, Kitab-i-Aqdas, #91, #92)

⁷Hence, the birthplace of the Bab is the point of adoration and pilgrimage of the Babi Faith. Baha'u'llah refers to it as "the sacred House", and writes: The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous. (Baha'u'llah, Kitab-i-Aqdas, #32)

⁸Ihram (إِحْرَام): in Islam, a sacred state which a Muslim must enter in order to perform the major pilgrimage (*Hajj*) or the minor pilgrimage (*'Umrah*). A pilgrim must enter into this state before crossing the pilgrimage

at the moment of circumambulating the House, when will it be by the earths⁹ of the essential bodies that demonstrate His grandeur^[^599], by the earths of souls that demonstrate His unity^[^600], the earths of the spirits that demonstrate His praises^[^601] and the earths of the hearts that demonstrate the Subhan'allah! In the first arises the fire of love, in the second the desire of Vilayat, in the third the light of the Unity, in the fourth the dust of existence^[^602]. It is God Who creates a thing and makes it return towards Him. Do not finish by giving this your attention.

[^599]: Note: Takbir.

[^600]: Note: Tawhid.

[^601]: Note: Tahmid.

[^602]: Note: We already know that the column of Takbir is the column of the creature. Consequently, one must say: the first, that is to say the earth of the hearts. The second, that is to say the earth of the spirits, etc.

Vahid V - Bab 2

In the explanation of the eighteen mosques.

The resume of this Door is that:

It is worthy of the powerful ones in the Bayan to build the eighteen new mosques separately, under the invocation of the Letters of the Living of Him Whom God shall manifest so that they demonstrate the preceding Letters of the Living and that in these mosques one is occupied with “tasbih”, with “taqdis”, with “tawhid”, with the “ta’azim”¹⁰ of God. That one place in them as many lights as one can, for there has never been, there cannot be an exaggeration in the number of

boundary, known as *Miqāt*, by performing the cleansing rituals and wearing the prescribed attire: <https://en.wikipedia.org/wiki/Ihram>

⁹Earth (أَرْض): The Bab and Baha'u'llah use the plural forms of earth, which are اِضْرَارًا and اَرْضَارًا in some of their writings; these may reference Qur'an 65:12, which refers to seven heavens and seven earth: see Muslim interpretations here: <https://islamqa.info/en/answers/192413/meaning-of-the-verse-it-is-allah-who-has-created-seven-heavens-and-of-the-earth-the-like-thereof>

¹⁰Ta'azim (تعظيم): defined in Steingass (p. 309) as “Magnifying, honouring; treating with respect, reverence, veneration; geniality, politeness; — ceremonious and respectful treatment”

the lights. One can see suspended there, lanterns in the number of Mustaqas (2001)¹¹ and which shine like the stars of the sky.

There then, the believers in God and in His verses gathered together, will pray. Fear the day in which these Letters of the Living will return to the life of this world, fear that their ranks will not be forbidden to them, even as occurred at the moment of the manifestation of the Point of the Bayan. All accomplish their obligations to the Imams in the mosques by invoking the previous hadith¹², and when the masters of these hadith (the Imams) returned¹³ because of the lies that were attributed to them, they were forbidden entry to the mosques^[^603] in which they had upraised the name of God. Whosoever was in this manifestation could note what was happening: they were not satisfied with allowing them to penetrate into the exalted mosques, nor more than in the most humble mosques. They acted worse even, so that finally what happened that happened. It is not that the proof does not exist for them: in actuality, it is upon this very proof that the mosques were built, and it is upon this proof that they were built in the past. If this verse had not descended in the Qur'an: "Whosoever repairs the mosques of God, God will give him a great recompense." How were all of these mosques built?

[^603]: Note: They were not recognized, and as they claimed to come on behalf of God, they were accused of being liars.

But the creature never looks at the truth of the proof, which is why it remains in ignorance of the Truth: they look and see the innumerable crowds going on pilgrimage, but they do not see in the shadow of which Tree these crowds are acting, and by the intermediation of which proofs, they can accept the numerous torments of the way. But as (this pilgrimage) has become a capital of glory, they accomplish it without understanding. And nevertheless, all the acts of these creatures are because of this verse: "By God, it is obligatory for men to accomplish pilgrimage to the House of God."¹⁴

This very word exists in the manifestation of Him Whom God shall make manifest, it exists now, it existed in the moment of the descent of the Qur'an. But as they see that they do not have a companion^[^604], this is why they remain in obscurity of the Point. But, thereafter, as they find companions and that this became a capital of glory, all of them do it. If this Muslim who, today, accomplishes the pilgrimage, had lived (in the beginning of the Qur'an) he wouldn't even have listened to the order of God, how would he have acted^[^605]?

¹¹Mustaghas (مستغاث) : defined in Steingass (p. 1232) as "Called upon for help; convoked"; the abjad value of this name of God is as follows: M=40 + S=60 + T=400 + GH=1000 + A=1 + TH=500, for a total of 2001.

¹²Hadith of the twelve Imams in the Imami Shi'i tradition.

¹³As the Letters of the Living of the Bab.

¹⁴Qur'an 3:97: **وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا** see <https://fgulen.com/en/fethullah-gulens-works/faith/fethullah-gulen-reflections-on-the-quran/1519-surah-al-imran-the-family-of-imran/33046-al-imran-3-97>

[^604]: Note: In obedience to the Point of the Bayan.

[^605]: Note: Conforming to the desire of God.

Thus today, you see that it is exactly the same testimony, and you see how they have remained in ignorance, those who are ignorant! They voyage in the streams that escape from the sea of the testimony of the Book of God, and they ignore the sea itself. This is why, the order comes that the creatures are only in the shadow, while the believers are the light, the believers who believe because of their perspicacity.

The Sun, whose sign is the Truth, is too exalted to be brought close to whatever it may be. For, in this Sun of Truth nothing can be seen but God, the Master of the worlds.

Vahid V - Bab 3

In the explanation of the knowledge of the years and of the months.

The resume of this Door is that:

God created all the years upon His order. Since the manifestation of the Bayan, He fixed it by year according to the number of all things.[^605]. He fixed it in nineteen months and each month of nineteen days. So that all must count from entry into Aries until the end of the voyage of the sun[^606], which ends in Pisces in the nineteen mirrors of the nineteen Letters of the Unity[^607].

[^605]: Note: 361 days.

[^606]: Note: In the signs of the Zodiac.

[^607]: Note: $19 \times 19 = 361$. It is to be remarked that if one counts from the entry of the sun in the sign of Aries, the year will reach 365 days. Thus there are 4 additional days.

The first month is called “BahA”¹⁵. The last “AIA”¹⁶, and the religion was established upon the basis of this number[^608].¹⁷

[^608]: Note: Nineteen or three hundred sixty one.

¹⁵BahA' (بهاء) has an abjad numerological value of $2 + 5 + 1 + 1 = 9$.

¹⁶AIA' (علاء) has an abjad numerological value of $70 + 30 + 1 + 1 = 102$.

¹⁷The more likely meaning of this statement is that the religion of the Bayan is based upon 19 rather than either the abjad number of BahA' or the abjad number of 'Ala'.

Every day, He made a Spring for each of His orders, so that those who rejoice in this Paradise, rejoice with the most complete joy possible in the contingencies.

In the three first months which are the months of “tasbih”, took place the creation of the fire of the love of God in the hearts of the contingencies; in the following four months, which are the months of “tahmid”, took place the creation of the spirits of being, and, during these months, the nourishment (of the knowledge of God) is distributed to them.

In the six remaining months, which are the months of “tawhid”, God caused the creatures to die, not the material death, but the death of negation in the life of affirmation. In the six other months of “Takbir” God the very high gives life to those who are dead to the love of anyone but Him and who are firm in His love.

The three first months are those of the fire^[^609] of God.

[^609]: Note: From the creative fire, and not the fire of chastisement.

The four following are those of eternal love, the next six, those of the Unity of God, which radiates through the soul of all things in the eternal love, and which receives its aid from the fire of God. The six other months to the dust, and that which has manifested from the three elements that are hidden in it, where the fruit is harvested. All the creatures are multiplications of the unity by the unity¹⁸.

This first month is the month of the Point, and the months of the Living^[^610] circumambulate Him. And it is in the middle of the other months like the sun, and the other months are like mirrors, and the rays of this month stream in those in such manner that in them one can see nothing but Him^[^611], God called this month BahA’ because the luminosity of all these months is found in Him.

[^610]: Note: The eighteen others.

[^611]: Note: This first month.

This first month, He fixed it for Him Whom God shall make manifest, and all of the days of this month, He fixed for one of the Letters of the Unity(19)¹⁹. The first day, which is “Naw-Ruz”²⁰, is the day of “There is no God but God.”

¹⁸19 x 19 = 361.

¹⁹Each of the days of the month represent one of the Letters of the Living, with the first day, always BahA’, which the Bab reserves for Himself, and the other eighteen days for the Letters of the Living.

²⁰Naw-Ruz (نوروز) - the first day of the Bayanic calendar: see https://en.wikipedia.org/wiki/March_equinox

This day is like the Point in the Bayan: all are created by it and return to it.

The appearance of this day is in the Point of the Bayan, the Master of the Seven Letters; for it is He Who is the Orient of this ‘arsh; it is He Who makes descend the verses of this kind, it is He in whom nothing other than God the very high can be seen. It is He the “First”, and by this word He cannot be known; it is He the “Last” and by this word “Last” He cannot be known; it is He the “Manifest”, and He cannot be known by this name “Manifest” -- it is He the “Hidden” and by this word “Hidden” He cannot be known. It is upon Him that depends the quality of thing of every thing, and of which the quality of thing of Himself is of God.

Each person who is consenting in this Day and repeats three hundred sixty one times the formula of the Unity of God, God will protect him during this very year from all that destiny causes to descend from the sky. God is the guardian of all things.

The fruit of this knowledge is that in these months, which are one of the ranks of the creature, if all demonstrate the Letters of the Unity, how can it be for the other creatures of God who do not see anything in their quality of thing, other than the appearances of the order of God?

It is not for knowledge, it is so that one can take the fruit. In the day of the manifestation of these appearances, if someone finds himself to be the possessor of all that is upon the earth, he should not see in himself anything but these very appearances and he humble himself before them, if they manifest themselves, as in this manifestation, with cotton shirts.

To act this way serves those who fear God.

Vahid V - Bab 4

Order to name men with the names of God, of Muhammad, of ‘Ali, of Fatimih, or of ‘Ali Muhammad, of Muhammad ‘Ali, of Hassan, of Husayn, blessing be upon them.

The resume of this Door is that:

God has permitted His slaves to name themselves by names that demonstrate God, such as “Aziz”, “Jabar”, or others. The best of names are those that are related to God, such as “Baha’u’llah”, “Jalalu’llah”, “Jamalu’llah”, “Nuru’llah”, “Fadhu’llah”, “Judu’llah” and other similar ones. ‘Abdu’llah”, Dhikru’llah”: this kind of names opens also a way to name men and one can pursue it without end.

<https://en.wikipedia.org/wiki/Nowruz>

https://en.wikipedia.org/wiki/Bah%C3%A1%CA%BC%C3%AD_Naw-R%C3%BAz

If one wishes to give names in the sea of Prophethood, of Vilayat and of love, one should not exceed the limit of five names^[^612] and the joining of the name of Muhammad and that of ‘Ali forms the greatest of names and the highest of all the examples. And the century having progressed, little by little, this will arrive at a manifestation in which all things will be named by a divine name. No thing will be upon which is not applied a name other than that this name be similar to a name of God the very high, as, for example, “halim”²¹, which is a name of an edible, but which has analogy with a name of God very high.

[^612]: Note: Muhammad, Fatimih, ‘Ali, Hassan, Husayn.

In this manifestation of the Bayan, there will be many names of this kind, because it is permitted that in the day of the manifestation of the Sun of Reality, if men have arrived at perfection, no name will be given to a thing apart from this name having a resemblance with one of the names of God very high. If this does not arrive in this very manifestation, it will arrive in the following one, and this little by little until the heavens, the earths and that which is between them, will be filled with the names of God.

What difference is there that it be dust that demonstrates God, or man? Both are creatures: but one was created by the other.

In effect, the Spirit of Unity, God has fixed it in the spirit of man. For example, if a believer seats himself upon the earth, the spirit of this earth is tranquil and rejoices from this presence; if it is a non-believer who is seated, the spirit of this earth is disquieted to such a degree that none other than God can comprehend it; and, without end, this spirit²² calls for God to remove this infidel from above it.

We have thus given the dust as example, in such fashion that you might easily comprehend for every thing.

²¹Halim (حليم) - “the Forebearing”, also means “mild”, see https://en.wikipedia.org/wiki/Al_Haleem

²²Spirit of the earth. This recalls a passage in the Writings of Baha’u’llah: *They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such a manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth -- a wealth that supplieth the needs of all creation -- behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men..."* (Baha’u’llah, Gleanings from the Writings of Baha’u’llah, V, p. 7)

Happy the people of the time in which one will not apply to things anything other than one of the names of God! This time is worthy that it be called “The first of the worlds of Paradise”. Nothing else arrives at its Paradise, without having manifested in itself the extremity of its perfection. For example, this crystal is the mineral Paradise, for the mineral is the very matter which composes the crystal. So also, for this crystal there are degrees in Paradise: for example, at the moment in which it arrives to the liquid state, if one projects upon it hair oil, it becomes a ruby.

So it has arrived at its highest Paradise. In effect, when it was a stone, the rock crystal did not have luminosity, while today how resplendent is a carat, if this crystal has arrived at the perfection of its form of ruby, to which it can very well arrive. It is the same for all things that you can imagine and the perfection of the greatness resides in the faith in God in each manifestation, and in that which descends thereupon from His threshold. Perfection exists only by knowledge, for in each nation there are wise men in each science, no less than in wealth, for there are rich men in each nation; it is the same for the other ranks of this world. Knowledge, it is the knowledge of God, and this is naught but the knowledge of His manifestation in each manifestation: wealth is naught but poverty towards Him, it consists in not having need of anyone but Him. This is only manifested by the intermediary of the appearance of the manifestation of Him Who is manifested.

This is why one must thank [God] for the previous manifestations. Not to do so would be not to be in the truth. In effect, man from the moment of his nineteen years, should be thankful for the day in which he was seed, for if there was not this seed, he would not be what he is.

It is the same for religion. If the religion of Adam had not existed, it would not have arrived at the limits of the religion of today.

Think that it is so until no end for the order of God and thank Him for each radiation that He has launched in each manifestation²³: that is the thankfulness that pleases God: and God guides whomsoever He wisheth, upon the straight and certain way.

²³No created thing shall ever attain its paradise unless it appeareth in its highest prescribed degree of perfection. For instance, this crystal representeth the paradise of the stone whereof its substance is composed. Likewise there are various stages in the paradise for the crystal itself... So long as it was stone it was worthless, but if it attaineth the excellence of ruby -- a potentiality which is latent in it -- how much a carat will it be worth? Consider likewise every created thing.

Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are learned men who are versed in divers sciences. Nor is it attainable through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches. Likewise are other transitory things.

True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him -- a state that can be realized only when demonstrated towards Him Who is the Dayspring of His Revelation. This doth not mean, however, that one ought not to yield praise unto former Revelations. On no account is this acceptable, inasmuch as it behooveth man, upon reaching the age of

The fruit of this order (of giving the names of God) is that, each time that one pronounces these names, one remembers the Master of these names. Thereby it can happen that someone, by the attraction of the Master of these names, at the manifestation, will become worthy of having a name and will demonstrate Him Whom God shall make manifest and not another one.

It is not except because of the name that you remain in ignorance^[^613], for in this century, the assassin of the Lord of the Confessors, was named by the very name of this Lord^[^614]. At the manifestation of Him Whom God shall make manifest, there is no doubt that all will be named with good names.

[^613]: Note: One should not allow oneself to be misled by the name: the one who is named ‘Ali may not have any of the qualities of ‘Ali.

[^614]: Note: Shaykh Husayn, nicknamed Shimr.

If someone is firm in the action of demonstrating it, then it is His name whereby the being is created from the sea of His benevolence. Then he is worthy to be named by a good name; otherwise, it is naught but a shadow liar below the heavens, annulled in negation. Thus that you have seen in the day of judgment, how many people are named with the name of the Prophet of God, which is the most elevated in possibilities and which have remained in ignorance of their well-beloved. And God is witness of all things.

Know that Him Whom God shall make manifest is like the touchstone that differentiates the pure gold from that which is not. For example, if someone is named Baha’u’llah, and if he gives his faith to His light which is that of the first believer in Him, then this name of His subject is registered for Him in the heavens, otherwise, he will make himself nothing in the negation to the point that it will seem that nothing remains of him.

Vahid V - Bab 5

In the explanation that it is ordained to take hold of the goods of those who are not in the religion of the Bayan, but that they must be returned if they enter into the Bayan. One must take their goods, except in the towns where this is impossible.

The resume of this Door is that:

nineteen, to render thanksgiving for the day of his conception as an embryo. For had the embryo not existed, how could he have reached his present state? Likewise had the religion taught by Adam not existed, this Faith would not have attained its present stage. Thus consider thou the development of God's Faith until the end that hath no end. (Selections from the Writings of the Bab, pp. 88-89)

In each manifestation, all that is upon the surface of the earth, must be in the shadow of the following manifestation. For example, in the manifestation of the Prophet of God, it was worthy that all that was on the surface of the earth become believing, in His shadow. Those who did not so become, this was due to the weakness of the Muslims, for without that this religion was worthy (of such a splendor).

The day of the manifestation of the Prophet of God the breath of each person with the gift of breath, is no longer permitted to him: from that what can it be for the things of life. At least, it is well known, that one does not enter into faith in Him, for, then, he is permitted all that God accorded him in His munificence.

It is the same in the day of the manifestation of Him Whom God shall make manifest. Every breath is forbidden to each person gifted with breath, unless he gives his faith.

All should be taken from all, so that they enter only into the shadow of His religion, and that is a blessing of God upon the creature.

For example, if, in the beginning of Islam, a town was conquered, the winners did, by force, cause the inhabitants to enter into Islam, and these ones benefitted from the fruit of faith.

All those who were not conquered, it was because the mercy of God was not upon them. Also they are still in the fire.²⁴

It is the same in this manifestation: it is not permitted to any one other than a believer in God to enjoy that which belongs to him, unless he enters into the faith: then only does become licit for him that which God has accorded him in His munificence.

This order (to confiscate the goods of the non-believers) is given to the Sultan, masters of power in the religion and not to common mortals. In the towns where this could not take place without harm being done to someone (a believer), God does not permit for His order to be executed.

Hence the (believing) merchants who carry out commerce with European countries, must keep their accounts with the most scrupulous exactitude, so that nothing bothersome occurs to them.

All this, so that God at least God gives His aid to a powerful one, who becomes powerful over the entire earth, even as He promised. Then all will repose in the shadow of the mercy of God, even if

²⁴The Bab refers to this principle in *Dala'il-i-sab'ih*, stating that it was better for people to be forced into submission to Islam than for them to be deprived of the blessings of faith in the Messenger of God and His Book. For had they not been compelled to convert, they would have been deprived, and their descendants also, deprived of the rewards of belief.

they do not wish it by themselves, for the Power of God will make them enter into religion. He will thus save them from the fire that He will thus change into light. God is powerful over all things.²⁵ It is not that the masters of power must wait until an order descends from heaven, saying to cause to enter into the religion all the surface of the earth. It is for this, as there was in the religion of Islam: all were entered therein. That which manifested itself, was manifested by the order of the Prophet of God. In each manifestation, it must be thus. All that comes from God is permitted, and the creature has but to obey.

If the powerful ones, who are found in the religion of the Prophet of God, had acted following the orders of the Qur'an, all who are upon the earth would have believed today in the Qur'an. That did not take place and if it is so, the fault is that of the slaves²⁶: in that which concerns the Prophet, that which should manifest from Him, it was manifested in the Qur'an. God aideth whomsoever He willeth by His order: God is All Powerful, the Exalted.

The fruit of this order is that, at the moment of the manifestation of Him Whom God shall make manifest, all might be exalted in the religion of the Bayan, so that none among them who believe in the Bayan will leave their faith that they owe to Him Whom God shall make manifest. If he leaves it²⁷, he is like someone who does not believe in God. I swear by the blessed essence of God, if all men, at the moment of the manifestation of Him Whom God shall make manifest, unite in order to come to His aid, nobody will remain on the surface of the earth without entering into Paradise, perhaps even no thing.

Be attentive to yourselves, for all the religion consists in coming to His aid, and not in the religious acts that descended in the Bayan: and this at the moment of His manifestation. But before His

²⁵While Baha'u'llah predicts the appearance of kings who will champion and defend His Faith, and implement His teachings, in a Tablet written on His behalf by His amanuensis, recounting the actions taken in the Ridvan (Najibiyyih) Garden in Baghdad in April of 1863, when He outlawed holy war, which is explicitly endorsed in the Bayan-i-farsi: *On the first day that the Ancient Beauty (Baha'u'llah) seated himself upon the Most Great Throne at the garden that was entitled "Ridvan" ["paradise"], the tongue of grandeur uttered three blessed verses. One was that in this dispensation, the sword has been sheathed. Another was that anyone who put forward a claim [to be a Manifestation] before the expiration of a thousand years is an impostor. (And by a "year" is meant a full year; subjecting this verse to a figurative interpretation is forbidden). The third is that the Eternal Truth, may his splendor be glorified, had, at that moment, shed his effulgence upon all things with all the divine names. Yet another verse in fact was revealed a little later, but he said that this passage had the same station as the other three. It is that when any names of individuals are mentioned before the Countenance [of Baha'u'llah], all, whether living or dead, attain to the mention of the Preexistent King. Blessed are they that attain.* (<https://www.h-net.org/~bahai/trans/vol1/ridvan2.htm>)

²⁶Slaves meaning in this case all men, who are the slaves of God.

²⁷Faith which Bab is owe to Him Whom God shall make manifest.

manifestation, whosoever turns away in the width of a grain of barley²⁸ (from the rules of the Bayan) has turned away from Him.

Take refuge in God from that which can distance you from the Point. Seize with force the cord of His law, for whoever has seized obedience to Him has found and will find salvation in all the worlds.

And this is from the benevolence of God: He giveth whatsoever He willeth, to whomsoever He willeth; He is the dispenser of exalted benevolences.²⁹

Vahid V - Bab 6

On the subject of the order relative to the goods that will be seized in this religion. If it is a thing without parallel^[^615], nobody will become its owner, apart from the Point of the Bayan, as long as He lives. After His death, this good thing must be kept until the Sun arises anew, in the hands of those who negotiate^[^616]. The goods that have a lower price, than the total price, one must take the number (HA)(3), and the rest must be given to the conquerors of the country, with the permission of their leader. Each one of them must take what suffices him and the surplus should be given to the poor. One must spend what is left in the nineteen venerated places. However, if one distributes the total among men, including the unborn children with six more months to spend in the wombs of their mothers, this is worth more than to spend it in the revered places. This is a gift, a kindness from God. In truth, God is the One Who gives, the Very High.

[^615]: Note: Unique, and consequently, extremely precious and rare.³⁰

²⁸See Gospel of Matthew 17:20 and Gospel of Luke 17:6.

²⁹At the time of the manifestation of Him Whom God shall make manifest everyone should be well trained in the teachings of the Bayan, so that none of the followers may outwardly cling to the Bayan and thus forfeit their allegiance unto Him. If anyone does so, the verdict of 'disbeliever in God' shall be passed upon him.

I swear by the holy Essence of God, were all in the Bayan to unite in helping Him Whom God shall make manifest in the days of His Revelation, not a single soul, nay, not a created thing would remain on earth that would not gain admittance into Paradise. Take good heed of yourselves, for the sum total of the religion of God is but to help Him, rather than to observe, in the time of His appearance, such deeds as are prescribed in the Bayan. Should anyone, however, ere He manifesteth Himself, transgress the ordinances, were it to the extent of a grain of barley, he would have transgressed His command.

Seek ye refuge in God from whatsoever might lead you astray from the Source of His Revelation and hold fast unto His Cord, for whoso holdeth fast unto His allegiance, he hath attained and will attain salvation in all the worlds.

'Such is the bounty of God; to whom He will, He giveth it, and God is the Lord of grace abounding.' [Qur'án 57:21] (Selections from the Writings of the Bab, p. 85)

³⁰Baha'u'llah may be alluding to this passage in this statement: *"We have nevertheless accepted, while confined in this Prison, those things of which the infidels have striven to deprive Us. If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of*

[^616]: Note: This means that it must be sold and by loaning the product to the merchants.

[^617]: Note: The letter HA³¹ in numerology abjad means 5.

The resume of this Door is that:

Each time that God the Very High accords a favor to His believers, by the conquest of a town which is not yet in the hand of the Muslims, all that is therein that is unparalleled, was and is the right of the Point of the Bayan³². As long as this Sun of Truth shines, this must return to Him; if He sets, this is confided to the ‘ulama among the believers in the Bayan, until the day of the manifestation of God: then, it must be given to Him Whom God shall make manifest.

To nobody is it permitted to acquire possession of this thing as (we see today), in which the ‘ulama, without His permission, have seized goods from the Hujjat³³ of God, and have acted like proprietors. And yet, if they have seized be it only a carat, their recompense is the fire. All things belong to God, and what is closest to God is the Point of Will. Who is, previously of the good ones of the Hujjat of God, is in the debt of anyone, not a carat of this debt is permitted to him. If he gave it to someone, he is no less responsible for it, even if he gave it to the wisest man of his time: he did so illegally and he misunderstood the right of the Hujjat, for without His permission he gave of it to benefit a third party. He who has given, he who has accepted, both are in the fire. For the proprietor of this thing is living and has more rights than anyone else over what God has given him in the Qur’an³⁴.

inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth. Leave hath, moreover, been given to whosoever may desire to raise, throughout the length and breadth of this land, noble and imposing structures, and dedicate the rich and sacred territories adjoining the Jordan and its vicinity to the worship and service of the one true God, magnified be His glory, that the prophecies recorded by the Pen of the Most High in the sacred Scriptures may be fulfilled, and that which God, the Lord of all worlds, hath purposed in this most exalted, this most holy, this mighty, and wondrous Revelation may be made manifest.” (Gleanings from the Writings of Baha’u’llah, LIX, pp. 116-117)

³¹In Arabic (هَاء).

³²This indicates that the Huququ’llah originated in the Bayan-i-farsi. It is referred to by Baha’u’llah in Kitab-i-Aqdas (#28); in the Q&A appended to it (#8, 9, 27, 42, 44, 45, 69, 80, 89, 90, 95, 102).

³³See footnote #142, Vahid IV, Bab 9.

³⁴Baha’u’llah alludes to the right of God and hence His Manifestation to all things in Kitab-i-Aqdas (#129): *The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have*

He is the rich, who has no need for riches themselves, so why would he need whosoever is rich with His wealth?

Whosoever wishes to save himself from the fire must return his goods to the Hujjat, otherwise this Hujjat had and has no need of anything. All were created from the sea of His benevolence, from whence then come their goods?

Today which is the day of judgment, the wise man will be questioned, the one who constructed such and such mosque with a thousand times a thousand tumans (in taking this money) of the goods of the Hujjat and he will be asked:

“With the permission of whom did you act in this way?” And this question will be more cruel for him than any chastisement, in the eyes of those who know, if he has in himself the spirit of faith; otherwise, there will be hundreds of thousands who will hear, without this meaning that they hear.³⁵ “All will die apart from the countenance of God.”³⁶ As for him who knows God, even if he makes a

announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.

He refers to this principle also in the Lawh-i-Karmil:

Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings 5 of this Revelation -- a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Baha who have been mentioned in the Book of Names.' (Baha'u'llah, Lawh-i-Karmil, in Tablets of Baha'u'llah, p. 4)

³⁵Book of Isaiah uses this turn of phrase to indicate those who have physical senses but no spiritual understanding: 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed...*

42:18 Hear, ye deaf; and look, ye blind, that ye may see. 42:19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

³⁶Qur'an 55:26-27 -- **كُلُّ مَنْ عَلَيْهَا فَانٍ
وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ**

gift of all there is upon the surface of the earth, this is worth more for him than to be interrogated in this manner on the day of judgment on the subject of a thing in which the agreement of his friend did not reside.

Thus, apart from the things which are without parallel, from the totality of what one has, one must take the quantity of HA and give it to the Letters of the Unity to expend it in the increase of the people of the Bayan, from the highest to the most humble³⁷. Then , the leader of the victory (will take it) and will give to his people and to the saints who came to his aid, to each one according to his rank and his dignity, of this benevolence of the well-beloved. If there remains any, he must spend it for the venerated places, or that he distribute it to all the people of the Bayan, even to a child of six months who is still in the womb of his mother, be it in the Orient, be it in the Occident of the earths. This last manner of acting is closer to God than to dispense this money in the venerated places, if these are already built. Otherwise, the building of these venerated places comes before.

That is the order of God in this Door and the fruit of it is that in the day of the manifestation of Him Whom God shall make manifest, all that is upon the earth is, wherever it is, His.

The people of the Bayan have known the truth and that which they have since the manifestation of the Bayan comes from His love before the manifestation of Him Whom God shall make manifest, as much the temporal goods as the spiritual goods.

Thus have shame! Prevent that a torment arrive to Him because of one of His slaves, and that the rights that were fixed for Him by the Point of Truth will not be injured. From all things that have no parallel that nobody become possessor save Him, for [about] Him is the verse: “There is no one similar to Him.”³⁸ And each thing which arrived by itself to this degree is worthy of Him and not of another, be it the most sublime of things or the most humble. It may be that in the day of the manifestation, no torment may afflict His blessed spirit from the creation that exists only by His goodness, for a torment upon Him cannot be equaled by the torment of all things: in effect, all things are things only by Him. The same for His contentment, [it] cannot be equaled by the contentment of all things, for the contentment of all things is created by Him.

I swear by Him, and in the knowledge of God, there has never been, and there is nothing greater than He, that a single sign of His eyes is greater in the eyes of God than the works of all things, even if they have arrived at the highest possible degree of their contingencies, for the existence of all holds to Him; what would it be then for their works.

³⁷Five percent of one's goods, apart from those which are without parallel, are to be given to the Bab and the eighteen Letters of the Living (who together make up the Letters of Unity), for the propagation of the Babi Faith.

³⁸Qur'an 112:4 -- **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ**

After Him Whom God shall make manifest, these goods must return to him who is the closest, and hence following, among the Letters of the Living; then, to the names and the examples. Then to the Prophets, to the sincere ones, the closest ones, all according to the measure that was fixed for them.

For all, there are degrees in relation to their Lord, and all are His adorers.

If this good, which has no parallels, cannot be saved by the believers in the Bayan, without its nature being spoiled, it is obligatory to sell it, to save the revenue and to engage in commerce in the name of the proprietor (that is to say Him Whom God shall make manifest). The right of these merchants, that take it, it is one hundred on one thousand. Thus this habit will be implanted before all, and all will benefit from all in this way. The thought cannot conceive except on the subject where the Hujjat of God ordained in this fashion, someone exceeds his limits, for in His orders, there was, there is goodness.

There is force and power only in God, [the] very high, very exalted.

Vahid V - Bab 7

God has permitted to those who believe in the Bayan to carry on commerce with those who do not believe. He has ordained that when a thing is in the possession of him who is not a believer and that it enters into the possession of a believer, it becomes pure because of the greatness of its relation with this religion.³⁹

The resume of this Door is that:

The blessing that God has accorded to the people of the Bayan is such that if they had given all that there is upon the earth, they could no longer acquire it. This blessing is this, that a thing that breaks its relation with a non-believer enters into relations with a believer.

God ordains that it be pure, be it sold (by a non-believer), be it for an entirely different reason, such that the gift (arrives in the possession of a believer). For example, a flower that is in the hands of a Christian from the moment that this one gives it to a believer, instantly it becomes pure. If (the believer) renders it (to a non-believer), it becomes impure again, as long as it remains in the hands of this latter one. It becomes pure again by a new gift (from the one who does not believe to the one who believes), even if this gift is made through an intermediary. For example, from the moment in which a non-believer sends something to a believer, from the instant that he says: This is a gift for

³⁹This may be the underlining principle preserved in this provision of the Kitab-i-Aqdas: *“Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit.”* (Baha'u'llah, Q&A #34, in Kitab-i-Aqdas)

this believing person, the object becomes pure, even if years must pass before this thing arrives to the believer.

God ordained that each land whichever it may be, every good thing be acquired by the Bayanis. It may thus be that in the day of His manifestation⁴⁰ He be given thus something that is agreeable to Him. All purity that is manifested in possession is but a lost drop of the sea of His benevolence.

God very high is above the qualification of purity: He is too exalted to be qualified by a quality that can be equaled by the purity of His creature. Explain in this way all the names⁴¹ and in all the similitudes.

Vahid V - Bab 8

For every one, it is obligatory to read the verses of the Bayan and he must not read less than nineteen verses: he who cannot do so, who cannot read, should say this verse nineteen times: "It is my God Who is my Lord, I give nobody as companion to my God."

The resume of this Door is that:

Imagine that the creature of the Bayan is like the souls that believe in it, and that it remains like each soul in one of the ranks of the knowledge of God in one of the degrees of His knowledge. See that it is the same for the verses of the Bayan. Dive into this sea, as deeply as you wish and bring out the pearls that God has created in these verses.

However, the reading of the Bayan should be done with ease and enjoyment. Read then, as much as your heart rejoices therein.⁴²

⁴⁰Him Whom God shall make manifest.

⁴¹Names of God.

⁴²Baha'u'llah seems to have reaffirmed these counsels in the Kitab-i-Aqdas: "*Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.*" (Baha'u'llah, Kitab-i-Aqdas, #149)

It is not permitted to read less than the number of the Unity and the secret of this order is that you are not required to surpass the nineteen appearances. Thereby through the benediction attached to this reading, you may be aided by their aid on the day of judgment.

Imagine that the entire Bayan is a capital that someone returns to someone, so that this latter one may make it bear fruit. The possessor of this capital is Him Whom God shall make manifest. He has given this capital to those who believe in the Bayan, so that these ones may negotiate with it until the day of His manifestation. If He wishes, at that moment, to take back His capital, who has the right to make a comment?

For each order, even the smallest, there are souls without number, who negotiate, so that you can see it. For example, if someone gives lessons upon the purity contained in the Qur'an, he does commerce and for this world and for the other.

But at the manifestation of the Master of this capital, when this One wishes to repossess His accounts, all become like blind ones.

In the day of the manifestation of Him Whom God shall make manifest, imagine that it is He Who as raised up this Paradise, so as to collect the fruit of His garden.

One of these gardens, suppose that it is a sultan, another a wise man, another a merchant, and imagine that it is the same for all of humanity. In the day of the manifestation of Him Whom God shall make manifest, if you find yourself there, do not block anyone from appropriating what belongs to him, even as master of an existence from that which depends upon him. You will see that this day is like today. Upon the public square, it will be said: "I am a cadi of the Bayan", another: "I am a Shaykhu'l-Islam", the other: "I am a Mujtahid", another: "I am an Imam Jumih", and all are proud of these names, but they are in ignorance of the Master of these names, whence all these names derive their origin. In effect, in the day of the manifestation of Him Whom God shall make manifest, they will read the Bayan without end, but will remain in ignorance of Him Who caused it to descend. They do not remember that at the moment of the descent of the Bayan, it was as it was at the moment of His manifestation, even as you have heard it recounted in that which concerns the descent of the Qur'an.

However, they do not collect the fruit.

As they see that today (the Qur'an) is precious, all are proud of the exaltation of its name, and nevertheless, it is that this Qur'an itself which descended in twenty-three years. It is very evident that in those days, there existed no perfect copy, otherwise it would not have been necessary for the Amir of the Faithful to carry the morsels in the pan of his aba⁴³, even as this has been recounted.

⁴³Aba (عبا) Ottoman Turkish, derived from Arabic (عَبَاءُ) meaning "A loose-fitting sleeveless garment, made from aba or silk, worn by Arabs."

I swear by the eternal essence that if in the day of the manifestation of Him Whom God shall make manifest, someone hears one of His verses and repeats it, this is better for him than to recite the Bayan a thousand times.⁴⁴ Reflect a little. See that today, all that is in Islam arrives degree to degree until its origin which is the Book of God. Imagine that it is the same in the day of the manifestation of Him Whom God shall make manifest, for the very proof is in His hand. Do not allow yourself to succumb to ignorance because of lying imaginations, for He is higher than that. In effect, by successive ranks, the works multiply from the Book of God, that He, by Himself is a testimony, for all are incapable of producing a book similar to it. There are hundreds of thousands of men knowledgeable in logic, grammar, etymology, jurisprudence, precepts and other similar things: if these people do not believe in the Book of God, the orb of faithlessness descends upon them. It follows then that the fruit is in the very proof and not in that which depends upon it. Know then that in the Bayan, no word has descended if its aim has not been obedience to Him Whom God shall make manifest⁴⁵, for He is from prior to His manifestation Him Who caused the Bayan to descend.⁴⁶

⁴⁴This verse was cited by 'Ali Quli-Khan in an address in Washington, D.C. in June 1903: ***"I swear by the most holy essence of God-glorious and mighty is he!-that in the day of the manifestation of 'Him-whom-God-shall-manifest', if one should hear a single verse from him and recite it, it is better than that he should recite The Bayán a thousand times."*** (From a talk by 'Ali Quli-Khan, Washington, D.C., June 1903, in "Bahá'u'lláh is the Promised One expected by all nations", A compilation by Mrs Mary M. Rabb. From the Words of Bahá'u'lláh and 'Abdu'l-Bahá, in SW XI:1, 21 March 1918, p. 13)

Baha'u'llah may have alluded to this verse in the Kitab-i-Aqdas: *"...were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting."* (Baha'u'llah, The Kitab-i-Aqdas, #149)

Baha'u'llah may be citing this verse in Epistle to the Son of the Wolf: And likewise, He saith: *"Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayan, for on that Day that one verse can save thee, whereas the entire Bayan cannot save thee."* (Baha'u'llah, Epistle to the Son of the Wolf, p. 153)

⁴⁵This appears to be the import of the following verse of the Bab, cited by Baha'u'llah: *"O people!" said He, "I have revealed Myself for His Manifestation, and have caused My Book, the Bayan, to descend upon you for no other purpose except to establish the truth of His Cause."* (Gleanings from the Writings of Baha'u'llah, LXXVI, p. 146)

Baha'u'llah alluded to this verse in Kitab-i-Iqan: *"...in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme."* (Baha'u'llah, Kitab-i-Iqan, pp. 199-200)

⁴⁶I swear by the most holy Essence of God -- exalted and glorified be He -- that in the Day of the appearance of Him Whom God shall make manifest a thousand perusals of the Bayan cannot equal the perusal of a single verse to be revealed by Him Whom God shall make manifest.

Ponder a while and observe that everything in Islam hath its ultimate and eventual beginning in the Book of God. Consider likewise the Day of the Revelation of Him Whom God shall make manifest, He in Whose grasp lieth the source of proofs, and let not erroneous considerations shut thee out from Him, for He is immeasurably exalted above them, inasmuch as every proof proceedeth from the Book of God which is itself the supreme testimony, as all men are powerless to produce its like. Should myriads of men of

If you cannot recite the verses, say nineteen times, from the rising of the sun⁴⁷: “It is God Who is my Lord, and I give nobody as companion to my God.” There is no doubt that if you say it with perspicacity, on the day of judgment, you will be aided by the aid of God.

God gives His benevolence to whomsoever He willeth among His slaves: in truth, He is the Master of the great benevolence.

Vahid V - Bab 9

In every thing, each time that one wishes to make service of it, one must mention one of the names of God: be it that one mentions it in one’s heart, be that one mentions it openly, be that one do it only by turning one’s attention towards this name.

The resume of this Door is that:

From the moment that no thing has the quality of thing except by God very high, and that a day has fixed, fixed for it, so that it will arrive at the last degree of its perfection, so that what is contained in it of power, arrives at last, and becomes at that moment worthy that a name of God be mentioned on its subject, in its limit, proper and not in the limit which is superior to it: from the moment that God has ordained, to the people of the Bayan to make all things arrive at their summum of perfection, He has permitted to men that each thing they read with the letters of His name, the names of God, in such fashion that nobody sees in any thing aught but the raising of the manifestation of the Will, in which one can see nothing but God.

learning, versed in logic, in the science of grammar, in law, in jurisprudence and the like, turn away from the Book of God, they would still be pronounced unbelievers. Thus the fruit is within the supreme testimony itself, not in the things derived therefrom. And know thou of a certainty that every letter revealed in the Bayan is solely intended to evoke submission unto Him Whom God shall make manifest, for it is He Who hath revealed the Bayan prior to His Own manifestation. (Selections from the Writings of the Bab, p. 103)

⁴⁷It is evident from this verse, that the Bab intends reading of the Bayan to be daily. Hence the verses in Kitab-i-Aqdas fits perfectly: *Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God.* (Baha'u'llah, Kitab-i-Aqdas, #149)

It also recalls Jesus saying: 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.* (Gospel of Matthew; see similar wording in Gospel of Luke 11:2-4)

For example, the perfect degree of the mineral is the rock. In the SIN⁴⁸ (the beginning of Sang, a Persian word that means rock⁴⁹) of the word rock, one must not see anything other than the word “Sotibbouh”⁵⁰, in the NUN⁵¹ but the word “Nur”⁵² and in the KAF⁵³ only the word “Karim”⁵⁴, be it that he mentions these names in speech, be it that he only allows the thought to penetrate his heart, be it that he turns towards these names, without pronouncing them with his tongue or allowing them to penetrate his heart.

If he cannot do it, that he content himself with mentioning the “Bismi’llah al-Aqdas”, and God will accept from him all that he wants in this affair, for nothing can be seen in this wish, if it is not Him Whom God shall make manifest, Who is the very origin of the names and the attributes of God. Perhaps, in the day of the manifestation of His Son of Truth, no possessor of existence will show his “me” and will not see in himself aught but Him Whom God shall make manifest, for it is He, by Whom he lived and lives. It is not that he can see Him in himself. Perhaps it is like a mirror placed opposite the sun: he sees the sun in it, but it is only a reflection.⁵⁵

Everything to which is applied the word “thing”, imagine it even towards Him Whom God shall make manifest, from the world of nudity to the material world: all that is there is but a reflection said sun of His manifestation before His manifestation, for, from all eternity in the past, to all eternity in the future, nobody other than Him has been manifested nor will manifest Himself. The day in which He manifests Himself, He loves to see in His knowledge that all have arrived to the

⁴⁸SIN (سین) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

⁴⁹Steingass, p. 702: سنگ sang, A stone; a **rock**; a weight; a tombstone; stone of a sealing-ring; dumb-bells of athletes; a cannon-ball; gravity, authority, dignity; value, worth, price; equality...

⁵⁰Sotibbouh

⁵¹NUN (نون) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

⁵²Steingass, p. 1432: نور nūr, Light, rays of light...

⁵³KAF (كاف) -- see https://en.wikipedia.org/wiki/Arabic_alphabet

⁵⁴Steingass, p. 1026: كريم karīm, Generous, munificent, liberal, magnificent, splendid, grand; benevolent, kind, courteous, gracious; merciful, forgiving; respectable, venerable, reverent; high-bred; a religious, God-fearing man; a male proper name; one of the names of God...

⁵⁵Baha’u’llah wrote about this in Chahar Vadi: *If the travelers seek after the goal of the Intended One (maqsud), this station appertaineth to the self -- but that self which is "The Self of God standing within Him with laws."* (Baha’u’llah, *Four Valleys*, p. 50)

It is also found in a public address by a Baha’i: *Be illumined with the light of today and turn your sight into yourself and see that claimant standing within you, glorious, mighty and supreme!* (The power of the influence of Bahá’u’lláh - Address by Dr Frederick W. D’evelyn of San Francisco, delivered at the Fourth Session of the Bahá’í Congress at Hotel McAlpin, New York City, Monday afternoon, 28 April 1919, in SW X:9, 20 August 1919, p. 182)

degree of perfection in the Bayan and that there is not an atom of goat in the depth of a well without a believer in the Bayan being its possessor.

And all things are mirrors to be able to support the rising of the Sun which, because of the resplendency of its rays, which are its verses, is demonstrated by all.

Here is the fruit of this order, if someone comprehends it. God illumines the hearts of the slaves who fear Him.

Vahid V - Bab 10

God has fixed the “Haykal”⁵⁶ for men and circles⁵⁷ for women. These men and these women must write from the Bayan as much as they can, in these HayAkil⁵⁸ and these circles.

The resume of this Door is that:

God has fixed for the people of the Bayan, two great blessings and has given them as one favor.

It is the “Haykal” for men, the exterior of which is five and the interior ten. It is permitted to write therein what has radiated from the Sun of the Point. That each one take all that he can from the sea of His benevolence. All that is written in these “HayAkil”, the influence thereof will manifest itself in the personality of the one who will have written it, word by word point by point.

For the appearances of the BA⁵⁹ (the women), He assigned circles, vestments of the Sun of Truth[^618].

⁵⁶Steingass, p. 1521: هيكال **haikal**, A figure, image, face, form, stature or shape of the body; a long or tall horse; anything large-sized; a giant; a tall plant; a temple of idolaters; a palace, stately edifice; a Christian church; a monastery; an amulet or talisman inscribed with magic figures, hung round the body, as...

In this case, the “**Haykal**” is a five pointed star, a pentagram, which has the appearance of a human body, and which has many magical and mystical associations that were appropriated into the visual and numerological symbolism of the Bab’s writings.

⁵⁷Steingass, p. 29: ادوار **adwār** (pl. of **daur**) Orbs, orbits, revolutions, **circles**; periods, ages; — **adwāri malakūt**, The harmony of the heavenly bodies, the music of the spheres, the intelligence which moves them.

In this case the “**circle**” is a talismanic figure with magical and mystical associations that were appropriated into the visual and numerological symbolism of the Bab’s writings.

⁵⁸Steingass, p. 1519: هياكل **hayākil** (pl. of **haikal**), Giants, colossal figures; forms, spectres; palaces, temples.

⁵⁹BA (باء) -- https://en.wikipedia.org/wiki/Arabic_alphabet

[^618]: Note: Even as the vestment materially protects the body, in the same way circles protect it morally.

He has fixed for these circles, five unities and each unity is divided in unities (19)⁶⁰, so that they demonstrate the words of the lillah, which are found in this phrase: “It is for God that which is in the heavens, upon the earth and between them and God embraces all things”. That in the very center of their heart radiate the vestment of the Sun of Reality: thereby it may be that in the day of the rising of this sublime star, they will demonstrate naught but Him.

It has been permitted that all that they wish, they write in these circles, the radiating words of this Sun, and all that they will write therein, its influence will manifest itself in the one who will have written it, word by word, point by point.

In truth, the beginning of these circles is based upon the path traced by ‘Ali, who mentioned therein the names manifested from the letter HA (the first degree) is the Point Who is the appearance of the word Unique, then following that which depends upon the Point (the Letters of the Unity).

In the Alif⁶¹ is manifested the name Qayyum⁶², in the BA, the name Sultan⁶³, in the JIM⁶⁴, the name Quddus.

This is why was manifested in this manifestation, the Bismi’llah al-Amna al-Aqdas[^619], in such fashion that from the degree of the Point until the JIM the four degrees of creation, nourishment, death and life, be brought together.

[^619]: Note: Bism=Point; illah=Qayyum; Amna=Sultan; Aqdas=Jim.

And if one acts following that which has been spread from the sea of blessing, he will contemplate the realization of his desire, if the Will of God accedes to it.

The fruit of these two orders is this that: the Bayan in its entirety is the creature of a superior world, and from the very fact that it is manifested in the “HayAkil” or in the circles and has not exceeded the limits of the HA (=5), it may be that in the five years of the manifestation of Him

⁶⁰5x19=95

⁶¹Alif (ألف) -- https://en.wikipedia.org/wiki/Arabic_alphabet

⁶²Steingass, p. 99: قَيُّومٌ **qaiyūm**, Permanent, lasting; stable, fixed, steady; peerless, matchless; the Eternal (God); an appraiser, valuer.

⁶³Steingass, p. 693: سلطان **sultān**, A ruler, monarch, sovereign; a potentate, emperor, king; absolute power, sway, authority; convincing proof.

⁶⁴JIM (جيم) -- https://en.wikipedia.org/wiki/Arabic_alphabet

Whom God shall make manifest, all benefit from the honor of the Faith in this Sun of Reality; for, all that was written in these “HayAkil” and in these circles is His glorification and the way to hold oneself far from all that is improper.

If someone finds himself in His time and does not manifest this gift (from Him) how could be mentioned upon this person the word of the fruit in these five lines of writing or these six lines, or these houses of unity, when he has himself annulled the fruit of of his own existence?

This is, so that all the people of the Bayan will not exit from the five limits. For in the “Haykal” five around six and in the circles, six is the guardian of five. That is the aim of the descent (of this order). Thereby it may be that men with these two great gifts, at the very moment of the manifestation of this Eternal Sun, of this Unchanging Face, all, including those who are possessors of the “HayAkil” in the five, and those who are possessors of circles in the six, will separate themselves from all that is in this world. Although, if the century progresses, the five years will be reduced to five months, perhaps to five weeks, perhaps to five days, perhaps to five minutes, perhaps to five millionths of a second, and thus following, as far as one can hasten the instant, for there is not between His will and the act, the least space of time^[^620]. From all eternity God has created a separation between them only that of the attribute.

^[^620]: Note: The separation that can exist therein in none other than that which differentiates the essence from the attribute.

As the fire and its action of burning: the fire cannot exist without its action of burning. Or, like a lamp and the light. It is not possible that the lamp burns without the light manifesting itself. Imagine that it is so in all the examples of the Beloved, from the truth of His existence to the possible extremity of the limit of limits.

Do not look upon any rank of all these circles and of all these HayAkil if it is not like a unique Haykal. It is like, actually, all that you see in the Qur’an: you cannot see therein anything but the form of the Prophet of God. If this One did not exist, the truth of no thing would have been authenticated in the faith in Him, nor either in His appearances or in that which God caused to descend in Him from Him.

See that it is the same in each manifestation, see it with certitude that this unique truth flows through all things.

If in the day of the manifestation of Him Whom God shall make manifest, in a form, another form is seen^[^621], this form is, by itself, in ignorance of Him Whom God shall make manifest, notwithstanding that this One is more evident before him than he is to himself, All that this person does has no other than Him Whom God shall make manifest, even if he does so at the very moment in which he ignores Him. That is the meaning of these words: Towards God returns the order if you know it^[^622].

[^621]: Note: But that of Him Whom God shall make manifest.

[^622]: Note: Haykal, figure that has the form of a star with five branches. Daira: five concentric circles.

Vahid V - Bab 11

In the prayer of birth and of death the one who prays must say the “Takbir” five times in the prayer of birth. After the first “Allah’u’Akbar” he must say nine times: “In truth, we, we all, we believe in God and in His verses,” he must say nineteen times: “In truth, we, we all, we are convinced of God.” After the third, nineteen times: “In truth, we, we all, we live because of God, and because of Him we make others live”. After the fourth, nineteen times: “In truth, we, we all, because of God, we cause others to die and we die.” After the fifth, nineteen times: “In truth, we, we all, we are content with God.”

In the prayer of the dead, we must say six “Takbirs”.

After the first, he must say nineteen times: “In truth, we, we all, we adore God.”

After the second, nineteen times: “In truth, we, we all, we prostrate ourselves before God.” After the third, nineteen times: “In truth, we, we all, we are firm in the service of God.” After the fourth, nineteen times: “In truth, we, we all, we are those who remember God.” After the fifth, nineteen times: “In truth, we, we all, we are those who thank God.” After the sixth, nineteen times: “In truth, we, we all, we wait in the work of God.”

The resume of this Door is that:

All that God has caused to descend, in principle, of orders, is a gift from Him to Him Whom God shall make manifest, and men, such as the disciples, enter into the shadow of the divine orders. Among these orders, He permitted that at each birth, be it of a boy, be it of a girl, a prayer be pronounced of five “Takbirs”, so that the name of God may be mentioned over this child. Perhaps in this way, if he lives and sees the day of judgment, he will become a believer in Him Whom God shall make manifest.

In the same way, at the moment of death, God has ordained six “Takbirs” in a single prayer: so that this will demonstrate that the commencement (of him who dies was of five (HA) and that his return is of six (VAV the equal round HOVA=Him, which is 11). It may be that in the day of the manifestation of Him Whom God shall make manifest, he believes in his first believer and that the ranks of this world do not put him in obscurity. In effect, this is very annoying for those who are not Unitarians[^623]. It can happen that this person (Him Whom God shall make manifest) may not be brilliant, in a world in which everyone believes himself to be brilliant.

[^623]: Note: That notwithstanding their wealth, they come to give their faith to a man.

Thus, in the manifestation of the Qur'an, after the death of the Tree of Truth, nobody will remain firm in faith in His divinity, except those who are obvious. And, notwithstanding, all act following the orders of the Qur'an. However, from the beginning of the Qur'an, the order of unbelief ran over them, by this very Prophet.

Reflect that it is the same in that which concerns the Point of the Bayan.

Whosoever has entered by the Door, by this very Door, if he has entered by perspicacity, he found blessing, and this because of his very act of entering and not because of other acts. For it is this very person (the Bab) Who is the One from Whom comes the beginning of every thing, because of God, and the return of every thing towards Him, because of God. How many individuals have, at the moment of the manifestation of the Tree of the Truth of the Bayan, looked upon their own knowledge and have remained in ignorance of Him! And yet, all, in the eyes of God, had as obligatory what was their obligation. In the eyes of God, the most exalted and the most humble are equal.

You see today that all believe in the Amir of the Faithful: it is because they have seen nobody but him, and have been elevated only by his love. Otherwise, the same people (who believe in 'Ali), if they had been found in the beginning of Islam, you would have seen among the faithful only these three persons who are cited in the hadith[^624].

[^624]: Note: The hadith recounts that at the death of the Prophet, all became infidels, except for three people who continued to believe in 'Ali: Salman⁶⁵, Abu Dhar⁶⁶, Miqdad⁶⁷.

Thus, in this century, God has accorded His favor and the believers were of the number of Rahman (299) and this because of the ranks of His love. And that only took place because of the very being of the Point, for if the test of men had led to the Point[^625], the truth would be known about them[^626], for the true believer is more rare than the red sulphur.⁶⁸

⁶⁵Salman (سلمان) -- http://en.wikishia.net/view/Salman_al-Farsi

⁶⁶Abu Dhar (أبو ذر) -- http://en.wikishia.net/view/Abu_Dhar_al-Ghifari

⁶⁷Miqdad (مقداد) -- http://en.wikishia.net/view/Miqdad_b._%27Amr

⁶⁸Baha'u'llah makes reference to this theme in Kitab-i-Iqan: "In one sense, they indicate that no true Shi'is exist. Even as he hath said in another passage: "A true believer is likened unto the philosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the non-existence of a true believer. Such is the testimony of Sadiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established. (Baha'u'llah, The Kitab-i-Iqan, p. 79)

[^625]: Note: If the Point had wished to test them.

[^626]: Note: They would have triumphed in the test, they would not have believed.

The order of these prayers was given because of this: that if (someone) finds himself living in the day of judgment, he not allow himself to enter obscurity while all men have believed.

But in the day, in which the fruit must be collected, then imagine how annoying it is for those who are upon the earth, to enter into the faith of God, by the intermediation of a man who does not even have a button on his shirt. Everything that you have heard said of the Amir of the Faithful, you have not experienced it yourself[^627]. You have see of him naught but a golden dome[^628] and the states of his sublimity before all[^629]. But, if you had seen in his time and if you had been numbered among the three, then you would have been sincere. And yet, that day even Salman, Abu Dhar and Miqdad were not mentioned with a good word. That is the origin of the dissidences in each manifestation.

[^627]: Note: You did not see Him accomplish humble tasks and notably placing Himself in the service of Jews.

[^628]: Note: Upon His tomb.

[^629]: Note: That is to say how much He will be honored.

Happy is he who looks upon the very nature of the Witness, for then, if all those who are upon the earth wish it, it is more rapid than the blink of an eye for them to enter into the Paradise by His Door. Thus they see that the Syrat is more vast than all that there is between the heavens and the capacity and the earths of affirmation.

In every state of cause, be attentive not to slip in the tests of God; seize with force the cord of the Book, for this Book aids all those who fear God. And God creates each thing then makes it return towards Him. In truth, all returns to God.

Vahid V - Bab 12

Of the burial of the dead in stone of marble and the act of placing a carnelian ring upon the finger (of the cadaver).

The resume of this Door is that:

As the visible body[^630] is the support of the intimate body[^631], all that is ordained by the one equally attains to the other; for the one who rejoices or suffers is he (this intimate body) and this body (visible) and nothing else.

[^630]: Note: Material.

[^631]: Note: Body of faith.

This is why God, this body being the support of this immaterial body, has ordained on this subject that it be conserved with the greatest care, and that it not be allowed to happen whatsoever may be a cause of suffering (for the immaterial body). For the essential body always regards its support. If it sees that the contrary be done towards it (if it is brought suffering)⁶⁹, it grows bigger by this very fact, but if it sees that the contrary is carried out (if it is tormented), it attains all that can be made to submit to the material body. This is why the order is precise to respect and honor this latter.⁷⁰

It is permitted to deposit it in crystal, in carved rocks, so that this essential body will not contemplate, in its support, a thing that it will suffer. This is the fruit of this order.

Thus God accordeth His favor to whomsoever He willeth among His slaves. He is the Protector, the Subsistent!

Permission has been given to place a ring of carnelian (upon the finger of the cadaver), so that, by the benediction of the engraved verse (upon the carnelian), no torment may arrive to the essential body, which will thus find itself ignorant of the fire, reposing in the shadow of the light.

Whosoever, upon whose hand is found the ring, engraved thereon the name of God, if this individual is a believer in the Bayan, and of those who have acted within its limits, it is right that God will cause him to enter into His Paradise and to show him such mercy that he will be content.

And who is more loyal than God, if you are convinced of God and of His verses?

⁶⁹This appears to be missing a negative, for otherwise the sentence does not make any sense. It is designed to contrast two eventualities, not to indicate that in either case the results will be the same. Hence, what is probably intended is in parentheses should read "if it is protected from suffering".

⁷⁰A this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself. Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient. The converse is likewise true. Therefore, it hath been ordained that the dead body should be treated with the utmost honour and respect. (Selections from the Writings of the Bab, p. 95)

The fruit of this order is that: As the number of all things returns towards the appearances of the Takbir, that we have called the element of dust, that the supremacy of the perfection of this element has first arrived at the first degree which is stone in order to evolve thereafter until the greatest purity, which is crystal, and thus the name Eternal is manifested in him. It may be that at the moment of the return of all in the stones of this sort, that they will repose in their essential verity and will demonstrate God. And God, by His order, guideth whomsoever He willeth.

Vahid V - Bab 13

Those who are in the process of dying must write a testament in the manner in which it is ordained in the Bayan.

The resume of this Door is that:

No blessing of God towards His slaves is greater than the permission that was given them to adore Him and their action of learning the “Tasbih”, the “Tahmid”, the “Tawhid”, the “Takbir”.

It is permitted that at the moment of death a testament be written⁷¹ in which are consigned the affirmation of the Unity of God, the affirmation that creation and commandment are His, the affirmation of the divine Point, of the Letters of the Living, of love for the appearances of these names and of these examples, and, finally, the affirmation that one takes refuge in God from whatsoever his Well-Beloved does not nor did not love.

That also be registered the expressions of thanks that are made to God for what one desires of Him. That it be ordained that this testament be brought to Him Whom God shall make manifest: that if the Will of this latter One tenders to give a response, this response is the very one that God causes to descend (on the subject of the testament).

The preservation of this document is incumbent upon his heirs who must transmit it from hand to hand until the manifestation of Him Whom God shall make manifest. That it be written in the most beautiful script and well ordered, for the interval from one manifestation to another is known.⁷² And this preservation, during this interval, is easy for everyone.⁷³

⁷¹Writing of a will and testament is required of every Baha'i in Kitab-i-Aqdas: *Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.* (Baha'u'llah, Kitab-i-Aqdas, #109)

⁷²This suggests that the Bab made known to at least some of His disciples when Him Whom God shall make manifest would appear.

But you must pay the more scrupulous attention for fear that, [may] God keep [you from this], the manifestation will manifest and that you will remain in obscurity, or that you will not bring him the document which has been given to you for safe-keeping. It is very evident that in the manifestation of the Truth, each one will take pride in a thing (of the past order), without suspecting that this pride returns to the very Truth of His previous manifestation.

In His latter manifestation, it is not attributed to it^[^632], because of the sublimity of His (new) manifestation.

[^632]: Note: This capital from which each one draws pride.

For example, the manifestation of the Prophet of God Who spoke of the manifestation of Jesus as being the preface to His own: thereby^[^633], He did not make Himself known to all. There is, in effect, no doubt that the people of the Bayan, with what proves their religion have acted and will act according to that which is good, but, at the day of the harvest, this becomes an object for discussion. It is exactly the same when all, at the moment of their death, say: “La ilaha ill’allah”, and die. But, in this manifestation, the One Who is the Master of the previous order upon which they pronounce this Word, they pronounce it again, but the appearance of this Word, which demonstrates God is a prisoner against all that is right upon a mountain: this is why all the acts become worthless.

[633]: Note: That of Jesus.

All will write thus in this manner their testament and will testify therein of the Unity of God, and they will say: “I give no thing companionship to God”. And yet in the day of the manifestation⁷⁴ our very beings are the appearances of the association that you have negated and that you do not understand! It is thus that in one blow, you render your religion in vain and you do not know it. Have pity upon yourselves! The act that you accomplish, accomplish it with perspicacity. It may be thereby that in the day of judgment⁷⁵ you will find salvation.

You will know thereby that the very origin of this testament is of God, but the manner in which the Point has spoken of it, and that its return is to God, by this very fact it returns to Him Whom God shall make manifest.

How often it arrives that you write, but that you do not pay attention to whom you are writing, and nevertheless He makes Himself known to you with the very proof upon which is based the religion of all, but the veils of passion inhibit you from seeing it. It is thus that today, all the people of the

⁷³This suggests that the interval between the Bab and Him Whom God shall make manifest will not be long, as otherwise the preservation of the testament would not be “easy for everyone”.

⁷⁴Of Him Whom God shall make manifest.

⁷⁵The appearance of Him Whom God shall make manifest.

Qur'an act following His past order, but remain in obscurity of that One Who authenticates this preceding order while, notwithstanding, they can see the very proof of these previous orders, but more majestic, yet they do not comprehend it.

It is not that those ones even who see the words understand. Perhaps they imagine in themselves that if the Truth manifested itself, they would be the closest to it among the creatures. But these very people are in every manifestation, and at the end of this manifestation, they arrive at the highest degree of religion, and yet, happens what happens^[^634]!

^[^634]: Note: They arrive at the highest degree of their religion, but by this very fact they fall into error at the moment of His manifestation, and hence is produced what you can see. In one word, they adore the letter, not the spirit.

And God sees the acts that you accomplish.

Vahid V - Bab 14

The things that purity are fire, wind, water, earth, the Book of God, the Point and His works, then whatever over which is mentioned sixty-six times the name of God; that which the sun dries and that which the very being changes itself^[^635].

^[^635]: Note: For example, the wood that after being burned becomes cinders, the wine that changes into vinegar.

Whosoever enters into this religion, when he enters he becomes pure, he and all that belongs to him. Render pure the act, for a thing, of cutting off its relationship with a non-believer in being conveyed into the possession of a believer: in truth, the fact of passing into the possession from a non-believer to a believer renders pure.

The resume of this Door is that:

God by His benevolence and His liberality, has ordained that certain limited appearances will give purification. And if someone should be found who would give all there is on the earth to acquire (this blessing), he could not do so. And all the (purifying) things, their act of purifying comes from the Tree that is the origin of the order of God, and not from their own being. The thing, in itself, is but the seat of this order: this order is not manifested except by the intermediator of this thing, Him whom the Word creates the things that purity, see what is said on the subject of these essential elements that demonstrate God! If they ordained in conformity with their religion, a single one of their words could not attain to it^[^636]. But, by the very force of their thoroughness, they make sure of water to such a degree that they make ink, while Him, whose Word is the appearance (of the purity) of water, does not admit that it be said that it is pure. It is, in this sense, similar to the

assassin of the Lord of the Faithful who, after his assassination, was anxious to know if the blood of a mosquito is pure or impure.

[^636]: Note: This here refers, clearly, to the impure word claimed for the Bab by the Muslims.

Here is the measure of this animal creature, even though in reality the very epithet of animal does not fit him, for an animal does no harm to anyone, and as to this creature his works are known.

God has ordained the purifying action of these things, so that this might be a proof of the purity of Him Whom God shall make manifest and of the witnesses to His greatness. But who is the one who directs his gaze upon the fruit and the aim of God? If the people of the Qur'an had done so, we would not have arrived where we are.

May God preserve the end of the people of the Bayan, so that they will not remain in ignorance of the purpose and will not bring upon (Him Whom God shall make manifest) an unworthy order.

All the religious ranks are true, in their places, in every manifestation. For example, when took place the manifestation of the Prophet of God, whosoever entered into the religion of Islam, had the religious rank assigned by it. But turn your eyes to this thing in the shadow of which are found these ranks and which is faith in Him! It is thus that each one took a rank while remaining in ignorance of the source.

If someone has knowledge of the source and if his works are in conformity with this knowledge, there is in this manifestation, religious and worldly ranks, otherwise (if he does not have this knowledge), he becomes nothing, as if he had never been, and his name is not in the Book of God.⁷⁶

The appearances that purify are: 1st, faith in the Bayan which transforms the body of the believer in purity; 2nd, the very Book of God. From the very fact that something is found facing one of the verses of God, this thing becomes pure, on condition that it is not in itself essentially impure; 3rd, the name of God. A thing becomes pure, in effect by the fact that one pronounces sixty-six times upon it the name of God; 4th, the breaking of relations of a thing with a non-believer and the actualization of a relation between this thing and a believer; 5th, the Tree of Truth in the day of His

⁷⁶This seems to refer to Qur'an 39:9, which is translated by Muhammad Marmaduke Pickthall as: *Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.*

'Abdu'l-Baha made reference to this verse in remarks encouraging the education of children: *God sayeth in the Qur'an that they shall not be equals, those who have knowledge and those who have it not. Ignorance is thus utterly to be blamed, whether in male or female; indeed, in the female its harm is greater. I hope, therefore, that the friends will make strenuous efforts to educate their children, sons and daughters alike. This is verily the truth, and outside the truth there is manifestly naught save perdition.* ('Abdu'l-Baha, from Tablet, in The Compilation of Compilations vol. I, #635, p. 286)

manifestation and all that depends upon Him; 6th, the four elements; 7th, the sun; 8th, that which changes in nature: all on condition that the object to be purified is not essentially impure.

The blood that comes to the mouth by the use of toothpicks or toothbrush, is not impure and is pardoned. In every state of cause God loves those who are pure. And nothing in the Bayan, is more beloved of God than neatness, purity, cleanliness.⁷⁷

The foot of the animal, when it is outdoors at the time of rain, and which enters a room, the order of impurity is removed.

God does not love to see in the Bayan, for whoever it may be, anything other than contentment or joy: He loves that all, in every state of cause, be in purity, as outward as inward, so as not to disgust one another, and, the strongest reason, to not disgust a stranger.⁷⁸

He who prays need not have fear that an animal hair be upon him, as in the objects (and draperies) that are brought from Europe, the sleeves of which are in ivory or in bone or other similar things. All this is so that men may be in the immensity of the mercy of God. It may then be that in the day of the manifestation of God⁷⁹, they will thank Him for His orders of the past.

It is thus not that they must pay attention to a hair, and hence start over their prayer, but, that at the moment of condemning him who certifies religion, they do so without fear, as all those who were in the cycle of of the Qur'an of the past were able to see it. All those who have done violence to the People of the House thought [they] showed the most scrupulous attention to the subtleties of religion.⁸⁰

It is like this in the cycle of the Bayan: whosoever has found himself in its has been able to see all that. For one simple question of the consequences of principle, a thousand lines have been written, but, in what concerns recognition of the truth, which is upon which religion is based, they have denied the religion of God. If they had not written, man would have been a simple animal, harmless. But, now when one writes against God and that, on the subject of futile questions, he has remained in ignorance of God. It was useless to take pride in all these holinesses in order to become so completely vain in the eyes of God! At least to enter into the Faith. Sometimes it happens that

⁷⁷God loveth those who are pure. Naught in the Bayan and in the sight of God is more loved than purity and immaculate cleanliness... (Selections from the Writings of the Bab, p. 80)

⁷⁸God desireth not to see, in the Dispensation of the Bayan, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others. (Ibid.)

⁷⁹Him Whom God shall make manifest.

⁸⁰While the Bab insists that His followers follows the divine commandments, He also warns against an overemphasis on ritual compliance to the detriment of spiritual awareness, particularly when attachment to the letter of the law inhibits a believer from recognizing and following the laws of the most recent Manifestation of God.

the one who creates the science of jurisprudence will write five hundred thousand lines in which he includes all the minutiae of religion, but refuses to recognize God and His verses! If he contented himself with refusing, he would render worthless only his own existence, but that does not suffice him and against Him of the sea of benevolence, from Whom rises up the word of Unity, which is the base of religion, he does what the pen is ashamed to describe.

O people of the Bayan, do not do what the people of the Qur'an did. At least, where you find yourselves, try to be like animals (harmless), so as not to bring damage to anyone, if you are not useful to him: it may thus be that in the day of the manifestation, you will not do what will give your religion to the wind, without you comprehending it.

That is the testament of God over you all. If someone conforms to it, he will see no damage in any state of cause, for the pardon of the mercy of this Sun of Truth embraces all the beings. From the moment that He did not see in someone the contrary to His friendship, perhaps, in the sea of His benevolence and of His mercy He will make him enter into faith in Him, will give him the favor of mentioning him, even if he does not himself know (that he is mentioned).

Thus, at the moment of the recompense in this judgment, those from whom good has not come forth, the Point of Truth recompenses them by the gift of these verses, while one is found upon the sea, another upon the earth, one in the Orient, the other in the Occident. God knows when he will know himself that he has received his recompense.

God recompenses those who act well.

Vahid V - Bab 15

In this that the water⁸¹ by the intermediary of which man is created, God has made it pure in His Book.

The resume of this Door is that:

As there is a sperm [^637] which is worthy that purity be mentioned upon it and upon the one who demonstrates it[^638], as the suns reflect in the mirrors of the Sun of His benevolence, God has placed all of them in His shadow and has permitted their purity.

[^637]: Note: The one from whom derives His origin, Him Whom God shall make manifest.

[^638]: Note: Le sperm of the Letters of the Letters of the Living.

⁸¹Reference to semen.

God has loved and loves that we manifest upon ourselves cleanliness to its last degree of perfection, when is easy to do and not when it is difficult.

The fruit of this order is that, on the subject of this Sublime Star⁸² and of those who show His way, we do not allow the penetration into our hearts the idea that they are not pure, for all the things that purify are manifested from the sea of the benevolence of this semen^[^639].⁸³

[^639]: Note: All the semen, that is to say human semen.

In every state of cause, be attentive to not launch against any one whatsoever of the believers in the Bayan, the order of impurity, for if someone acts in this manner, he himself exists the Faith. It may be thereby that between two manifestations, there will not arrive damage to the appearances of the Truth.

How many in the Qur'an untied the order of God and the order of non-purity was given against them who demonstrate God, while the purity of the believers does not reside in the benediction of the existence of these very people. For example, in the epoch in which I found myself in the holy places, a day, the deceased Siyyid (Kazim Rashti) came to the house (of someone). At the moment that he exited the house to return home, the master of the house gave the order to wash the door which the hand of this tree of purity had touched. And yet, by their religious law^[^640], two dry things, when they meet, one cannot say that impurity is communicated from one to the other.

[^640]: Note: To this Shi'ah.

It is thus that they overstep the order of their religion, believing that they bring to it the most scrupulous attention, while the truth itself disappears.

O slaves of God, fear God.

Vahid V - Bab 16

In this that all the things that have no parallel are for God, as long as the Sun of Truth shines. Thus these things must be given to Him. When this Sun has set, God has permitted each one to make the act of possession on the subject of this thing, until this Sun rises anew from its Orient. When this Sun has risen anew, the possession of this object is no longer permitted to anyone. (The proprietor at that time) must then give it to the Sun of Truth until the number of nineteen (if he possesses more than nineteen, he may keep the surplus) and not more, if he possesses these things that have no parallel; otherwise, God does not give him the obligation to return something of [high]

⁸²Him Whom God shall make manifest.

⁸³The semen that engenders Him Whom God shall make manifest.

price to this Sun. If a manufacturer exists who has a perfect industry and he makes unique things, if he derives from this industry alone his means of existence, God has exempted him from the gift he is obligated to make. If he has other means of existence, it is obligatory for him to give what he makes, for his Lord has made him without need by another way, for he is not obligated to sell the products of his industry to live; but whatever he is obligated to sell in order to live, God exempts him. And that is a blessing of God, the Doer of Good, the Generous.

The resume of this Door is that:

The greatest of the things that God loves among the Bayanis and which manifests itself among them, is their mutual love for one another.⁸⁴ That they progress or backslide in the degrees of consciousness of the principles, the consequences, manifest or hidden, first or last, that they do not abandon some for others, for whosoever has entered into the Bayan is a believer, and at whatever degree he finds himself, he is good. If in the Bayan one abandons someone of the Bayan it becomes obligatory for him to give to Him Whom God shall make manifest, and not to others, 95 miscals of gold; nobody has the right to claim it from him, if it is not through the intermediary of Him Who God shall make manifest. In all truth, this becomes a debt for him, be it that this Sun of Truth wishes to collect it from him, be it that He wishes to return it to him. The aim of God, in this measure, is that nobody in the Bayan will have the audacity to reject anyone in saying that he does

⁸⁴This verse is reminiscent of the testimony of John, apostle of Jesus: Gospel of John: 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* 13:35 *By this shall all men know that ye are my disciples, if ye have love one to another.* First Epistle of John: 2:8 *Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.* 2:9 *He that saith he is in the light, and hateth his brother, is in darkness even until now.* 2:10 **He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.** 2:11 *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* Second Epistle of John: 1:5 *And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.*

This commandment of the Bab is reiterated by Baha'u'llah, as found in the following citations: *They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion...**Show forbearance and benevolence and love to one another.*** (Gleanings from the Writings of Baha'u'llah, V, pp. 7, 8) *Once again We exhort all believers to observe justice and fairness and to **show forth love and contentment.** They are indeed the people of Baha, the companions of the Crimson Ark. Upon them be the peace of God, the Lord of all Names, the Creator of the heavens.* (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah, p. 134) **O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour.** (Baha'u'llah, Lawh-i-Hikmat, in Tablets of Baha'u'llah, p. 138) *Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.* (Baha'u'llah, Epistle to the Son of the Wolf, p. 14; Gleanings from the Writings of Baha'u'llah, CXXXII, p. 288)

not have faith: for, in truth, the degrees of each one are evident by his rank and his place in knowledge.⁸⁵

Every one, wherever he is, if he is for God, is accepted by God according to his acts; be this one in the most humble in questions of consequences or be he in the highest degree of the principals. It may be that in the day of the manifestation of the Truth⁸⁶, one will not be content to manifest the contrary of friendship towards this Sublime Star⁸⁷ and, from then, until the day of judgment nobody will be lost and that all the world will find salvation by the love of Him Who is the Truth of all faith.

As it is Him Who is [the subject of] the verse “There is nothing that equals Him.”⁸⁸

God has ordained that every thing that is found in His possession, and which arrives at this degree (of not having any parallel), be for Him. While this Sun of Truth shines, this thing is not licit for anyone, if it is worthy of Him in His kingdom, if it is only with His permission, and after nineteen of these things without parallel have been given to Him Whom God shall make manifest.

From the moment of the setting of this Sun, it is permitted to each of the believers that from his part he takes possession and thanks his Well-Beloved until the moment of the manifestation.⁸⁹ At that moment, it is no longer permitted for anyone to hesitate a thousandth of a second, to return to its possessor⁹⁰ all that has arrived at its degree of perfection and at its last degree, that they may be nineteen or more, and on the subject of which it was permitted to take possession before His manifestation⁹¹.

He who is not faithful to the order of God, in the day of the manifestation, and does not give, for example to Him Whom God shall make manifest, a pen (of which he is possessor), which has no

⁸⁵This recalls Qur'an 4:94 -- يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا, cited by Baha'u'llah: Hearken unto that which the Merciful hath revealed in the Qur'an: 'Say *not to every one who meeteth you with a greeting, "Thou art not a believer."*' (Baha'u'llah, Epistle to the Son of the Wolf, p. 82) Hast thou not heard what God, exalted be His glory, hath said: "Say *not to every one who meeteth you with a greeting, "Thou art not a believer."*" (Gleanings from the Writings of Baha'u'llah, CXII, p. 225)

⁸⁶Him Whom God shall make manifest.

⁸⁷Him Whom God shall make manifest.

⁸⁸Qur'an 42:11 -- لَيْسَ كَمِثْلِهِ شَيْءٌ

⁸⁹Of Him Whom God shall make manifest.

⁹⁰Ibid.

⁹¹Ibid.

parallel, it becomes obligatory for him to give 95 miscals of gold, and this until there is no longer found anyone to impede anyone to act in his religion following the order of God.

It is permitted to the manufacturer, who in the space of a year has produced a single object, to not return it to Him Whom God shall make manifest and this, so that all will be in the shadow of the immensity of the benevolence of God. But each time that someone becomes a possessor, it is his obligation, in the day of judgment, to return it to its proprietor (Him Whom God must make manifest). Whosoever loves to show his obedience to God will obey Him in this order.

What greatness is greater than this, that a slave honors himself by obeying the One to Whom he belongs. And this comes only from the benevolence of God, Who has thus given permission to His creature: thus, in truth, God is without need in Himself of that which is other than Him.

And all were created from the sea of His benevolence and both^[^641] are in the plateau of His benevolence or of His justice. And it is for God that which is in the heavens, upon the earth and between them. God has need of nobody, He is very exalted.

[^641]: Note: He who obeys and he who does not obey.

It is not that this person who impedes^[^642], impedes with another idea [in mind] than God^[^643]. Perhaps nobody exists, in any condition, who wishes to act for another but God. It remains in each manifestation in the ignorance of the contentment of God: this is why all that he did becomes worthless, in his spirit for God. But at the moment in which all his acts become worthless, he is not outside the possession of God, for all belongs to God. And that is the secret that all that arrives at God (in damage), comes from Him, and the aim pursued by him who brings about this damage is none other than God; but as the master of this act (contrary to God) is in obscurity it is upon him that it falls.

[^642]: Note: Impedes someone from fulfilling his duty.

[^643]: Note: He believes, on the contrary, that he obeys God in impeding returning a good to Him Whom he does not consider notwithstanding His proofs, such as Him Whom God shall make manifest.

It is not except in the very moment in which he remains in obscurity, the testimony of God was not perfect for him. If the testimony of God was not perfect for him, he would not have been submitted to the order.⁹²

⁹²Baha'u'llah asserts that the "proof of God" is "perfect", including in this reference to the Imam Husayn, as well as to Himself (Mirza Husayn 'Ali): *Behold then, O heedless ones, how brightly the fire of the love of God blazed aforetime in the heart of Husayn, if ye be of them that ponder! So intense grew its flame that fervour and longing at last seized the reins of patience from his grasp, and the love of Him Who is the All-Compelling so enraptured his heart that he surrendered his soul, his spirit, his substance, and his all in the path of God, the Lord of the worlds...Say: That same fire now blazeth in Mine own breast, and My*

At the moment of the manifestation of the prophet of God, the testimony of God was perfect for the people of the Evangel, and He Who was promised to them was manifest with the testimony of their religion. But as they (the Christians) have remained in obscurity, their works have become worthless, even though they do not allow to penetrate into their heart the idea that the One Who was promised by Jesus, could have appeared without their having believed in Him: and, yet, it is very evident that He has returned.⁹³

It is hence thus that in each manifestation of God, the nation of the preceding manifestation, in the thought of being scrupulous and attentive in their religion, remains in obscurity of this very religion.

God accords His favor to whomsoever claims His aid, for this aid is greater in the eyes of God than anything. For if all is and that this aid is not, it is as if there were nothing; and if this aid exists and that nobody knows, nothing diminishes from the truth of the man. And all that was promised him in Paradise will arrive, for imagine the creation of Paradise like the creation of each thing. What is possible in the possibility of Paradise, God created it therein, for God is Powerful, embracing all things and there is no other god but the unique God, and we are all pure slaves for Him.

Vahid V - Bab 17

It is obligatory in each month to mention God in every day of this month, 95 times: the first day (we must say) Allah'u'Abha, the second, Allah'u'A'zam, and thus following⁹⁴ until on the nineteenth day we arrive at Allah'u'Aqdam.

wish is that **this Husayn** may lay down His life in like manner, in the hope of attaining unto so august and sublime a station, that station wherein the servant dieth to himself and liveth in God, the Almighty, the Exalted, the Great...By the righteousness of God! **Through his deed the fragrances of holiness were wafted over all things, the proof of God was perfected, and His testimony made manifest to all men.** (Baha'u'llah, The Summons of the Lord of Hosts, pp. 205, 206)

⁹³Along similar lines Baha'u'llah wrote: *Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.* (Baha'u'llah, Kitab-i-Iqan, p. 210)

⁹⁴While it might be presumed that this sequence would follow the names of the months of the Babi calendar, in Bayan 5:3 only the first and last months of that calendar are noted -- Baha and 'Ala. As we see, while the first name is the same, the last is not. We will subsequently see that the other names cited do not correspond to that calendar.

The resume of this Door is that:

From the rising of the Sun until its setting, God has permitted each one to say 95 times Allah'u'Abha⁹⁵ or Allah'u'A'zam, or Allah'u'Az'har, or Allah'u'Anvar, or Allah'u'Akbar, or other similar very exalted expressions. It may be that in the day of judgment by the benediction attached to the pronouncement of these blessed names, he will arrive at being aided by this Sublime Star, this eternal countenance, and that he will thus, in that day, be aided with the aid of the Letters of the Living.

Thus it is not that he must say these names and remain in obscurity of those who conduct to them, for these names are like the very existences of these guides towards God.

Even as these words demonstrate that God is too great to be qualified, also these existences demonstrate that God is too exalted to see Himself applied a quality. It is not that these nineteen Letters of the Living surpass the limits of their quality as examples^[^644], for, there was not, there is no way for anyone towards⁹⁶ the eternal essence. What is possible in this world of possibilities, it is His creature⁹⁷, and the Letters of Unity are those who direct these creatures towards the names: and in them (these Letters of Unity), one can see nothing but God^[^645].

[^644]: Note: That is to say, for example, become God.

[^645]: Note: That is their superior rank and nothing else.

In the rank in which one can see in them the creature of God, they are only creatures of God; in the ranks in which in them one can see nothing but God, then they are the letters of God.

O slaves of God! Fear to consider them too exalted^[^646]. You cannot comprehend them; and, to whatever degree you make them descend, you must nonetheless affirm your obedience to them.

[^646]: Note: To take them as an emanation of God, as God Himself, even as the Christians have done with Jesus.

⁹⁵The requirement to say Allah'u'Abha 95 times each day is carried over by Baha'u'llah in Kitab-i-Aqdas: *It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat "Allah-u-Abha" ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.* (Baha'u'llah, Kitab-i-Aqdas, #18)

⁹⁶Directly approaching.

⁹⁷The world of possibilities is the creature of God, nothing else. In other words, it is no part of God.

But their elevation is due to the quality of mirror of their hearts which demonstrate nothing but the Unique God. This is why God has made the letters of “Tasbih”, of “Tahmid”, of “Tahlil”, of “Takbir”. But one must not, at the moment in which one does the “Takbir”, fix one’s attention upon them, for if at this very moment one pays his attention to them, one remains in obscurity. So also in the words Allah’u’Akbar, you do not see aught but God, so also you can see naught but God in the very being of these beings: say: In truth, all are for God and adore God.⁹⁸

Vahid V - Bab 18

On the subject of the contract of sale and purchase. When is manifested the agreement of the seller and the buyer, this contract is true, even if the sale takes place simply by the very fact of being sold. It is true for the little ones as for the big ones.

Those who engage in commerce have the right to derive a profit, in such fashion that the two parties are satisfied.⁹⁹ This interest is herewith: if he sells with a delay of two months, he must

⁹⁸Baha’u’llah was asked which of four schools of thought were correct, and He replied by succinctly reiterating the teaching of the Bab: *...the Apostles and Messengers of God have ever been the channels of His abounding grace, and whatsoever man hath received from God hath been through the intermediary of those Embodiments of holiness and Essences of detachment, those Repositories of His knowledge and Exponents of His Cause.* (Baha’u’llah, Responses to Questions from Manikchi Sahib from a Tablet to Mirza Abu’l-Fadl, in Tabernacle of Unity.)

⁹⁹Baha’u’llah wrote about charging interest in the *Ishtiqat*:
As to thy question concerning interest and profit on gold and silver: Some years ago the following passage was revealed from the heaven of the All-Merciful in honour of the one who beareth the name of God, entitled Zaynu’l-Muqarrabin -- upon him be the glory of the Most Glorious. He -- exalted be His Word -- saith: Many people stand in need of this. Because if there were no prospect for gaining interest, the affairs of men would suffer collapse or dislocation. One can seldom find a person who would manifest such consideration towards his fellow-man, his countryman or towards his own brother and would show such tender solicitude for him as to be well-disposed to grant him a loan on benevolent terms. Therefore as a token of favour towards men We have prescribed that interest on money should be treated like other business transactions that are current amongst men. Thus, now that this lucid commandment hath descended from the heaven of the Will of God, it is lawful and proper to charge interest on money, that the people of the world may, in a spirit of amity and fellowship and with joy and gladness, devotedly engage themselves in magnifying the Name of Him Who is the Well-Beloved of all mankind. Verily He ordaineth according to His Own choosing. He hath now made interest on money lawful, even as He had made it unlawful in the past. Within His grasp He holdeth the kingdom of authority. He doeth and ordaineth. He is in truth the Ordainer, the All-Knowing.
Render thou thanks unto thy Lord, O Zaynu’l-Muqarrabin, for this manifest bounty.

Many ecclesiastics in Persia have, through innumerable designs and devices, been feeding on illicit gains obtained by usury. They have contrived ways to give its outward form a fair semblance of lawfulness. They make a plaything of the laws and ordinances of God, but they understand not.

However, this is a matter that should be practised with moderation and fairness. Our Pen of Glory hath, as a token of wisdom and for the convenience of the people, desisted from laying down its limit. Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and compassion towards each other. He is in truth the Counsellor, the Compassionate, the All-Bountiful. God grant that all men may be graciously aided to observe that which the Tongue of the One true God hath uttered. And if they put into practice

augment the value of the price of the object according to the interest of money during this period and receive at the end of the delay the price thus augmented, but if one says: I purchased to pay with a delay of two months (but I pay now), one must from that point diminish the value of this interest.

The resume of this Door is that:

God has permitted the sale and the purchase by mutual consent of the two parties. He permitted it for the big, for the little, for free men, for slaves, by mutual consent: and sale is thus legal in the Bayan, even if consent is manifested by a simple sign or by the very act of purchase.

God has permitted the merchants to derive habitual interest today among themselves: it is permitted to augment or to diminish for a time in their operations so that all may recognize God in the immensity of His benevolence and mercy. It may be thus that in the day of the manifestation of the Truth¹⁰⁰, by the sale of the verses of the Bayan and the purchase of other things, one will be in His consent and in that of His (18) companions. It may be thus that all will find the good.

Vahid V - Bab 19

In this that the miscal contains nineteen nakhuds. The price of nineteen gold nakhuds is ten thousand dinars¹⁰¹ and the price of nineteen silver nakhuds, is one thousand dinars. When the sum of gold or of silver arrives at five hundred forty miscals, and a year passes without any diminution of this sum, it is obligatory for every one (who possesses this sum of five hundred forty miscals) to give to the Sultan of the Bayan, five hundred dinars of each gold miscal and a shahi¹⁰² of each silver miscal.¹⁰³

what We have set forth, God -- exalted be His glory -- will assuredly double their portion through the heaven of His bounty. Verily He is the Generous, the Forgiving, the Compassionate. Praise be unto God, the Most Exalted, the Most Great.

Nevertheless the conduct of these affairs hath been entrusted to the men of the House of Justice that they may enforce them according to the exigencies of the time and the dictates of wisdom.

Once again We exhort all believers to observe justice and fairness and to show forth love and contentment. They are indeed the people of Baha, the companions of the Crimson Ark. Upon them be the peace of God, the Lord of all Names, the Creator of the heavens. (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah, pp. 132-134)

¹⁰⁰Him Whom God shall make manifest.

¹⁰¹Dinar (دينار) -- <https://en.wikipedia.org/wiki/Dinar>

¹⁰²Shahi (شاهی) -- https://en.wikipedia.org/wiki/Iranian_qiran and <https://en.numista.com/forum/topic30923.html>

¹⁰³Some details related to miscals, nakhuds and dinars is found here: <https://en.wikipedia.org/wiki/Mithqal>

He who has less than these five hundred forty miscals, has no obligation.

He who has not seen an entire year revolve upon this money, or who has not arrived at having five hundred forty miscals of gold or of silver, is held to no obligation. Then (when his capital has arrived at these five hundred forty miscals, and a year has passed), he must give ten shahis for each gold miscal, and for each silver miscal fifty dinars to the Sultan of the Bayan, if this one does not surpass his rights (if he is just, if he is not a tyrant). It is not permitted to this Sultan to claim this money:

It must be the proprietor himself who hand it to him. Hand it to him is obligatory, for it may be that this Sultan will come in aid to Him Whom God shall make manifest and be of those who are thankful^[^647].

[^647]: I believed I should insert in this translation, to render it comprehensible, the result of my research. The letter T=9 and HA=5. And 9-5=4, which is to say here 40. We elevate it each one of the five to the power of 100=500. This is more or less well explained in the course of this Door.

The resume of this Door is that:

God is the creator of His creature and of His kingdom. So that His good not remain in the hands of others than the Unitarians¹⁰⁴, He has permitted that all give to him who is the Vali (the Sultan) for aid in their religion, each time that a year has passed, and when the earnings have surpassed five hundred forty miscals and that nothing is lacking, that all give, I say, from each gold miscal which is nineteen nakhuds, five hundred dinars, and of each silver miscal, which is also nineteen nakhuds, fifty dinars.

That is may be that in the day of the manifestation of Him Whom God shall make manifest, this King may be without need because of the sea of His benevolence; and, from this fact, will not cause any damage to this very person even if this damage should be for the profit of the person who is closest to him^[^648]. And that is the right of God for Him Whom God shall make manifest, and here the secrets of the letter GAF^[^649] of God are clear to the eyes of those who are gifted with intelligence. For them^[^650] who await His manifestation He has permitted that they take possession of His goods: it may be that in this day a torment will not attack Him and that this Sultan will not be obligated to surpass the limits of God and that anyone will become tormented by him. For, in the Bayan, no adoration is more agreeable to God than the profit that someone will voluntarily cause someone, be it even this profit that in the form of a contentment that he causes to penetrate in the heart. No act is farther estranged from God than the damage occasioned by someone on someone, even if this damage is but a sentiment of sadness.

[^648]: Note: As, for example, his son. Or furthermore: not even to the person closest to him, Him Whom God shall make manifest.

¹⁰⁴Believers in one God.

[^649]: Note: Power.

[^650]: Note: Among the Kings.

It is not that in His name they do all that they do and that in the day of His manifestation they hesitate to believe in Him. As today, that which is upon the surface of the earth acts under the name of the Primal Will which, in each manifestation, has manifested itself under the name of the Prophet.

They thus do what they do. But it is clear, what has happened in this manifestation, before which all the others are but the reflections. Perhaps, these damages, occasioned by those who are tied to the previous manifestation (Muslims), were not produced by the adherents of the preceding manifestation (Christians). Even though these ones did not believe, at least they caused no damage to His believers; as for those who are linked to the preceding manifestation (Muslims), it is like what was produced by them.

But if all see that it is just[^651], there is no doubt that all believe in God, in obedience to their Well-Beloved, accomplishing their duty (and paying the sums that they have to pay).

[^651]: Note: The Sultan of the Bayan who is spoken of above.

In this manifestation, if a Sultan is found acting in accordance with the line of God's contentment, by the conquest of all that is upon the earth, he will become without need and, according his mercy to those who are in his shadow and will reduce the rights of God. If God has many and many goods that if all men enter in the way of coming to his aid, all will become without need.

It is permitted that the value of each gold miscal be nineteen nakhuds: the same for the silver ones. The price of these two metals is what it is today.

If one wishes to fragment this value, it should be fragmented in nineteen parts, so that, in the hands of the believers in the Bayan, there is nothing but gold or silver, so that all will be thankful for the immensity of the goodness of God.

In this order, there are secrets of wisdom stored for the people of heart; if someone looked therein with attention, he would see therein with certitude all of the secrets of the Unity.

At the moment in which nothing has been taken (from the 540 miscals), one must take the number 5 in its rank on condition to push it until GAF (that is to say 500) and that one thereby make it enter the shadow of that which is due the King.

Merchants experience damage in this order^[^652], in the price of gold and of silver. But after this practice will have become universal, this damage will disappear.

[^652]: Note: To accept the miscal at nineteen nakhuds.

If^[^653] someone owes a qiran¹⁰⁵ to another, this qiran being 28 nakhuds, he must pay 28 nakhuds and not the price of the qiran^[^654]. The same with gold; he must pay 20 nakhuds and not the price of a tuman¹⁰⁶, so that the debt will not be contracted upon the feet of nineteen nakhuds.

[^653]: Note: Before the establishment of this order.

[^654]: Note: Thus lowered to nineteen nakhuds.

All this is so that nobody will be saddened in the way of God, on the day of judgment. It may be that in that day, nothing is presented that will create a creature of fire in the midst of those who have received the order of faith who are in the Bayan.

God guideth whomsoever He willeth upon the straight and certain path.

No Paradise, in the eyes of the Unitarians, is greater than the act itself, no fire more violent than surpassing the limits of God, and to do violence to anyone, even if this violence is but the weight of a grain of mustard.¹⁰⁷

This is thus in the eyes of those who know God and His verses. God separates on the day of the manifestation the good from the bad in all justice, and all of us, we ask for the blessing of God.

BAYAN-I-FARSI - VAHID VI

Vahid VI - Bab 1

In the arrangement of the Bayan, there must not be more than nineteen volumes. In the first three, one must write the verses, in the four following the orations, in the six next the commentaries, in the last six the scientific questions. The Doors^[^655] must contain from 1 to 2001 verses. It is

¹⁰⁵Steingass, p. 962 -- قران qirān (for ṣāhib-qirān), Name of a silver coin, the tenth part of a gold tomān, now about equal to tenpence. [1892 -- <https://www.silveragecoins.com/mobile/en/details?item=1999>]

¹⁰⁶Steingass, p. 337 -- تومان tomān, tūmān, A myriad, 10,000; a sum of money equal to 10,000 Arabic silver drachmas (which are about one-third less than those of the Greeks); a sum equal to fifteen dollars and a half; gold coin = 10 ṣābqrāns, about 9fr. 75cts. (m.c.) [1892 -- <https://www.in2013dollars.com/us/inflation/1892>]

¹⁰⁷While the Bab calls for Babi kings to conquer as much of the world as possible, He wishes that this will be done without violence, even without causing sadness to anyone.

obligatory that each one have a little book containing one thousand lines of verses, so as to read it each day.

[^655]: Note: That is to say each Surah formed by the verses.

The resume off this Door is that:

Nothing is more precious in the eyes of God than equilibrium: it is to the point that if someone possesses a plot of land and he wishes to have equilibrium reign thereon, he must do it in the following manner: he must have a geometrician come who examines it with the most scrupulous attention in such fashion that we do not see anything more, neither in the beginning, nor at the end[^656].

[^656]: Note: That one side not be longer than the other?

If it is thus equilibrium in the eyes of God for a simple piece of land, what could it be in the other cases, in which one can manifest equilibrium.

God has permitted, in what concerns the organization of the Bayan, that it not exceed the number of nineteen volumes, and that each of these volumes be written in the most extreme equilibrium, the most perfect order and arrangement; in such fashion that, if someone considers the last (volume), he does not see one additional word than in the first.

It is not that such an organization be of strict order: but this will be the perfect degree of equilibrium that can be mentioned. There is certainly in the knowledge of God a more perfect equilibrium; for example that one pay attention to the numbers of the letters[^657], but this is not possible for the creature. All this descends (from the heavens), but neither the first of these two hypotheses, nor the second are strictly organized.

[^657]: Note: That is to say that each line contains the same number of letters, each page the same number of lines, each volume the same number of pages, and the same for the letters.

The name of the Bayan, in its first truth, is applied to the verses alone, for the verse is the great testimony, the sublime explanation of God: the verse demonstrates naught but God unique.

In the second truth, this name is applied to orations, in the third to commentaries, in the fourth to scientific questions, in the fifth to words in Persian. All, notwithstanding, are mentioned under the name of verses.

The secret of the eloquence that is found in the verses manifests itself equally in the words in Persian, but as all cannot comprehend it, this was not mentioned.

The aim of this order (of the Bayan) is that, in the day of the manifestation of the Master of the Bayan, all the beings resemble the letters of Unity and travel in the Ocean of Unity.

Perhaps, in the day of the manifestation of the Truth, they will be illumined by the rays of the Sun of Reality, and, by the proximity of their hearts, will they be ready before this Sublime Star, divested of their religious or worldly ranks. In each of these five degrees, so all will be at the summum of perfection, for that is beloved by God. In the three first (volumes) flows water that does not corrupt; in the four following a milk protected from putrefaction, in the next six the wine of Unity, and in the six others that which is mentioned in the column Takbir (the fourth element).

But, in each one, all is hidden and manifest: perhaps in each word, if someone looks, he can see it, perhaps in each point: and this point is the essence. In appearance (this point) is the proof of the being of this Point of Truth, but one must not see in these nineteen, the number nineteen^[^658]; as for example, if one adds one, this must make twenty, or two, that would make twenty one. The secret of this is that in this Unity is seen only the absolute Unity^[^659]. This is why they can be present in the first Unity (numeral) at the beginning of the manifestation of God, because of the proximity of their hearts to God.

[^658]: Note: One must see the Unity.

[^659]: Note: One must distinguish two kinds of Unities: The absolute Unity and the numeral Unity. The absolute Unity demonstrates God, the Unique; the numeral Unity composed of nineteen parts, demonstrates the absolute Unity. The first can not multiply itself, it is eternally one, the second can and must.

See the Bayan: it was ordained that it be divided in volumes: but all these volumes (divided) come froth from but one source of manifestation^[^660], and this water^[^661] flows through all the letters of the Unities^[^662].

[^660]: Note: They are “one”.

[^661]: Note: Unique.

[^662]: Note: The 19 volumes. It was especially this passage that I have in view, in discussing, in my preface to the first volume, the division in paragraphs invented by Dr. de Gobineau.

It is thus not that there exists a creator, a nourisher, a causer of life, a causer of death other than God: this first Unity is His creation, which demonstrates in the world of possibilities, the Unity possible in the world of contingencies. In effect, the Unity of essence^[^663] cannot be and has never been known, can be attained by no description, cannot enter and has never entered in numbers, cannot be known by science.

[^663]: Note: That is today the absolute Unity.

The fruit of this ordinance is that it may be, in the day of judgment, that all the believers in the Bayan will be aided by the aid of the Letters of the Unity; for that day is day of tests. If someone loves this Point and these Letters and is aided by their aid, it is a proof that he loved them. See how many claim to love the Point of the Qur'an and His Letters of the Living, and to obey Him; and yet, of one thousand claimants, not a single one entered into love of this Point[^664], nor of His Letters. Reflect that it is in this manifestation[^665] as it is of this one and pay attention to not remain in obscurity by anything whatsoever. In effect, all the Bayan and the spirits attached thereto are like a garden in the palm of the hand of Him Whom God shall make manifest. It is thus that today the entire Qur'an and the spirits attached thereto (are like a garden in the hand of the Bab).

[^664]: Note: Of the Bayan Who is the Point of the Qur'an.

[^665]: Note: That of Him Whom God shall make manifest.

If the Point (of the Bayan) allows the descent upon them of the "Yes" of acceptance, they were and are in the mercy of God, and if He does not cause to descend this word of agreement, it is clear what about them. And see, are they lower than a garden or not?

Here is the true order of God. In the shadow of each word are found hundreds of thousands of people [^666] of whom each one is honored and rejoices in an order among the orders of the Qur'an: but all are tied by a cord which is held in the hand of Him Who caused the Qur'an to descend, and no other. Reflect that if the Prophet of God had descended a verse saying that all the believers in the Gospels had entered into the mercy of God, could anyone have decided that they had not entered therein? And yet they were an innumerable multitude, and, by the very fact that He did not cause to descend this verse, He ordained the contrary order. See how many remained in their limits! That is the truth of all knowledge, that by a single word, "Yes", all live and that by "No" all are annihilated before the Truth. (They are annihilated) not in the fashion that we think, that is to say by the sabre, conquest or another similar thing that we can imagine. It is an order that is an order of Truth above our reflections, and which extends over the single reality of all things.

[^666]: Notes: 'Ulama, mullaha, kadis, etc.

Make all off your efforts so that in the day of the manifestation of the Truth¹⁰⁸, you will not use these words (of the Bayan) to argue against Him; in the effect, the whole Bayan is His word of His preceding manifestation¹⁰⁹: and certainly He is wiser than anyone else regarding what He has

¹⁰⁸Him Whom God shall make manifest.

¹⁰⁹The Bab is the preceding manifestation of Him Whom God shall make manifest.

caused to descend, for the spirit of all things is in His hand, while before all, there is only His reflection of Himself, if they are believers.

If they are not believers, they are not worthy of mention.

Thus, if today someone is the Plato of his time in every science, if he does not recognize God, does his science have fruit for him¹¹⁰? Never! It is exactly as if he had no knowledge. Knowledge is the knowledge of God, of His Prophet, of the appearances of His order ('ulama) and of His law (sovereigns). To anything besides this the word knowledge is not applied by people of intelligence. Thus, at the time of Jesus, he who was manifest under this name (of Plato) by the very fact that he did not affirm the mission of Jesus, upon Him be blessing! his knowledge was of no service to him.

Imagine then that it is thus at the manifestation of Him Whom God shall make manifest. If all the people of the Bayan, in the truth of knowledge, become like him (Plato), this will be of no service to them, as long as they do not recognize Him Whom God shall make manifest. Thus, be astonished, O people of knowledge, and fear God.

As for the arrangement of the Bayan, it must be carried out surah by surah, each surah containing from one verse to the number Mustaqas(2001). It is suitable that each one possess a little book that has at least one thousand lines of the Bayan, and that each one write therein what he loves (of the Bayan).

Each thirty letters form one line, which with accents form forty words.

The whole of the Bayan is like a gem that someone puts on deposit before someone. In the day of the manifestation of Him Whom God shall make manifest, if He wishes to take back from all men what He gave them, one must not hesitate for one second¹¹¹. One must not allow oneself to be stopped by a question of consequences, or by a question of principles, no more because if one has the right to give an order, or by all other considerations of greatness[^667]: all comes from Him and returns to Him. He is known by His verses, and there is no need for minutia, in His knowledge, for by this minutia itself one remains in the fire of obscurity. If, in truth, one hesitates, what causes hesitation is His reflection which is found in the hearts. By Him do not remain in obscurity from Him, and recognize Him by the knowledge from which you were created. Pay close attention that if He does not make Himself recognized by His Name, He will do so by something else, such as for example His verses, in such fashion that there will not be the least torment for anyone.

¹¹⁰Abdu'l-Baha has articulated this very principle: *Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.* (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, #154, p. 181)

¹¹¹To return it to Him Whom God shall make manifest.

[^667]: Note: One must not be stopped because he considers himself as very well versed in questions of ritual, another in questions of principle, another because he is a sovereign, and yet another because he is rich.

It happens that someone is quietly in his house and considers the Bayan: suddenly the envoy of this Bayan comes to find him with His Book: as this man is not perspicacious, he does not become convinced in his religion. Instantly he enters into the fire. And yet the Bayan upon the orders of which he acted was but the work of the One (who sent this envoy) and His Book which descended upon Him with His verses is greater than this Bayan.¹¹²

For this Book is a gift that God gives Him, in His other life, which is more sublime in the eyes of God than the preceding manifestations, and this one¹¹³ has issued from the sea of His benevolence and of His mercy.

That in that day, it will not be as it is today, where the Qur'an is found in the hands of every one, who is by this Qur'an a believer in Islam, while he remains in ignorance of Him Who caused it to descend and Who descended with it.

How is it then that the Qur'an has the price of a thousand gold miscals, while, whatever cause, they remain in ignorance of Him Who caused it to descend and descended with it. If we knew the Truth, he would prefer not to have been created, rather than, to be thus deprived of the fruit of his existence.

We must give the most extreme attention because the Syrat is thinner and more narrow than everything that can be conceived: but, when we know it, it is broader than all things.

God created all things then makes them to return, if you have become convinced of that which God caused to descend in the Bayan.

The knowledge of the Bayan is tied to the knowledge of its descent from the beginning to the end[^668]. For, what descended at the beginning is in conformity with the orders of the Qur'an and thereafter was manifested what was ordained in the Bayan. One must not then, because of the

¹¹²Baha'u'llah reiterates this principle in *Kitab-i-Iqan*: *...the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.* (Baha'u'llah, *Kitab-i-Iqan*, pp. 199-200)

¹¹³Gift.

beginning, remain in ignorance of the end, or because of the end, remain in ignorance of the beginning.¹¹⁴

[^668]: Note: He who wishes to to know the word of the Bab must read all of His work from the beginning to the end. For during His life, He spoke from different degrees. The verses of the beginning of the manifestation are, to thus say, Qu’anic and do not become Bayani except later and according to the measure that His doctrine develops.

Every word, in the place that it occupies[^669], is composed of fire and of light in its own rank. But the divine aim is more evident in the more recent verses. The entire Bayan is the word of the Point of Truth, the same as all religion is His knowledge and the science of His orders. And God aideth whomsoever He willeth upon the true and certain way.

[^669]: Note: In this gradation of the nineteen volumes.

Vahid VI - Bab 2

In this that the order of wells, like the order of kurr¹¹⁵ are removed. God has ordained for all to make use of pure water. Water is pure in itself and purifies by itself the other objects when it has not changed its three qualities: color, odor, taste.

The order concerning some little quantities of water is like the order of regular water[^670].

[^670]: Note: Wells are governed in Islamic law, by the “Menzuhat berr”. This refers to the water that must be removed from a well in case of the fall of an animal or any other impure thing in it. If, for example, a mouse falls into the well, one must remove three buckets of water so as to render the [remaining] water pure. If a man falls in by accident and dies there, one must, if fit is possible, remove all the water. Otherwise, one must take four workers: two working to remove the water from morning until noon, the two others, working from noon until evening. This is what is called the “Terayyuh”.

The “Kurr” is an ideal expanse of water, from 3 Vedjebes ½ (hands) in length by 3 Vedjebes ½ width and 3 Vedjebes ½ in depth. In all 42 Vedjebes ¾. In weight this represents 1200 Retls (Iraqi, Madani, Mékki), and 128 mens less 20 miscals in the weights of Tabriz. This quantity of water is always pure, even as I

¹¹⁴Oddly, while the Bab describes a phenomenon that has been discerned by many scholars, none of those scholars has apparently credited the Bab Himself with the idea, passing it off as if it were the fruit of their discerning scholarly judgment. If they had read and understood the Persian Bayan, they would have known that the Qur’anic beginning and gradual unfolding of a Bayanic voice was intentional and disclosed by the Bab Himself.

¹¹⁵Steingass, p. 1019 -- كَر karr, **kurr**, Sandy ground where **water** collects and filters itself clear; a well... Water, which fills a container whose length, breadth and depth are three spans each is equal to a Kurr; it is about 884 liters -- <https://www.al-islam.org/islamic-laws-ayatullah-abul-qasim-al-khui/taharat>

heard it certified at an examination of the School of Political Sciences in Tihiran at which I sat in. But a taste if it is distracted by an impure thing, becomes impure. It is thus that, following the example that was given at the examination referred to, if a dog approaches a container of this quantity of water, and laps it, even if this is but one lap of its tongue, the water becomes instantly impure. If, on the contrary, this dog, instead of diminishing this quantity of water by drinking it, augments it by the natural means that are at its disposition, that is to say by placing his foot therein, the water remains pure.

The resume of this Door is that:

God, in His goodness and His mercy, give regarding a cup of water, the order that He gave regarding much water^[^671], so that all will be in the immensity of His benevolence and of His mercy.

[^671]: Note: Another text says: upon a kurr of water.

Everything that was done on the subject of wells when something fell in them, the order has been removed. However God loves, that in no land there be a slave who resides there without having at his disposition a basin of water, so that purification and cleanliness are easy for him. Thus there must exist no house without having a basin constructed therein: otherwise the angels will not cross over it; if God ordains for them to cross over, they will only do so with disgust.

That all the people of the Bayan pay attention to this order, so as to impede nobody to rejoice therein.

This order of purity on the subject of this water was only given by the order off the sea of Unity. For the same fashion that a drop of water of this sea demonstrates God, all this sea equally demonstrates Him.

Water by itself was and is pure and purifying.

At the beginning of purification, it is better to make sure of water upon this thing than to soak this thing in the water, for in this latter act there may reside a disgust (for the water that remains), whereas this does not exist in the first case.

See that all purification resides in the word of God: it is by this word that water becomes pure.

If, in the day of the manifestation of the Truth¹¹⁶, He ordains the purity of something (considered as impure up to then), do not be astonished, for His word is purifying and not the thing in itself, though this purity of the thing does not manifest itself except by His order.

¹¹⁶Him Whom God shall make manifest.

We will see, it seems, the people of the Bayan following the preceding order of purity, acting, on the subject (of the purity) of water, all their efforts, but in the day of His manifestation, by these same superstitions, they will remain in obscurity, as this is evident today. O people of the Bayan, do not do as the people of the Qur'an, who take on all the difficulties and make all their efforts for the purity of their bodies and ignore the purification of the essential body by the water of the Unity.

Know that each heart which contains the love of another but God is not pure in the sight of God: the same each spirit, each soul, each body that contains anything but the love of the Letters of the Unity and of those who love them, is not pure in the eyes of God, for the order of purification of the body returns to the order of purification of the essential body: and this latter does not become pure except by faith and not by another thing.

If it were otherwise, today no other nation than that of the Christians makes comparable efforts for the purity of the body and yet, everyone knows what order weighs upon them.¹¹⁷

In the same fashion, at the moment of the manifestation of Him Whom God shall make manifest, purify all of yourselves by faith in Him for, if you were to enter a thousand times a day in the ocean and go out, your body will never be pure: how then be could your essential body. Do not distance yourselves from God by these acts of sanctity as did those who today are in the obscurity because of their observance of outer corporeal purity.

They are (these Muslims) so attentive to this subject that nobody equals them, and more than fifty thousand lines^[^672] have been written on this question, but, relative to being about which if one hesitates to believe in Him, the inner purity changes into impurity, it pays no attention to his purity and renders against him a sentence that the pen is ashamed to report.

[^672]: Note: Allusion to Shaykh Muhammad Hassan, the author of *Jawahir*.¹¹⁸

Pay the most extreme attention so as not to remain in obscurity, either outwardly or inwardly. Have these two purities at the most perfect degree, perhaps that in the day of the manifestation of Truth¹¹⁹ you may be illumined with the rays of the sun¹²⁰.

¹¹⁷Meaning that every Muslim knows that Christians are considered impure because of their inattention to the revealed law of the Qur'an, and because they claim that God is a trinity, the Jesus was divine, and that Muhammad is not the return of Jesus.

¹¹⁸https://en.wikipedia.org/wiki/Muhammad_Hasan_al-Najafi

¹¹⁹Him Whom God shall make manifest.

¹²⁰Meaning to be illumined with the blessings of Him Whom God shall make manifest. Baha'u'llah speaks of this in a morning prayer: *Illumine my inner being, O my Lord, with the splendors of the Dayspring of Thy Revelation, even as Thou didst illumine my outer being with the morning light of Thy favor.*

And if this Sun of Truth gives, in the blink of an eye, the order of purity upon whatever can be conceived, upon whatsoever that this order may apply, it is true for all: one must obey it and act consequently. In effect, what they do today derives from the order that He gave before^[^673]; but, in any causal state, the source is Unique.

[^673]: Note: Under the name of Muhammad.

The order that was given about little quantities of water is the same as that which is given about water in general.

To pour two times over a thing that does not contain the essence of impurity purities it anew. To soak the thing one time in the water suffices, if it is a water such^[^674] that one is not disgusted by it, because it is in small quantity: for the use of this water^[^675] is not beloved of God.

[^674]: Note: In such quantity that it will not be polluted by contact with the impure object.

[^675]: Note: Be it to purify the object, be its ingestion after purification.

If something impure changes the quality of pure water, one must not use this water for purification. The order of purity is not removed from water except when it can no longer carry the name of water.

But a pure thing, even if it changes the nature of the water^[^676], leaves it pure.

[^676]: Note: Syrup, for example, but this water is nevertheless improper for purification.

If this water is mingled with mud, one cannot^[^677] maintain in it the qualification of “muzaf”¹²¹.

[^677]: Note: My texts say “nemisheved”, even though it seems likely that it is the contrary.

Purification is not permitted with muzaf water. And this is so that the wealthy will not vaunt superiority over the poor, for before God the order is more rapid than the blink of an eye.

Nothing is more precious in the eyes of God than to conserve water in the greatest perfection of its purity, to the point that if a believer knows that a particular cup of water was placed in an impure place, it disgusts him from then on in his heart.

The order that water remains pure notwithstanding a change in its quality is given so that all may be in ease, for otherwise what person would desire to approach it; how then would he accomplish his purifications?

¹²¹ <https://www.sistani.org/english/book/48/2115/> and <https://www.al-islam.org/ritual-and-spiritual-purity-sayyid-muhammad-rizvi/i-najasat-taharat>

God does not love that one be [obsessed with] minutia in questions of purity, for these minutia end in causing damage to the believer: perhaps the believer is too high for anything to change him.

The orders of purity (given here) are generally so that men may be elevated in purity and in cleanliness, in such fashion that nobody will see in anything [or] something disgusting, and, consequently, and for a stronger reason, a stranger.

It may be that he will be living in the day of the manifestation of the Truth¹²², and that one will see in him nothing disgusting, nothing contrary to the contentment of God, for His¹²³ contentment is that of God.

In every state of cause, it is suitable that the believing slave pamper his sense of smell with the aid of perfumes and that unhealthy odors not come to affect him: that he not suffer the odor of the non-believers, which will impede him from realizing the contentment of His Well-Beloved.

Say: In truth water purifies you, O My slaves, with the permission of your God. O slaves of God, thank God.

Vahid VI - Bab 3

God has ordained that His slaves build a bath¹²⁴ in each village.

The resume of this Door is that:

As in this manifestation what has passed has passed, as all men enjoyed therein favors that were their part granted by the benediction of the order of the Prophet of God, and that they were content with the torments that they caused to assail the Source of these orders^[^678], this is why it is ordained in the Bayan, that one live in no place unless there is constructed a place to purify oneself, in such fashion that if a believer has need of it, he may do so with all the perfection required in the religion of the Bayan. For, in the Bayan the order of cleanliness was given in a fashion more precise than any other order.

[^678]: Note: That is to say the Bab.

¹²²Him Whom God shall make manifest.

¹²³The contentment of the manifestation of Truth, that is, Him Whom God shall make manifest.

¹²⁴Bath house, most commonly called hamam (حمام) -- a hot bath; a Turkish bath; a bagnio -- Steingass, p. 430; see <http://www.iranicaonline.org/articles/bathhouses>

It is forbidden that anyone manifest something in its inferior degree, when he has the power to make it achieve perfection. For example, if someone constructs a building and does not show all of the perfection therein which he is capable of manifesting, no second passes over this building without the angels asking God for punishment of this man; perhaps even the atoms of this building also call for this punishment: in effect, everything in its rank claims its arrival at its perfection. Because of the fact that anyone who has the power to manifest perfection in a thing, who does not manifest it, he will be interrogated upon this fact.

It may be thus that in the day of the manifestation of the Sun of Truth¹²⁵ in His other life¹²⁶, if He passes upon the earth He will be able to contemplate therein the obedience of His believers in Him.

It is ordained in this religion that the doors that give access into the rooms, be made such that a tall man may enter therein without being obliged to bend over.

That each day, one can see in this house all that is the cause of his elevation. It may be that in the day of the manifestation of the Truth one will not be able to see in His kingdom anything that may be a cause of torment, for all the fruits of the preceding manifestation and those years that have passed upon it, manifest themselves in the day of His judgment. In the day of the manifestation of Him Whom God shall make manifest. God knows at what age He will manifest Him.

Be attentive that in the beginning of the manifestation until the number 19, in each year, one gives his faith in the Letter of Life in such fashion that after this one cannot claim the fruits of the previous manifestation if it is not by the subsequent manifestation. Thus that whosoever was in this manifestation was able to see it. The fruits of one thousand two hundred sixty and ten years have not permitted that they exceed the limit of the Bab. If someone does not claim the harvest, he is by himself in obscurity.

Hasten yourself in the manifestation of God with the greatest rapidity, for the order of God is more rapid than whatever may be. At the very moment in which we hear the announcement of the manifestation, the fruits of the Bayan will manifest themselves, for even if we allow passage of the time of a blink of an eye, all acts become worthless.

How many will not be welcomed by Him, unless they manifest themselves in the following harvest.

God doeth whatsoever He willeth and ordaineth whatsoever He desireth.

Vahid VI - Bab 4

¹²⁵Him Whom God shall make manifest.

¹²⁶In the return of Him Whom God shall make manifest.

God has not permitted to inhabit these five parts of the earth people other than the Letters of the Bayan, even if much time passes^[^679].

[^679]: Note: Until the manifestation of Him Whom God shall make manifest.

The resume of this Door is that:

Even as God takes the truth of each thing, so also, in the manifestation of the letter HA (=5), He takes the truth of the earth and fixes it in the limits of HA^[^680]. For the radiance of the words of the Unity manifest themselves more clearly and in a closer fashion in these five parts than in the others. Perhaps one can say that it flows from these parts towards the others^[^681].

[^680]: Note: That is to say from five provinces.

[^681]: Note: There is here, and in this Bab, an explanation of this Hadith: “The day in which God will spread out the earth, from that of Mecca”. Those who take these words in the literal sense say that God first creates Mecca, then this being created, pulls from below the town the earth that He spreads little by little to form our globe.

Even as those who inhabit these (5) regions are the way of aid for other men, so also in these lands the order of God is more obvious to the eyes of the people of knowledge. In the five degrees of the Unity of the hearts, the people who inhabit in these five regions are closer to God.

In the land of FA^[^682], the appearances of the “tawhid”, which are “La ilaha illa Hu” shine in the mirrors of the hearts of those who make the “tasbih”.

[^682]: Note: Fars¹²⁷.

In the land of ‘Ayn^[^683] the appearances of the “tawhid” who are “La illaha illa Ana”, shine in the mirrors of the sanctified hearts.

[^683]: Note: The two ‘Iraqs¹²⁸.

In the land of the “Alif”^[^684] the appearances of the Unity who are “La illaha illa Allah” shine in the mirrors of the hearts of the Unitarians.

¹²⁷Steingass, p. 918 -- فارس **fars** (v.n.), Catching, tearing (prey); breaking the neck, killing; pasturing, tending (horses); eating habitually the black date farās; — firs, Name of a herb; — furs, Persia; the Persians...

¹²⁸Steingass, p. 841 -- عراقان **‘irāqāni**, The two ‘irāq; the cities of Basra and Kūfa.

[^684]: Note: Adhirbayjan¹²⁹.

In the land of the KHA[^685], the appearances of the Unity which are “La illaha illa anta”, shine in the mirrors of the hearts of those who do the “tasbih”.

[^685]: Note: Khurassan.

In the land of the MIM[^686], the appearances of the hearts that do “ta’zim” shine in the mirrors of “La illaha illa allazi khalaq kullu shay be amrihi”.

[^686]: Note: Mazandaran.

Anywhere[^687] in all the world, that these degrees are manifested, perhaps even in every atom, yet the order of their manifestation is to cause, to bring aid and the very source so that those who have understood can ascend to universal truth. The five Paradises are explained by the five names and, in the human form by these words: “the limits of HA”. In this fashion, if someone sees all the earth, he will see “the limits of HA” in these five regions.

[^687]: Note: Anywhere, in every part of the world, these degrees can be manifested, however, each thing possesses in power a quantity that it must manifest in action. The order is thus to manifest in action each of the qualities of these lands which are the place in which the torch of the manifestation radiated. These lands are thus a sort of special manifestation.

This[^688] exists until the manifestation of Him Whom God shall make manifest. So it is from the very place in which this Sun arises from thence arises honor and glory, for in the manifestation of the Qur’an it was Mecca that became the splendor of the lands, and in that of the Bayan the land of FA.

[^688]: Note: That there should only be Bayanis in these five regions.

God knows from what side of the lands this Sun of Truth[^689] will arise. This is why it was ordained that upon these (five) parts of the earth there will not remain, be it even an atom of what is not loved by God. That if one could have the power[^690], it would have been ordained that constructions be built there, from the level of the waters to their greatest height, in diamonds, in such a way that the knowledge of nobody could embrace anything but the love of God therein. But truly this is not in the power of creation, unless God accords it thereto.

[^689]: Note: Him Whom God shall make manifest.

[^690]: Note: Among men, that is to say if they can do it.

¹²⁹Adhirbayjan (جَانُيَبْرُدَا in Arabic and آذربایجان in Persian).

The recompenses attached to a respiratory act^[^691] in these five parts of the earth are higher than those attached to an adoration of ten thousand years, if one has faith in God, for without this, in the shadow one acquires naught but the shadow.

[^691]: Note: Otherwise said to live.

If it were possible that the walls of enclosure of all these towns could be constructed of red rubies, the order for this would have been given by God, so that the “forms of HA” might be distinguished from all the earth and that the part of the earth upon which the manifestation shone be glorified.

And these parts of the earth are not glorified except on condition that they consent to prostrate themselves before the part of the earth upon which will manifest Him Whom God shall make manifest, for otherwise they would not have been created. That is the honor of these lands over all lands. It is the same for those who live therein. If they have not freely accepted the Faith in Him Whom God shall make manifest, they would not have been created. In every state of cause, I ask of God, for His mercy, that He causes to shine upon all the contingencies that which is worthy of the oceans of His benevolence, for aid for all comes from Him.

See today, in the Qur’an, how many by day say prayers: all return to this word of the Prophet: “Pray”; and they are aided by this word. If all that are upon the surface of the earth prayed thus (as one must), it would always have been upon this same word that they would have prayed. Perhaps if the day of the final judgment of this manifestation had not taken place, this word would have given its aid without end to those who pray, and in no way would this aid have been cut. It is in this that resides the sublimity of the order of God, the greatness of His decision, that all men derive their aid from this order, from this decision.

This word, in its location and place, is like the sun in the midst of the sky. God has not created anything more precious than the truth of the knowledge that accompanies words: and no knowledge exists, other than the knowledge of the source of the order and of all His attributes until the day of the return of all to Him.

In effect, the difference that separates a believer from an unbeliever is knowledge.

See those who believe in the Qur’an: they are believers therein because they have the knowledge, which is the Book of God; the others, who are upon the surface of the earth and who do not believe in the Qur’an, do not believe in it because they do not know that it is the work of God. See that it is the same for the appearances of the truth. In the day of Ashura¹³⁰, one gives his life to God for Him^[^692], another does against Him, without^[^693] any right, what he does. And this comes only from knowledge for, finally, in the human form both of them are appearances^[^693].

¹³⁰Day of ‘Ashura (يَوْمَ عَاشُورَاءَ) -- the eleventh day of Muharram 61 hijra, when the Imam Husayn was martyred in Karbila -- <https://en.wikipedia.org/wiki/Ashura>

[^692]: Note: The appearance of the truth.

[^693]: Note: The one of the truth, the other of negation.

Imagine of Him, that He[^694] is like the sun and that the believer is like a mirror. From the moment that you place this mirror before this sun, it tells of it. The one that does not die, consider it like a rock. The sun may hit him but it is not possible that it will be reflected therein. This is why the first gives his life (he is the mirror) and this other (which is rock) does what he does against Him.

[^694]: Note: The appearance of the Truth, the Imam of Karbila, here the Bab.

If God wishes to make of this rock a mirror, He has the power to do so. But itself, by itself, is content that if He wished to make a crystal, God would have created it a crystal. Thus in this day, that which becomes the cause of the faith of the believers and has thus become a cause for him (the nonbeliever), but as he was in the obscurity, it is by this same cause that he has remained ignorant.

Today it is evident that those who have believed in God, have believed in Him because of the Bayan, while those who have ignored God, have ignored Him because of the same Bayan.¹³¹ It is the same in the day of the manifestation of Him Whom God shall make manifest. Imagine that what exists of contingencies in this day or will exist thereafter, exists only because of Him, even if before His manifestation, He remains unknown in His house. Perhaps before these seeming limits, He wept in His crib to obtain milk and yet at this very moment the aid of all came from Him. All that was came from His preceding manifestations, and all that will come will proceed from His subsequent manifestation. And it is a unique thing the example of which is that of the sun. If without end He arises, He is unique in essence in His place of existence; and, if He sets, He is also unique in His rank. And all are aided by His light from the world of hearts in which the Unity of the Truth shines even to the mineral degree, which is the extreme point[^695] of the manifestation of God.

[^695]: Note: Last.

¹³¹The One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light. The unbeliever may be likened unto a stone. No matter how long it is exposed to the sunshine, it cannot reflect the sun. Thus the former layeth down his life as a sacrifice, while the latter doeth against God what he committeth. Indeed, if God willeth, He is potent to turn the stone into a mirror, but the person himself remaineth reconciled to his state. Had he wished to become a crystal, God would have made him to assume crystal form. For on that Day whatever cause prompteth the believer to believe in Him, the same will also be available to the unbeliever. But when the latter suffereth himself to be wrapt in veils, the same cause shutteth him out as by a veil. Thus, as is clearly evident today, those who have set their faces toward God, the True One, have believed in Him because of the Bayan, while such as are veiled have been deprived because of it. (The Bab, Selections from the Writings of the Bab, p. 103)

God gives asylum in the asyla¹³² of the heavens to whomsoever He wisheth among His slaves. In truth, He is the Possessor of the Great Kindness.

Vahid VI - Bab 5

In the order of greeting, men must greet one another in saying Allah'u'Akbar and reply with the words Allah'u'A'zam. Women must say Allah'u'Abha and reply Allah'u'Ajmal.

The resume of this Door is that:

The truth of the entire Qur'an is manifest in the appearance of the "takbir" and God has caused to descend this appearance of the "Takbir" in its entirety in the radiance of the Bayan.

And it is the First Tree Who said the "Takbir" of God in the invisibilities of the heavens, of the earth and of that which is between them.

And God caused to descend this reply: "Your intelligence took a beautiful flight in the heights, the splendor of God is too exalted that one might be able to qualify it or mention it." That is the subtle secret for which the order was given in the Bayan to greet with the "Takbir" of God and to reply by mentioning the "Ta'azim": The same for the people who possess circles (the women), it is ordained that they greet each other when they visit with the words Allah'u'Abha and reply with Allah'u'Ajmal¹³³.

The fruit of this order is that it may be in the day of the manifestation of Him Whom God shall make manifest, they will think of affirming that after God it is He Who is worthy to replace the attire of the Sublime (Akbar), of the elevated (Ta'azim), of the luminosity (Abha) and of the perfect beauty (Ajmal) in this world of possibilities. It might then be that they will affirm that Him Whom God shall make manifest cannot be qualified by a qualification, can not be praised by any praise, can not be exalted by any exaltation, cannot be glorified by any glorification. It may be that those who pronounce these names by their virtue will give their faith to this Sun of Truth. It is the same for all the names and examples.

The unique truth turns about itself. Thus if you look upon the beginning of the Qur'an, you will see that all the manifestation of Islam comes from Him¹³⁴. In the same way if you examine the return, you will see the truth of all in this last word, for, in this very being of the return can be seen naught

¹³²Asyla is the plural form of asylum in Latin.

¹³³Steingass, p. 18: اجمل **ajmal**, More or most beautiful, fairest.

¹³⁴Him Whom God shall make manifest.

but the very being of the beginning, be it that it is manifested in the manifestation of the column of “takbir”: but His heart demonstrates the “tasbih”.

And this very day in which (one of the ‘ulama) makes a demonstration of his knowledge, his assistance come to him from this very point of the Qur’an, for all that he says (this wise one) returns to Him, notwithstanding that in that day this appearance was in the hands of God. But he, like all, received his aid from this appearance, of the preceding manifestation. Imagine that it is the same in the manifestation of the Bayan and that all that is in it comes from Him¹³⁵.

Thus pay attention so as not to bring bad upon Him¹³⁶. Be for Him, not against Him.

And all that was ordained wherein nobody should torment anyone, is for this very Being¹³⁷: for in truth what limits do other men have that the Point of Truth should give such an order about them. But, in the night of nights, the eye cannot see Him, it may be that all, by the benediction attached to this order, will not be tormented and that all, for this reason, will voyage in the ocean of His mercy, until the day in which He will make Himself known to the creature and will say: “It is I Who am the master of the Bayan upon the orders from which all act today.”

And if all in the day of judgment cannot enter into the shadow of the fire of God[^696], except whomsoever God wisheth, it is because they see that the earth, the heavens and that which is between them is full of His previous orders. And as they look upon His form otherwise than with eyes seeing the truth, they remain in obscurity: if they had looked at the very origin of this form, they would not remain in obscurity.

[^696]: This is not here the fire of hell.

These same prayers that you see today so numerous that one cannot count them, see those who compose them, see in the books what they did in the beginning of Islam, that the pen is ashamed to recount. See the same in the Bayan, see the same as well in the manifestation of Him Whom God shall make manifest. Thus you will not remain in ignorance of this Sun of Truth and, in the sea of multiplicity, you will not remain ignorant of the secret of the Unity.

See Islam today: what Muslims do today, they do in the name of the religion of the Prophet. In that which concerns the Sun of Truth Whose Word is the source of this Islam, reflect a little upon that which happened to Him. It is not that what happened may be a testimony for men. Perhaps all the people of this epoch boiled themselves down to being believers in the Evangel. All received the promise of the coming of this Highness in His name and with His description. God knows how

¹³⁵Him Whom God shall make manifest.

¹³⁶Him Whom God shall make manifest. (The other references in this sentence also refer to Him.)

¹³⁷Him Whom God shall make manifest. (The other references in this paragraph also refer to Him.)

many people claimed thus to be of the religion of Jesus, and this Sun of Truth, during seven years following some historians, during nine years following others, could not manifest the Qur'an as it should be.

See the same in the manifestation of Him Whom God shall make manifest. When He manifests Himself, all the believers in the Bayan are firm and stable in the elevation of their faith and of their vigil. However, by the very fact that He manifests Himself, if nobody among them remains in obscurity of faith in Him, they have demonstrated their loyalty, for otherwise, in the blink of an eye, all of their works become worthless. For all that they possessed from their religion came from His previous manifestation.

Pay then the most extreme attention, for at the end of every manifestation, by the annulation of this manifestation, do not remain in ignorance of the very source of this manifestation. It is in this that resides the truth of knowledge if you can comprehend it. God sends His blessing to those who believe in Him: and those ones are convinced that in the day of judgment they will find themselves in the present of their Lord.

Vahid VI - Bab 6

It is obligatory to erase¹³⁸ the books, if they were not written in this order¹³⁹.

¹³⁸The original French word is "effacer" which implies the removal of the text from the actual books, which could be reused, as they were in many manuscript traditions.

¹³⁹Baha'u'llah specifically abrogated this law: **God hath relieved you of the ordinance laid down in the Bayan concerning the destruction of books.** We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend. (Baha'u'llah, Kitab-i-Aqdas, #77)

The tenth Glad-Tidings - As a token of grace from God, the Revealer of this Most Great Announcement, We have removed from the Holy Scriptures and Tablets the law prescribing the destruction of books....The fifteenth Glad-Tidings...In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding Lord, His infallible decree hath prescribed that which We have set forth above. (Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, pp. 25, 28)

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word

The resume of this Door is that:

In each manifestation, even as the truths of the hearts, the spirits, the souls and the bodies are manifested in a new fashion, in the same way it is by the acts dependent upon His trees of love, and their truth is exactly what was manifested in the past^[^697]. If the hearts, the spirits, the souls, the essential bodies were nourished with these truths, death awaits them immediately. What can be less beloved than the order of unbelief? Look and see the two attestations^[^698] made by the Muslim. However, these two attestations existed in the time of Jesus: they still exist today. How then could those one not have received the Islamic order^[^699]?

[^697]: The fruits that manifest from these trees are the truths of the fruits that were manifested earlier.

[^698]: 1st There is no god but God; 2nd and Muhammad is His Prophet.

[^699]: It is because they did not annul their books.

It is the same in this manifestation and in that of Him Whom God shall make manifest. From the moment that, in the very source of the order, the order upon which Islam is based is renewed in each manifestation, in this fashion that it can be in the ranks that are the consequences of this source. This is why the order was given to annul all the books, unless they were written in the affirmation of the order and of the religion of God.

See, since the day of Adam until the manifestation of the Prophet of God the revealed Books. In truth, all were True and came from God¹⁴⁰: however at the moment of the manifestation of the

of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.” (Baha'u'llah, Lawh-i-Dunya, in Tablets of Baha'u'llah, p. 91)

*‘Abdu'l-Baha referred to the implementation of this new law: Praise be to God, you have been to Persia, and you have seen how the Persians, through the holy breezes of Bahá'u'lláh, have become benevolent toward humanity. Formerly, if they met anyone of another race, they tormented him and were filled with the utmost enmity, hatred and malevolence; they went so far as to throw dirt at him. **They burned the Gospel and the Old Testament, and if their hands were polluted by touching these books, they washed them.** Today the greater number of them recite and chant, as is suitable, the contents of these two Books in their reunions and assemblies, and they expound their esoteric teaching. (‘Abdu'l-Baha, Some Answered Questions, Chapter 84, pp. 304-305)*

¹⁴⁰Baha'u'llah referred to this principle: *There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CXI, p. 217)*

He reaffirmed this principle in many verses, including this one:

I testify that, through Thy Revelation, the things hidden in the Books of God have been revealed, and that whatsoever hath been recorded by Thy Messengers in the sacred Scriptures hath been fulfilled. (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXII, p. 163)

Prophet of God, all were annulled, and in the Qur'an descended upon those who believe in these Books, the order of untruth. It is the same in every manifestation.

See, from the moment in each manifestation that the order is given to annul the revealed Books, what can it be for the books of the creatures? These books are not, in comparison with the revealed Books, anything but reflections in mirrors relative to the sun. It seems that one will see Him Whom God shall make manifest, write to all the words of the two attestations with His name. It is this^[^700] the truth of all religion! And if it descends upon someone, and that this one does not become instantly believing in Him, all that he possessed in the Bayan is erased. It is the same for the manifestation of the Bayan, until the day of the manifestation of Him Whom God shall make manifest. The Books of the Point that are written in His religion are the traces of this Paradise of the Unity.

[^700]: This word of the two attestations.

Which comes to us in a hadith: "My Shi'ah in the day of the manifestation of God, will be what they will be", that is the aim of God.

This order (contained in this hadith), at the very moment of the manifestation of the Prophet of God was upon those who were not believers in Him, even though they were nourished by what was descended from God upon Jesus.

I swear by the blessed Essence, Who has never and does not have any associates, until the day of the manifestation of Him Whom God shall make manifest, to recite a verse of His verses is more elevated than to read the entire Bayan and that which emanated from the Bayan.¹⁴¹ For, in that day, the order of faith arises upon Him^[^701], be this only by a single verse, while it does not arise upon any other than Him, even if he has arrived at the most perfect knowledge of the Bayan, unless he returns to God.

[^701]: Upon the one who recites this verse.

¹⁴¹Either this verse or one similar to it is cited by Baha'u'llah in Epistle to the Son of the Wolf: *And likewise, He saith: "Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayan, for on that Day that one verse can save thee, whereas the entire Bayan cannot save thee."* (Baha'u'llah, Epistle to the Son of the Wolf, p. 153)

This verse or one like it is cited by Shoghi Effendi in one of his letters: *"A thousand perusals of the Bayan," He further remarks, "cannot equal the perusal of a single verse to be revealed by 'Him Whom God shall make manifest'..."* (Shoghi Effendi, The World Order of Baha'u'llah, p. 100)

Baha'u'llah referred to the same theme but with regard to all the Scriptures of the past, not specifically to the Bayan in this Tablet: *They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance -- and set their hearts on lying tales and follow empty words.* (Baha'u'llah, Tablets of Baha'u'llah, p. 241)

O people of the Bayan, do not remain in ignorance because of your new nourishment in the day of the manifestation of Him Whom God shall make manifest: do not remain in ignorance, as have the people of the Qur'an, who nourish themselves with His past nourishment, but who remain ignorant of their new nourishment.

It is that, the truth of all knowledge and of all action, if you can comprehend it.

God guideth whomsoever He willeth upon the straight and certain path.

Vahid VI - Bab 7

On the subject of marriage. A dowry¹⁴² of more than 95 gold miscals is not permitted to the people of the town and of more than 95 silver miscals to the villagers. A dowry of less than 19 miscals is not

¹⁴²Baha'u'llah reiterated this law in Kitab-i-Aqdas:

No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqals of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqals. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily, enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things. (Baha'u'llah, Kitab-i-Aqdas, #66)

From the questions of Zaynu'l-Muqarrabin answered by Baha'u'llah:

QUESTION: Should antipathy develop between a couple after the Marriage Verses have been read and the dowry paid, may divorce take place without observance of the year of patience?

ANSWER: Divorce may legitimately be sought after the reading of the Marriage Verses and payment of the dowry, but before the consummation of the marriage. In such circumstances there is no need for observance of a year of patience, but recovery of the dowry payment is not permissible. (Baha'u'llah, Kitab-i-Aqdas, Q&A #12)

QUESTION: Concerning the dowry.

ANSWER: Regarding dowry, the intention of contenting oneself with the lowest level is nineteen mithqals of silver. (Baha'u'llah, The Kitab-i-Aqdas, #26)

QUESTION: In connection with the dowry, what if the bridegroom cannot pay this sum in full, but instead were to formally deliver a promissory note to his bride at the time of the wedding ceremony, on the understanding that he will honour it when he is able to do so?

ANSWER: Permission to adopt this practice hath been granted by the Source of Authority. (Baha'u'llah, The Kitab-i-Aqdas, #39)

QUESTION: Supposing that a man hath wed a certain woman believing her to be a virgin and he hath paid her the dowry, but at the time of consummation it becometh evident that she is not a virgin, are the expenses and the dowry to be repaid or not? And if the marriage had been made conditional upon virginity, doth the unfulfilled condition invalidate that which was conditioned upon it?

ANSWER: In such a case the expenses and the dowry may be refunded. The unfulfilled condition invalidateth that which is conditioned upon it. However, to conceal and forgive the matter will, in the sight of God, merit a bounteous reward. (Baha'u'llah, The Kitab-i-Aqdas, #47)

QUESTION: Concerning the dowry for village-dwellers which is to be of silver: is it the bride or bridegroom who is intended or both of them? And what is to be done if one is a city-dweller and the other a village-dweller?

ANSWER: The dowry is determined by the dwelling-place of the bridegroom; if he be a city-dweller, the dowry is of gold, and if he be a village-dweller, it is of silver. (Baha'u'llah, The Kitab-i-Aqdas, #87)

permitted, whether in gold or in silver. It is not suitable to surpass 19 miscals or to diminish 95, if it is not by unity (of 19) and not miscal by miscal. When the dowry is fixed, the separation between the man and the woman is removed and the conjunction is made following the contentment of the two parties¹⁴³, manifested by words in which are understood to be the words “lillah”¹⁴⁴.

The resume of this Door is that:

God, in His benevolence and His mercy has removed, in the Bayan, the limits of separation^[^702] and has brought conjunction, so that nobody will arrive sadness in [carrying out] the contentment of God. (He has annulled it) by the contentment of the man and of the woman, and by one word that demonstrates that this man or this woman is for God and is content with His order. And that in such fashion that it was lengthily explained in its location and place.

[^702]: Of the men with the women.

The resume of it is that if one pronounces this verse: “In truth! I am for God, the Lord of the heavens, the Lord of the earth, the Lord of all things, the Lord of the imperceptible things and of the perceptible things, the Lord of the worlds”; if then, one says this verse, that the dowry has been fixed, that from the other side it is the same, then the two parties sign a leaf of paper: for the two parties there must be witnesses who testify and they must be their parents, if possible. Then, the marriage is concluded.

God has ordained for the people of the towns a dowry of 95 gold miscals: and this number is that of the word “lillah”¹⁴⁵. That is the highest of dowries and the smallest is of 19 miscals, which is the number of the Unity.

QUESTION: What is the criterion for determining if one is a city-dweller or a village-dweller? If a city-dweller taketh up residence in a village, or a village-dweller in a city, intending to settle permanently, what ruling is applicable? Is the place of birth the deciding factor?

ANSWER: The criterion is permanent residence and, depending on where this is, the injunction in the Book must be observed accordingly. (Baha'u'llah, The Kitab-i-Aqdas, #88)

¹⁴³Baha'u'llah reiterated this law in Kitab-i-Aqdas:

QUESTION: Is the consent of the parents on both sides prerequisite to marriage, or is that of the parents on one side sufficient? Is this law applicable only to virgins or to others as well?

ANSWER: Marriage is conditional upon the consent of the parents of both parties to the marriage, and in this respect it maketh no difference whether the bride be a virgin or otherwise. (Baha'u'llah, Kitab-i-Aqdas, Q&A #13)

¹⁴⁴“Lillah” (لِلَّهِ), meaning “for the sake of God”.

Baha'u'llah decreed, in the Q&A of the Kitab-i-Aqdas:

QUESTION: Concerning the Marriage Verses

ANSWER: For men: "We will all, verily, abide by the Will of God." For women: "We will all, verily, abide by the Will of God." (Baha'u'llah, Kitab-i-Aqdas, Q&A #3)

¹⁴⁵“Lillah” is composed of four letters, with their numerical values: 30+30+30+5=95

That in the augmentation or diminution of the dowry one counts unity (19) by unity; otherwise the marriage is nullified. One must not exceed the number of five unities (5x19=95). The first dowry is thus a unity; second, two; the third, three; the fourth, four; and the fifth, five.

In the villages, God has ordained that one operate in the same fashion, on the subject of silver. If the dowry exceeds, be this naught but a karat, these 95 miscals, the marriage is nullified, even if the dowry is, of an infinitesimal inferiority to 19 miscals.

It was not decided thusly except so that all those to whom obligations are incumbent, be in the benevolence and in the immensity of the mercy of God. The goods, may they be expended in another fashion upon this occasion^[^703]. That the marriage partners give each other millions, this is permitted, or that they be spent on the subject of the marriage, that is permitted.

[^703]: He should give to the woman whatever he wishes, but not by means of the dowry.

Order of this kind have been given so that all may be in the immensity of the benevolence and of the mercy of God. That we look upon what permission to marry is based: the word “lillah” (for God) must be understood therein.

Perhaps thereby, in the day of the manifestation of Him Whom God shall make manifest, one will not surpass the limits, thanks to the mirror of these words that demonstrate God. That if someone, at the very moment of His manifestation, does not believe in Him, even if he says he is acting for God, his acts become worthless, unless that very day be certified, by His order, all that is of Him with regard to religious questions. It is thus that all the nations imagine that they are acting for God, but if, in reality, they act for God, why would they become rejected?

It is the same in Islam. If all, in the moment of the manifestation of the Imams, had acted for God, how could they have become worthless? In the same way is it in the manifestation of the Sun of Truth. If someone had acted for God, he would not have turned away from His mirror. All those that you see saying: “We act for God”, and repeating this verse: “In truth, my prayer and my adoration, my life and my death, all are for God Who is the Lord of the worlds”. All those ones are liars in the eyes of God, for, without that, the order¹⁴⁶ that they follow for another but God would not have descended upon them. Perhaps they imagine themselves to be acting for Him, while they act against Him in what they do. This is why the works, by the knowledge of this Point¹⁴⁷, become accepted or nullified.

If in the Bayan until the moment of the manifestation (of Him Whom God shall make manifest), all act for God because they are in the shadow of His mirror, their works that God shall manifest, they

¹⁴⁶The divine accusation.

¹⁴⁷Through the knowledge of the Manifestation of God.

act for Him, then they are approved by God, but if, in the moment of Him Whom God shall make manifest, they act for him, then they have acted for God: for, otherwise, in truth, God has not put an intermediary between the true and the false. Whosoever acts for Him is reborn in the shadow of the formula “La ilaha illa’llah” and whosoever acts for another but Him returns to the shadow of negation. But, in every state of cause, all circumambulate this mirror¹⁴⁸.

For example, all that the nation of Jesus does, it does it, it believes, for God, by the intermediary of Jesus, Who, in His epoch, was a mirror demonstrating God. However, at the moment of the manifestation of the Prophet of God, had one of the Christians given his faith in this Highness, that one acted for God: for all the others, their lie became manifest to the eyes of God, by what is manifest before the Prophet.

The eternal Essence, in effect, has never experienced in eternity and will never experience in the eternity to come, changes. The testimony upon a thing by a quality, before the testimony itself refers to the appearance of this Essence¹⁴⁹.

¹⁴⁸The Manifestation of God.

¹⁴⁹Baha’u’llah reaffirmed this theology of Manifestation in many passages of His Writings, including in this statement in Kitab-i-Aqdas:

Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship -- yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ye the Tablets that ye may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions. (Baha’u’llah, Kitab-i-Aqdas, #36)

We also find it in these passages from other Writings:

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face -- the face of God Himself... (Gleanings from the Writings of Baha’u’llah, XIII, p. 17)

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and

The one who is qualified with this quality is His appearance, Who is the Primal Will. This one, in every manifestation, what it testifies, it is God Who testifies it and the testimony of the Essence, nobody, other than His appearance knows it. And this Essence from all eternity, in the past and in the future, is the witness of all things before their existence, and His witness from before existence is like His witness after their existence. Nobody knows how this eternal Essence is if it is not Itself. God is more exalted than these things that you testify about Him, or that you imagine.

Nothing can be the cause of salvation, unless someone is sincere with God, and nothing can be the cause of obscurity, if it is not in itself, it becomes ignorant, believing that it acts for God. In effect, there is nobody who, in all truth, wishes to do damage to God. Perhaps he imagines that he acts for God, whereas he acts for another than God. This is why his acts become worthless. See the manifestation of Him Whom God shall make manifest. All act for God in the Bayan, upon the testimony of the verses of God, and this very day, where this very testimony exists, how can it be that they no longer act for Him? At the very moment of the manifestation of the Bayan, it was thus said to all the people of the Qur'an, but as they did not act for God, they could not recognize Him. He who acted for God immediately believed. It is thus that in each manifestation God tests His creatures so that they will know themselves and what they have done for Him or for another than He. It is thus in the moment of the manifestation of the Prophet of fGod, he made each one of those who claimed, in the Evangel, to act for God in the religion of Jesus, to know themselves. From the moment that they enter into Islam, by this very fact, they act for God and they were sincerely religious in the religion of Jesus: the others did not act for God, and were not in the religion of Jesus, the Spirit of God. Truly God is too exalted and too elevated for anyone to act for Him and nevertheless be in the fire. The same in the manifestation called Bayan, see: All those people of the Qur'an who entered therein were for God, if not for other than God^[^704].

[^704]: Note: If they have not entered therein.

believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers. (Gleanings from the Writings of Baha'u'llah, XXIV, pp. 59-60)

The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Day Spring of God's most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is One and Incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning. (Gleanings from the Writings of Baha'u'llah, XXVIII, p. 69)

But nevertheless, these ones imagine that they are acting for God, even though they act for an other than God. And the degrees of these people and their names are evident in the eyes of those who believe in the Bayan and each word that is other than good can be applied to them. From this fact that acting for God is linked to the act of making efforts for the appearances of His order in the Qur'an, if someone has acted for the appearances of the order of God which are Muhammad, the People of the House and the guided Doors¹⁵⁰, this one has acted for God. Otherwise he does not return to God.

The mirror of the act accomplished for God and the 18 other mirrors do not become the mirrors of God except by the fact that this Sun of Mercy shone upon them. All those who are upon the surface of the earth and who work for God were in the shadow of the appearance of His order: they were accepted by God in all that they did for (Muhammad) Him. In the Bayan, if someone pronounces the formula of Unity, without joining to it the mention of the appearance of His order, and if this formula is thus accepted by God[^705], from thence the works that he will accomplish for God, without accomplishing a single one for the appearance (of the order of God) will also be accepted.

[^705]: Which cannot be.

I will give as examples the Evangel and the Qur'an so that it will become easy for you to comprehend for the Bayan and for Him Whom God shall make manifest.

For example, the attestation of the Unity in the gospels is accepted only with the attestation of Jesus[^706]. In the same way, the attestation of Jesus is not accepted except by the intermediary of the attestation of the Letters of the Living¹⁵¹ of that epoch.

[^706]: There is no other god than God, is only accepted on condition of adding: "And Jesus is the Spirit of God."

The distinction of the Letters of the Living is that all of them demonstrate this Unity so that you do not see duality: and, in effect, all that you see in the Evangel is but the multiplication of this Primal Unity, even if it refers to one individual in the Orient of the earths and another in the Occident. If in the Evangel anyone acted for God, he acted for the Letters of the Unity of this manifestation, for whatever returned to these Letters returned to God. Thus all have acted for these Letters of Unity and what returned to them, returned to God; but, at the moment off the manifestation of the Prophet of God, they did not believe in Him; since then, all the acts that they have accomplished for God and for His Letters of this time, become worthless, if it is not Him Who returned (to God), for this return was for God and the Letters of Unity of this manifestation. The others were not sincere in the eyes of God, for if they had been, they would have conformed their faith to the Prophet of

¹⁵⁰Guided Doors (أَبْوَاب) -- <http://www.iranicaonline.org/articles/islam-in-iran-ix-the-deputies-of-mahdi>

¹⁵¹Letters of the Living in this context denotes the twelve apostles of Jesus.

God and to faith in the Letters of the Living (of Muhammad). And yet you see millions of men who act for God in the Evangels by the intermediary of the Letters of Unity and yet, they are in the fire and act for another than God.

See equally in the Qur'an, since the beginning of the manifestation until the year 1270, all those who acted for God were slaves who were for Muhammad, for the People of His family and for the guiding Doors.

That is someone in the first unity, was for Muhammad and in the second was not for the Amir of the Believers ('Ali), he was not sincere in what he said that he did for God, and thus following until the last of the Doors[^707].

[^707]: Condemnation first of the Sunnis, then all all the dissident Shi'i sects, who did not remain in the truth of the Ithna 'Ashariyya¹⁵².

If, at the very beginning of the manifestation of the Bayan, someone acted for God and believed in Muhammad and in the appearances of His order, it is the one who, by God, acted for the Point of the Bayan and the appearances of His order. It is the same the day of the manifestation of Him Whom God shall make manifest. You should say to them all: "We act for God and we believe in the Letters of the Unity"; but, if, from the beginning of the manifestation, they have acted for Him for God, then they are sincere, otherwise, instantly all their works become worthless, all these works that they have done, in truth for God, all that they have done for the Letters of Unity, all that they have done for the believers in the Bayan.

For this because of their relation which unites them to the Point, see flow over them the order of God. For this sign towards which the slave turns in all truth of conscience and by which he contemplates the beauty of God in his own heart, and has not had and has not had an aim, for him, other than God in his works, it is this very sign that is deposited by Him Whom God shall make manifest in the hearts and all before His manifestation. And this sign is for him like the reflection of the sun in a mirror relative to the sun, for the Tree of Truth shines with all the splendor of His appearance in the heart of all because of their adoration, but His truth shines only upon the signs of the hearts in which one can see naught but the Unique God.¹⁵³

¹⁵²Ithna 'Ashari (اثنًا عشرية) -- <https://en.wikipedia.org/wiki/Twelve>

¹⁵³This principle was elaborated by 'Abdu'l-Baha in the Tablet of the Inmost Heart: *As for the true, divine balance which never strayeth, and which ever apprehendeth the universal realities [al-Haqá'iq al-kulliyah] and the sublime inner meanings [al-ma'ání al-'aTHímah], it is the balance of the inmost heart [mízánu'l-fu'ád], of which God hath made mention in the blessed verse. It is an effulgence of the brilliant lights of the Divine Outpouring [tajaliyyat suTu` anwár al-fayD al-iláhi], the secret of the All-Merciful [as-sirr ar-raHmání], the manifestation of consciousness [aTH-Thuhúr al-wijdání], and the lordly sign [ar-ramz ar-rabání]. Verily it is an ancient outpouring [fayD qadím], a manifest light and a mighty bounty. Should God favor with this gift one of His chosen ones [aSfiyá'ihí], showering it upon one of His loved ones possessing certitude, verily he will draw nigh unto that station of which 'Ali (upon him be peace) hath*

If it was not so, how could it be that the slave act in good conscience for God and that the appearance of the truth would not accept his work? For what he does, in all truth, is a reflection of the sign of the truth that, from this Sun of Truth, shines in him. For example, if the Prophet of God had not said: “Act for God”, would someone have known that he should act for God? If you reply: “It was said[^708] in other terms”, look carefully in the very words that are with this Prophet, that were revived in this manifestation, and that until everything ends at the beginning for which there is no beginning, or from another side, that will terminate in the subsequent manifestations that will have no end. For example, at the very moment in which someone, in good conscience, causes damage to occur to the Point of the Bayan, this sign by which he acts in the plenitude of this conscience, gives him God as [his] aim. It is a sign that, from the Sun of His benevolence to him, shines upon him: but, in the subsequent manifestation, as this person cannot be convinced, he remains in ignorance[^709], while if, in the previous manifestation, you say: “This sign is a sign that comes from (Muhammad)”, it will test you, to the extent that it saw nothing and heard nothing apart from (Muhammad) and that it is not yet believing in this manifestation:

[^708]: Note: The Prophets of the past.

[^709]: Note: That this sign is his sign.

Consider the Qur’an, in that which concerns the marriage of two persons who acted for God.¹⁵⁴ For example, the Lord of the Believers, may blessing be upon him: as he acted for the Prophet of God, he acted for God.

But he who did what he did against this Highness did not see, in all conscience, anything but God in this act. In this epoch, this Highness was the sign created of the sign in its fifth truth[^710]. And if the curtain had been removed[^711], these ones would have seen what he imagined himself to do for God, he could not do except by the intermediary of this Highness Himself. He was thus ignorant (of this Point) and he did what he did.

spoken, "If the veil be lifted, I would not increase in certitude!" Speculation and argumentation are the utmost degree of weakness and understanding, for the result is dependent upon the exigencies of the lesser and greater propositions, so that, however thou orderest these terms, an outcome is obtained which cannot be implicitly relied upon: hence the differing opinions of the philosophers. Therefore, O thou who hast turned towards God, purify thine inmost heart from all impediments to righteousness [as-sadád] in the reality of true guidance [ar-rashád], and weigh all divine questions with this just, accurate, and glorious balance which God hath elucidated in the unerring Qur'an and the Great Announcement, that thou mayest drink from the fount of certitude [‘ayn al-yaqín], savor the truth of certitude [Haqq al-yaqín], be guided unto the Straight Path, and walk in the way of righteousness. Praise be to God, the Lord of the worlds! (‘Abdu’l-Baha, Lawh-i-Fu’ad, provisional translation from the Persian text published in Min Makatib ‘Abdu’l-Baha, 83-86)

¹⁵⁴This seems to refer not to marriage but union.

[^710]: Note: He was the fifth Imam.¹⁵⁵

[^711]: Note: From before the eyes of the assassin.¹⁵⁶

This long explanation is for this, that perhaps, in the day of the manifestation of Him Whom God must make manifest, you not think in yourself: “It is for God that I do what I do”; for this sign with which you turn towards God is a reflection of the Sun of His benevolence, in the truth of your beings: and this sign has shone therein since its preceding manifestation. In the subsequent manifestation, if you place yourself before His light, you will be for Him, even as you were previously for the Point of the Bayan. Otherwise, you have not acted for God, because God has ordained: “That which you do for Me does not return to Me unless you have acted for Him”; for the contingencies cannot understand the eternal Essence. If you comprehend His appearance in the contingencies, you have understood Him Who is manifest in this appearance. For example, he who gave his orders upon the subject of this mountain[^712]; in full conscience, he looked upon the order (to act for God) and he gave his decision; but this very work that he sought to accomplish for God was this sign that existed in him, by the previous manifestation of this very truth.

[^712]: Note: On the subject of the imprisonment of the Bab at Mah-Ku; this is apparently Haji Mirza Aqasi.¹⁵⁷

But he did not recognize it, [hence] he ordained thus. If he had known that this person (whom he condemned) was the Point of the Qur’an in His last manifestation, and that this sign by which all Muslims turn towards God was His sign, he would not have been content to allow the idea of such an order to penetrate his heart: how could he had given it? Even so that night and day, with full conscience, rapprochement with God can not take place apart from the Prophet, even so it is in the day of Him Whom God shall make manifest. All the believers in the Bayan will have attained and will think to themselves that they act for God, but what will they act for is the Sun created by this sign, by which they previously sought to approach God: and it shines in their hearts and they do not know it. For, if you knew it, no fire is more ardent than to do to one’s well beloved what one wished to do to one’s enemy. And yet, at the start of the end of life, with this sign that is in him, of his Friend, he does what he does: if he acted for God!

See how immense is the order! The people who accomplish acts for God in this lower world act for Muhammad and the appearances of His order: in their souls if they act for God, they act by virtue

¹⁵⁵https://en.wikipedia.org/wiki/Muhammad_al-Baqir

¹⁵⁶“Imam died on 7th Dhu al-Hijjah. Imam al-Baqir was poisoned by Caliph Hisham ibn Abd al-Malik. According to the Shi’i account, the Caliph gave Zaid a saddle treated with poison; Zaid gave it to the Imam, who used it and died.” (https://en.wikipedia.org/wiki/Muhammad_al-Baqir)

¹⁵⁷Haji Mirza Aqasi (حاج میرزا آقاسی) -- the Sadr-i-A’zam (prime minister) of Muhammad Shah Qajar, who sent the Bab to Mah-Ku and subsequently to Chihriq; see https://en.wikipedia.org/wiki/Haji_Mirza_Aqasi

of the sign that shines in them because of the letters of the Unity of the Qur'an; but, as they are ignorant of this secret, this is why their works become for others than for God in this manifestation! If they had acted in reality for God, they would not have turned away from this new manifestation of this Sun of Reality. Perhaps, all that he possesses comes from His previous manifestation and in the new manifestation, the order of God will not be felt in him unless he enters into this manifestation.

See, from the day of Adam until the day of the manifestation of the Bayan: see also after the one and before the other, and see that it is the same; not a thousandth of a second has passed over the creature without this one possessing a Book coming from God, and who did not believe in the religion of God by this Book.¹⁵⁸ In each manifestation, those who acted according to this Book, acted for God, if they conformed themselves to that which descended therein. And now, see them until the manifestation of the Qur'an: they acted for God in depending upon their books, but how that act has become for another than God. See that it is the same in the manifestation of Him Whom God shall make manifest, relative to the manifestation of the Bayan. If someone in the Bayan acts for God, his action of acting for God does not manifest itself unless he acts for the Letters of the Unity. The order of the multiplication of the reflection is like the order of the Unity. In effect in the day of the manifestation of Him Whom God shall make manifest all the Bayan is but one Unity under the order of the number, and this Unity returns to the absolute Unity which is Him Whom God shall make manifest Himself. It is necessary that at the moment of His manifestation, all become one unity, in which one can not see aught but the absolute Unity which is Him. Thus that, today, all the believers in the Qur'an are reflections of this Primal Unity, which ends with the Letters of the Living, and from them, ends with the one sent by God¹⁵⁹.

¹⁵⁸Baha'u'llah addresses this theme in *Kitab-i-Iqan*: *At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence...That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.* (Baha'u'llah, *Kitab-i-Iqan*, pp. 195, 199-200) Whereas other religions have described the message of the Manifestations in other terms, without depicting the Word as being fundamental to their mission to humanity, and the principal means of their educating human souls, the Bab articulates a principle that is confirmed by canonical and non-canonical texts preserved in the Israelite/Jewish and Christian traditions, and in Muslim traditions, legends and histories as well. These traditions ascribe a Book to Adam, to Enoch, to Noah, to Abraham, as well as to Moses, David, Solomon, and the lesser prophets of the Tanakh.

¹⁵⁹Him Whom God shall make manifest. This might be interpreted as prophesying the coming of this promised successor to the Bab upon the termination of the Letters of the Living. Inasmuch as these Letters were either killed or dispersed by 1852, it could be concluded that Him Whom God shall make manifest would appear at that time or soon thereafter. Alternatively, it refers to the twelve Imams as the Letters of Living (of Islam), and the Bab as the envoy of God.

See the secret of the existence of mirrors after the mirrors.[^713] Do not take them as direct mirrors[^714]. It is because of that that all, at the moment of the manifestation of God, can not be aided by the Sun of Truth. In the same way that the goodness of existence arrives for them by the intermediary of the mirrors that precede them, it is the same for the aid. For example, look at the most infamous of the villagers. If he himself encounters this Sun of Truth, he cannot be aided by His saving, for he is found in a too inferior rank, although nevertheless, in this very rank, if he looks upon the source of the order, he can understand at this moment. But, as he does not look at it, this manifestation is too difficult for him. He must turn to the mullah of his village, and this mulla to another who is superior to him, until we arrive thus a one who can comprehend the words of the guiding Doors; then, always progressing, until one arrives at the one who comprehends the words of the Prophet. At this moment, when we enter into the world of hearts, is where we can comprehend the Word of God.¹⁶⁰ It is this very Word that, at the moment in which it arrives upon the Prophet, this one prostrates Himself before it and, relative to this Word considers as nothing His quality of Prophet. But if, upon this villager, every day a Book descended, he would not prostrate himself before the Sun of Truth, for curtains¹⁶¹ without number envelop his heart: as long as these curtains are not torn¹⁶² he cannot comprehend. This is manifest in this mountain of Mah-Ku.

[^713]: Note: Mirrors that receive the reflections of other mirrors.

[^714]: Note: Placed directly facing the sun, for they receive only the reflections of mirrors.

Verses of God descend upon all the subjects, but the inhabitants of the country¹⁶³ do not derive any profit therefrom. But if the curtains were torn and the veils removed, immediately they would become believers in God and in His verses.¹⁶⁴ It is thus that the truth of all existences[^715], at the

¹⁶⁰Baha'u'llah reiterates this principle in *Kitab-i-Iqan: The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding.* (Baha'u'llah, *Kitab-i-Iqan*, p. 211)

¹⁶¹Sometimes this idea is translated as or paired with "veils".

¹⁶²The term used in archaic English is "rent".

¹⁶³Still referring to the villagers, that is, inhabitants of rural areas.

¹⁶⁴Baha'u'llah affirms that the common man can understand the Book of God: *Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know*

very moment in which it heard, believed. And that notwithstanding the height and the elevation of His rank, which was in Him, and which was such, that none could equal it. It was the same for other degrees as well.

[^715]: Note: Mulla Husayn Bushru'i.

That is the meaning of this word: “That which is hidden in the heart of the Prophet is higher than the adoration of men and jinn”.¹⁶⁵ For the Prophet with the truth of nakedness that was in Him inclined and prostrated itself at the moment of the descent of verses, and affirmed the Unity of God. But the one who, by a thousand intermediaries, gives his faith to the Prophet, at the moment in which he hears (the verses of God) receives no impression: he comprehends nothing therein¹⁶⁶, how can he give his faith, or how, after having given his faith, can he act?

O witnesses of the Bayan! Do not remain in obscurity at the moment of the manifestation. Be ashamed so as not to distance yourselves from Him, if you do not draw near to Him. For all the existences and all the works of the Bayanis are for Him like a garden in the palm of His hand and that He can upset as He sees fit.

The one who can cause the mirrors of your existences to depart from the shadow of God, and make you act for any other than God, by the very fact that you ignore him, what can weigh your acts and you yourselves before him? Reflect then in the world of hearts and argue therein for him.

That[^716], if a fruit (a child) results, he be for God.

[^716]: Note: All these explanations were for this, that marriage must be accomplished in view of God.

God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are 211 infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. (Baha'u'llah, The Kitab-i-Iqan, pp. 210-211)

¹⁶⁵This saying is not found in the Qur'an, and its location in the collections of ahadith has not been identified.

¹⁶⁶Baha'u'llah affirm that is it intended for the Book of God to be understood: *They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man. (Baha'u'llah, Kitab-i-Iqan, p. 172)*

It seems that one will see at the appearance of the manifestation of Him Whom God shall make manifest all acting for God; and yet the order will be given upon those who act for any other than God, except for the one who, in reality, acts for Him¹⁶⁷, for that one will act for God.

As well, in the Bayan, if anyone acts for the Letters of the Unity, he acts for God, even if he acts to the degree of the most vile atom which, if it is for the elevation of the Bayan, is for God.

Thus in the Qur'an, inasmuch as the series of Imams was not interrupted, all that was ordained by the appearances of the order was for God, but from the moment in which the chain of Imams was cut, all that was done in conformity with what they ordained, was for God. As for example, the 'ulama of the Qur'an, all of whom acted in conformity with the Book of God, with the traces of the Prophets, the guided Imams and the conducting Doors. In this manifestation, as long as (the Bab) is living, all that comes from Him is for God, but after His disappearance, all that is in conformity with what He said is for God.¹⁶⁸

Do not overstep the Letters of the Unity; it may be that in the day of judgment you will be aided with their aid.

Also that a work is not proven to be for God unless it is done for the Prophet, the same since this source, until the last of His orders, the act for God is not sincere except on condition to have been carried out for the appearances of His order.

Whosoever acts in conformity with what is in the Bayan, becomes a reflection of the Letters of the Bayan, until the end of existence.

Pay the most extreme attention, so that in the moment of the manifestation of Him Whom God shall make manifest, what you have done for God, does not become for another than God: if it was really for God, this work was for God and for the Point, otherwise it becomes worthless.

It is a counsel that God, your Lord gives to you, if you act in conformity with His counsel.

Vahid VI - Bab 8

¹⁶⁷Him Whom God shall make manifest.

¹⁶⁸In Kitab-i-Aqdas, Baha'u'llah wrote: *Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world.* (Baha'u'llah, Kitab-i-Aqdas, #53)

[^717]: Note: In the margin¹⁶⁹ is written this observation: one must pay the closest attention to this Door.

Whosoever argues summoning other points than -- 1st the Book of God and the verses of the Bayan; 2nd the powerlessness of all men to manifest similar verses (to those of God) -- cannot find a single proof (to support his thesis). Whosoever tells of a miracle, other than the verses of the Bayan, also cannot find testimony. Whosoever claims to make verses descend, nobody must oppose him. The people of the Bayan are obliged to read this Door once every nineteen days: one must reflect upon it night and day.

The resume of this Door is that:

If someone wishes to produce a challenge, by other means than the verses of God, regarding the Point of the Bayan, he remains in obscurity of the greatest proof, furthermore of the supreme argument.

For in the manifestation, all the degrees of the Tree of Truth are above any similarities, neighbors, equals and pairs. As most men do not have the sight of the heart, they cannot see the greatness, even though in the verses (this sublimity) is of such character that whosoever may wish, can understand it. This is why God has enclosed His testimony in this one proof. It may be thus that in the day of the manifestation of Him Whom God shall make manifest, He will not be questioned about why and how?¹⁷⁰

That which descended in the Qur'an contains nothing other than the claim by the verses: if all had understood it, it would be easier today to establish this order than to affirm the truth; (they would not have remained in obscurity) because of all these (miraculous) stories that they tell and which have no testimony for those in the Book of God. Perhaps even if he opposed (these miracles), he would act in conformity with that which is in the Book of God, following the order of God.¹⁷¹

It is ordained that each nineteen days, one time, one read this Door: it may be thus that in the day of the manifestation of Him Whom God shall make manifest, they will not remain in ignorance due

¹⁶⁹The margin of the manuscript that Nicolas is translating.

¹⁷⁰Baha'u'llah wrote in Kitab-i-Aqdas: "*In the Bayan it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.*" (Baha'u'llah, Kitab-i-Aqdas, #126)

¹⁷¹Baha'u'llah and His appointed interpreter, 'Abdu'l-Baha, consistently downplayed the role of miracles in demonstrating the truth of the Manifestation of God. They indicated that miracles are only proofs for those who experience them, and not for the generality of mankind.

to things other than the verses, which were and remain the greatest of the proofs and of the testimonies.¹⁷²

It is not that he must read this Door every nineteen days and that when the aim is realized^[^718] he remains in obscurity.¹⁷³

[^718]: Note: The manifestation taking place.

As for example (the Muslims) who read every morning the prayer of “Ihd Nameh”^[^719] and, by the very fact that they have repeated “Al hajal! Al hajal!”^[^720] too often, they were mistaken in their desires and believed that they loved the Imam Mahdi. But, actually, it has been more than three years since the order of God^[^721] was manifested, and yet the One Who was your aim you have imprisoned on a mountain. And, nevertheless, He manifested Himself, with this very proof, upon which all of Islam relies.

[^719]: Note: Prayer made by the leaders of prayer (imams) especially for the manifestation of the Imam Mahdi.

[^720]: Note: Hasten! Hasten sending the Mahdi.

[^721]: Note: The Imam Mahdi.

From the moment that the revelation ceased^[^722], until the manifestation of these verses, nobody has presented himself who has given verses, and you do not have this common clarity of vision to know that nobody other than God can cause them to descend. From the very moment in which you believe that a person of this order has manifested himself, know of a surety that that is this Primal Truth, upon which in the beginning of Islam, God caused the Qur’an to descend. It is upon it again that God wishes to make it descend.

[^722]: Note: At the death of Muhammad.

If you had been convinced of the testimony upon which your religion is based, you would have understood this, for the question is enclosed in this dilemma. God caused to descend in the Qur’an the testimony of the impotency of all (to produce verses). And, when you look at (My manifestation), you see this power in all (you say that all can produce them), and you say “That is

¹⁷²This is the argument of the Seven Proofs (الدلائل السبعة), a treatise of the Bab also written in Mah-Ku. See <https://www.h-net.org/~bahai/areprint/bab/A-F/dalail/dalail.htm> for one edition of the original Persian; <https://www.h-net.org/~bahai/diglib/books/K-O/N/sept/sept.htm> for a French translation; https://bahai-library.com/bab_nicolas_terry_proofs for an English translation from the French.

¹⁷³The aim of every commandment of the Bab is that it results in His follower recognizing and obeying Him Whom God shall make manifest.

We are, in effect, closed in this dilemma: or this person is Him Whom God shall make manifest, and it is, in truth, impossible that another than He be able to manifest verses from his own nature, and, therefore, why go to accuse the Truth of lying? Especially since night and day one has prayer, while awaiting His manifestation and that one has acted for it? Or, even though this may be impossible, it is someone who, lying, claims to be Him Whom God shall make manifest. We should leave to God the care of judging him. It is not for the creature that such a sentence belongs because of the respect due to the name with which this person is invested. And yet, there exists nobody who would falsely lay claim to such a rank! If that had happened in the century of the Qur'an, that will also present itself in the century of the Bayan.

The verses are in themselves proofs of the splendor¹⁷⁶ of the Sun of His existence, and the powerlessness of all is a proof of their poverty and of their need of Him.

The cause of what is said here is that it may be that in the day of the manifestation of the Truth¹⁷⁷, their feet will not slide in the way of the Syrat, and contrary to this sign which reflects what is found in their hearts and which is the cause of the very existence of their beings, they will not bring condemnation¹⁷⁸, for in that case suddenly all their beings and all their works will become worthless without them knowing it.

If all obey this order, it is up to God to cause the truth to become apparent to their eyes, and to cause the proofs to penetrate their hearts, and the first ones who are manifest from this Sun of Truth, so that the believers may become convinced of the truth of His mission, and that the unbelievers will hesitate. But hesitation towards the Truth is condemned.

And this suffices for the universality of the Bayanis, who act in conformity with this order, for their salvation on the day of judgement, for that is a day in which all that is upon the surface of the earth says, because of the secrets that shine from the Sun of Truth in their hearts¹⁷⁹, "We act for God".

¹⁷⁶Is this "splendor" perchance the name Baha' (بَهَاءِ)?

¹⁷⁷Him Whom God shall make manifest.

¹⁷⁸Upon Him Whom God shall make manifest.

¹⁷⁹"...purify the mirror of thy heart, so that the Rays of the Sun of Truth may shine therein..." ('Abdu'l-Baha, Tablet translated by Ahmad Sohrab, Chicago, August 14, 1909; in Japan Will Turn Ablaze, p. 11)
"It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity so that the Orient and Occident may become perfectly reconciled and attain complete intercommunication, the hearts of the East and West become united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and **the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected.**" ('Abdu'l-Baha, The Promulgation of Universal Peace, 5.7, pp. 12-13)

But the sincere ones are those who look upon the Creator of verses, Who is this Sun of Truth, for His verses are His rays and they differentiate the true from the false.

That is the solid testimony of God upon you. O slaves of God! Fear God!

Vahid VI - Bab 9

In this that the use of garments of silk is permitted in every state of cause¹⁸⁰; and it is the same for the use of instruments of gold and of silver.¹⁸¹

The resume of this Door is that:

The God of the world has permitted garments of silk to every person, in each state.

It is the same for dishes of gold or silver, so that all may be in this Paradise with that which is the cause of the repose of the heart¹⁸² of the slave, and that they thank the divinity at the most supreme degree, in the day of the manifestation with faith in Him Whom God shall make manifest. For if all that there is on the earth united themselves, they could not find the way of this order, whereas God very high, by the way of His grace and of His mercy, has permitted to those who have the power, to make sure of these things.

That nobody be tormented by not being able to make sure of them, for God, because He loves him, doubles the recompense of this poor one and gives him in the other life garments spun of silk and gold.

If someone becomes arrogant towards another retarding these things (of gold or of silk), or is ostentatious with his wealth, he will remain, that one, in ignorance of his Well-Beloved.

In each rank in which God accords His favors upon His slave and gives him in abundance of His goods, it is intended that this slave become more humble and more submissive, for that is the thanksgiving to God according to His measure.

The honor and greatness do not reside in these things: but in faith in Him Whom God shall make manifest. "If, in effect, honor resided in the possession of these things, these exist today more

¹⁸⁰Baha'u'llah wrote, in Kitab-i-Aqdas: "*It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk.*" (Baha'u'llah, Kitab-i-Aqdas, #159)

¹⁸¹Baha'u'llah wrote, in Kitab-i-Aqdas: "*Whoso wisheth to make use of vessels of silver and gold is at liberty to do so.*" (Baha'u'llah, Kitab-i-Aqdas, #46)

¹⁸²This is the first reference to the heart as locus of the spirit in the human being.

numerous among the Christians than among no matter what religion. But as we can not say that they have faith, how could it be honor.

The things of this world, if they are accompanied by faith, are a cause of the mercy of God with regard to their possessors.

If the slave becomes the possessor of a gold or silver object, and if this object he gives life to someone, this is better for him than all he could possess. He takes joy in it, in reality, and he is in the contentment of his Well-Beloved, for the heart of the believers is the place of the contentment of God.¹⁸³

There is no doubt that their happiness^[^725] before God is not closer than the happiness of he who possesses this thing and who takes joy in it.

[^725]: Note: that of the heart of the believers.

This is, of course, when we do not look upon the limits of the creature: if, on the contrary, you look upon the chains of existence, there is no doubt that the joy of a great one is not great in the eyes of God, than the joy of those who are found below him.

For example, a thing by which Him Whom God shall make manifest which is in happiness is greater in the eyes of God than the one of whom all existing things are happy. It is the same for the believers: the closer they are to God, the greater is their contentment in the eyes of God, certainly greater than that of those who are in their shadow; and that ends at the lowest of men.

In the day of judgment, one will be able to distinguish this order (know who is, who makes him content, who is the lowest or the highest in the eyes of God). All, in effect, claim to the greatness and proximity to God, but nobody knows the rank of anyone, if it is not the Tree of Truth, and even this one does not say it, the rank of the creature.

¹⁸³Baha'u'llah wrote copiously on this theme, including this passage: *"That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne."* (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XCIII, p. 185)

This is why, it is worthy that all act following the first order so that upon no person will arrive, at the summit of the earth, any torment from those who believe in God and in His verses.

It is thereby that God removes from you what can be the cause of suffering for you, and permits you things in His Book, for which you should thank Him.

Vahid VI - Bab 10

In this that, for each it is obligatory to put upon his finger a ring the ringstone of which be a red cornelian¹⁸⁴ and upon which is to be engraved this verse: “Say: God is the Truth, and in truth, all beside God is His creature, and we all we are the adorers of God.”

The resume of this Door is that:

No ornament in the Bayan is more beloved by God than the fact of having on the hand a ring of red cornelian upon which is engraved this verse: “Say: God is the Truth, and in truth, any other than God is His creature, and we all we are the adorers of God.”

The fruit of this is that this is a confession on the part of the Point of Truth¹⁸⁵, upon this that God the Eternal was and is the Truth, and other than God is the creature. It may be that in the day of the manifestation of the Truth¹⁸⁶, by this truth by which becomes true what is true, it is affirmed that other than God is His creature. It is thus not that this engraved stone be on his finger, that the truth manifests itself and that, thereby, the fruit of this verse does not manifest itself in the presence of the Truth. And if the Truth manifests itself and that this person does not affirm His truth, this engraved stone is witness against him and renders worthless all the works that he accomplished in the Bayan.

It is not that the recognition of the truth is a difficult work; perhaps even, in the contingences, everything that was affirmed to be true was because of His truth; but, as the manifestation of the Truth is the Paradise for the people of God and the hell for the others, is the cause of this so that all, that day, are submitted to the test. And He is the mirror of Divinity and the Sun of the Power that demonstrates God whose Unity is Unique.

¹⁸⁴A hadith of the Prophet Muhammad stated, “The one who wears a carnelian ring will always know divine favour and happiness” (Inizan, Jasmin, and Mermier, 1992:157). This then accounts for the pre-eminence of carnelian (‘aqaq) among the stones for both seals and amulets. (“Medieval Islamic Amulets, Talismans and Magic”, p. 543; in A Companion to Islamic Art and Architecture, Finbarr Barry Flood, Gulru Necipoglu - 2017, pp.521-557)

¹⁸⁵The Point of Truth is the Primal Will, which manifests itself in all the Prophets.

¹⁸⁶Him Whom God shall make manifest.

If someone wants to enter by the Letters of the Truth, that he ordains that upon a round cornelian be engraved the form of known circles (from elsewhere) and composed of nine unities. In the first circle that one engraves the “Ayat al-Kursi”¹⁸⁷, in the second, the name of the circles in the third, the words of Bismillah, in the fourth six names of God, in the fifth everything related to the design formed thereupon, but that the number of words employed therein do not exceed nineteen. If in the first circle and the second, one writes only nineteen words, that pleases God.

All this, on condition that on the day of the manifestation of Him Whom God shall make manifest, one comprehends that which was engraved. For the first circle is an allusion to these very letters, so that it might be completely manifest in the five degrees under the names of lillah(95)¹⁸⁸.

If you have believed in the Letters of the Living of Him Whom God shall make manifest, by the very fact that you have entered into the first Unity you will penetrate the others, whatever may be the multiplication operated by the force and the power of God.

If you have assisted at the manifestation of the Point of the Bayan, you have seen it with your own eyes, that all were aided by the aid of these nineteen first Letters and that the aid that others received is but a reflection of this aid. It is that, if without end, multiplication is carried out, it comes only from this Primal Unity. That is the creation of the truth of all. See that it is the same for the other qualities on the subject of the creation of the truths and does not remain in obscurity from the Sun of the manifestation.

Each mirror in which you see a reflection of this Sun, love it, for it is a name that He demonstrates. Each thing that you see that does not demonstrate Him, be it an atom of the earth that is found in the possession of a non-believer, put upon it the condemnation of negation.

In effect, on the day of the last judgment, all that is for Him Whom God shall make manifest is for God, and that that is for other than Him Whom God shall make manifest is for other than God. See that it is the same for the Point of the Bayan, even as it was also before His manifestation for the Point of the Qur’an and before for the Point of the Evangel, and thus until the beginning of the Primal Source, then after the Point of the Bayan consider that it is thus without end: See, you will see therein all that you have seen in this judgment.

¹⁸⁷ Ayat al-Kursi (verse of the throne) is Qur’an 2:255, called in a hadith of Muhammad the greatest verse of the Qur’an --

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Some translations: <https://www.islamawakened.com/quran/2/255/default.htm>

¹⁸⁸ This refers to the hundred names of God, while subtracting five is the number 95, five times nineteen.

In every state of cause say: there is no other god but the Unique God, and, in truth, we are all His slaves.

Vahid VI - Bab 11

It is not permitted for the teacher to strike a child more than five light blows¹⁸⁹. Before the child will have arrived at the age of five, it is not permitted to strike him. When he is more than five years old, it is not permitted to strike him more than five blows: one must not strike upon the bare flesh, but on the garment. If the teacher strikes more than five blows, or if he strikes upon the bare flesh, his wife is forbidden him for nineteen days, even if he has thus acted out of forgetfulness. If he does not have a wife, he is under the obligation to give nineteen gold miscals to the one he has struck.

In truth, God has permitted children to play, the days of feasting, the games that are in usage among them.

God has permitted each one to seat himself upon a chair (or a seat, bench,¹⁹⁰ etc.). In truth, when man sits upon a seat, the time that he remains seated is not inscribed in the account of his life.

The resume of this Door is that:

God does not love in any state of cause that anyone be sorrowed; even moreso, He cannot love that something bad happens to anyone. It is ordained to all that the children, before he arrives at the age of five, receive only verbal chastisements, and that one does not allow torments to touch him.

When the child arrives at this age, that one strike him no more than five light blows, and further not upon the bare flesh, but upon the garments. That one act not in this chastisement outside of the respect due to man, as it is the usual practice in this time.

¹⁸⁹“...there is a Tablet of the Master which considers beating as not permissible...” (Letter written to an individual on behalf of the Universal House of Justice, dated August 12, 1975; in Lights of Guidance, #509, p. 152)

“Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.” (Selections from the Writings of Abdu'l-Baha, #95, p. 125)

¹⁹⁰Baha'u'llah wrote, in Kitab-i-Aqdas: *‘Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.’* (Baha'u'llah, Kitab-i-Aqdas, #154)

He who exceeds these five blows of the rod, approaching his wife is forbidden to him for nineteen days, and if he has no wife, it is obligatory that he give nineteen gold miscals to the one he struck, these nineteen miscals being the price of his missing the orders of God.

God loves that in every state of cause, the Bayanis sit upon seats (chairs, sofas, etc.), and the time that one spends seated is not calculated in the account of life.

The fruit of these orders is this that it may be that no torment will arrive to the One from the sea of the benevolence by which all the beings exist. In effect, the teacher does not know his students. It is thus that in the manifestation of the Qur'an, forty years passed without anyone knowing this Sun of Truth (Muhammad). Twenty-five years passed for the Point of the Bayan. God alone knows at what age Him Whom God shall make manifest will manifest Himself.

And these days during which He is unknown are His days of joy, when all are awaiting Him. But all are without faith and, certainly a torment will happen to Him because of this. It was thus in the case of the Prophet of God: before the descent of the Qur'an, all were agreed in admiration of His beauty, His piety, His perfection. The Qur'an, once descended, see what was not said about it! And the pen is ashamed to recount what was said.

See also on the subject of the Point of the Bayan. Those who knew Him, knew what His rank was before the manifestation; but after the manifestation, and even until today He has produced more than 500,000 verses upon diverse subjects, and against him are pronounced no less such words as the pen refuses to repeat.

But if all acted in conformity with what God has ordained, not the least torment would touch this order of truth.¹⁹¹ For if it was established that nobody should torment anyone, Him Whom God shall make manifest would be like a man in the midst of men. If they did not accomplish that for which they were created, that at least they did not approach the opposite to it. For no good thing was and is greater than not to bring damage to Him.

In truth, His happy days are those which precede His manifestation, while in truth He should manifest Himself in the midst of creatures who love His person. But see them today doing what

¹⁹¹Everyone is eagerly awaiting His appearance, yet since their inner eyes are not directed towards Him sorrow must needs befall Him. In the case of the Apostle of God -- may the blessings of God rest upon Him -- before the revelation of the Qur'an everyone bore witness to His piety and noble virtues. Behold Him then after the revelation of the Qur'an. What outrageous insults were levelled against Him, as indeed the pen is ashamed to recount. Likewise behold the Point of the Bayan. His behaviour prior to the declaration of His mission is clearly evident unto those who knew Him. Now, following His manifestation, although He hath, up to the present, revealed no less than five hundred thousand verses on different subjects, behold what calumnies are uttered, so unseemly that the pen is stricken with shame at the mention of them. But if all men were to observe the ordinances of God no sadness would befall that heavenly Tree. (Selections from the Writings of the Bab, pp. 96-97)

they do under His name, while they are happy against Him. O slaves of God, fear God, and do not do what is bad.

Vahid VI - Bab 12

In this that divorce¹⁹² is not permitted unless the man and the woman wait an entire year, for it may be thereby that peace will be reestablished between them. If peace does not intervene at the end of a year, divorce is licit for this man and this woman.

During the interval of this year, each time that the man wishes to return to peace, it is licit, nineteen times. After peace [is reestablished], he must wait a month (of nineteen days) to approach [his wife].

The resume of this Door is that:

After God ordained the union between two persons by the word “lillah”, it is not agreeable that the fruits of a tree other than that of amity manifest themselves.

Separation has never been and is not a fruit of the tree of love.

As long as one does not find oneself in the obligation to request divorce, this is not licit: if one finds oneself obligated, asking for it is just. However, one must wait a year of nineteen months of the Bayan.

If anew, the fruits of love manifest themselves, the request for divorce is nullified; otherwise, it is permitted and must be made by a word that demonstrates it.

When divorce has been pronounced, during another nineteen days, it is licit to return one to the other.

From the moment of separation, until that of peace, one must wait nineteen days so that the hearts may deliver themselves from the influence of the doors of the fire. So, only the approach of the man is permitted.

As long as nineteen days have not passed it is permitted to act in this way, but if this number is attained, it is no longer permitted. For one cannot enter into duality, all having been created from the Unity, and from the moment that the Unity is perfect, a new unity must commence and not duality. That if the Unity is thus prolonged without end, it always comes from the Primal Unity. If

¹⁹²Baha'u'llah has set forth His laws of divorce, which are largely identical to those of the Bayan-i-farsi, in Kitab-i-Aqdas: #67-70; Q&A: 11,12,19,31,38,40,73,98.

one was added to the Unity it would produce twenty, and if one is added to one, this produces duality. That is the secret of the wisdom if someone comprehends it.

The fruit of this Door is that you regard the Source of the order so that if you find yourself being in the day of the manifestation of the Source of the order¹⁹³, you will not remain, by this fact, in obscurity, as you see today innumerable beings who are judged by the benediction and in the shadow of one of the orders of the Qur'an, and all in the day of the manifestation before His word, become nothing if they do not return to His word, and if they return, they will all receive all the possible benefits in the contingencies. How difficult is the order for him who is in ignorance of the source, and how easy it is for him who returns to the Source. Happy those who fear God, the day of the Great Day.

Vahid VI - Bab 13

In this that it is not permitted that the doors of the house of the Point¹⁹⁴ be more than 95, and the houses of the Letters of the Living should not have more than 5 doors.

The resume of this Door is that:

From the moment that in the night^[^726], men will have recovered from the debacle of the day of judgment, they desire to return to God through the intermediary of the Primal Unity. And yet, if this very moment became the day of beginning, all would become nothing. But, as the sun no longer is, and that there is no longer any test, all claim to union with the Well-Beloved and His contentment.

[^726]: Note: After the setting of the Sun of Truth.¹⁹⁵

This is why it was ordained that if one can, one will penetrate the tombs of the Letters of Unity, for those are plots of land such that there is nothing higher than them in Paradise.

It is not permitted that the house of the Point contain more than 95 doors in order to demonstrate that He was the mirror of God before and after, and that it is He Who manifests Himself and will manifest the Sun of Truth.¹⁹⁶

¹⁹³Apparently a reference to Him Whom God shall make manifest. Also this Bab refers to the "Source" which becomes a standard term of speech in the subsequent chapters.

¹⁹⁴Whereas previously the expression used is "the Point of the Bayan", now it is truncated to "the Point".

¹⁹⁵The first reference to the period after the manifestation of the Sun of Truth as the "night".

¹⁹⁶Whereas previously the text indicates that Him Whom God shall make manifest is the focus, here it is the Point of the Bayan.

It is not permitted for the houses of the Letters of the Living to surpass the number of five doors in order to demonstrate that the Point is the complete form of His empire.

That is the aim sought by God when He attributes something^[^727] and not these worldly ranks about which those who go on pilgrimage brag about.

[^727]: Note: As Mecca that He said is His house.

Whosoever arrives at resembling these Letters of the Living, merit that it be applied to him, in his second truth, the title of Letter of Life, and thereafter the same^[^728] until the last limit of existence.

[^728]: Note: In their truth 2nd, 3rd, 4th, etc.

The fruit of this is that the slaves who enter into these tombs, if they are loyal, on the day of judgment which is the manifestation of the Point and the revival of the Letters and the other witnesses, as well as envoys, immovable believers, witnesses, their loyalty is manifested in this day before God and His names.

For example, examine the manifestation of the Prophet of God: for a long time, nobody believed in Him nor went on pilgrimage to Him, and now you see every year 70,000 people who go there. But today, which is the day of the general testing, it is evident that it is like the first day. Nobody comes towards Him (that is to say, towards Me) and those who go on pilgrimage to Mecca only go because pilgrimage has become a subject of vanity.

This is why in one swipe all their works dissolve into dust, for they do not come from perspicacity. In effect, this same testimony upon which depended the mission of the Prophet from the beginning of Islam, comes today from God. How can it be that all remain in ignorance thereof?

See the Qur'an at the moment of its descent among the people accustomed to eloquence. What did one not say on this subject! And thereafter all the believers who heard reported these words were astonished (in saying): "Is it possible that someone can hear the word of God and talk about it this way?"

All claim faith and busy themselves with composing Qur'ans at the price of one thousand tumans.

But all those who have thus spoken were tested and the truth of Islam is found in these five parts of the world.

Since the day of the manifestation of the verses of God, until today, he who wishes to count the pure believers can do so easily.

And yet! If these people had lived in the epoch of Muhammad, they would have said what was said. The same if they had not existed in those days, they exist at least today. They see the verses of God flowing like a sea from the source of mercy and see that they newly accuse (their author) of madness! And yet, they themselves, if they arrive at comprehending, God knows by how many intermediaries, a word from the past, they claim to be mujtahidun over all. See what is the measure of men.

I gave you examples for the Point and the traces so that you might comprehend the Letters of the Living.

You see today millions of people make the ta'zieh¹⁹⁷ for the fifth Letter¹⁹⁸. The reason that he was the fifth Letter previously was it other than the word of the Prophet? And also did this not descend in the Qur'an in the form of verses; and if that took place, at least today these verses are they not in the hands of men? How is it that no a single one can traverse the Syrat, while thousands and thousands of men do what they do in his name? And all their works become dust carried away by the wind.

If each day was the day of the martyrdom of this Highness, you would see every day what you heard told on this subject. Perhaps even the century has progressed and even as the degrees of Paradise are more elevated, the ranks of hell have become more violent. This is why there are no texts during the night and the cries of all: "It is I! It is I!" reach the heavens; but as soon as the day of judgment arrives, all, at the first fracas of the call, disappear without even waiting a second (Qur'an 8:2)¹⁹⁹.

This call is not an imaginary thing. These very letters which are sent from the source to whomsoever they have caused to know their message, if he to whom they addressed themselves had not believed instantly, he disappeared after the call. For these envoys wanted to make known the love of the appearance of the verses by the very proof upon which subsists the religion of all.

And it is with all His goodness and His mercy that He wished to conceal His rank as Point and to manifest Himself in the appearance of the last of the Doors²⁰⁰, in the hope to save them from the call

¹⁹⁷Ta'zieh (تعزية) – passion play in honor of the martyrdom of the Imam Husayn; see <https://en.wikipedia.org/wiki/Ta%27zieh>

¹⁹⁸If this is a reference to the fifth Imam of the Ithna 'Ashari Shi'ah, Muhammad al-Baqir; see https://en.wikipedia.org/wiki/Muhammad_al-Baqir

¹⁹⁹Qur'an 8:2 -- **يَتَوَكَّلُونَ رَبَّهُمْ وَعَلَىٰ إِيمَانِنَا زَادَتْهُمْ آيَاتُهُ عَلَيْهِمْ تُنَلِّتُ وَإِذَا قُلُوبُهُمْ وَجَلَتْ اللَّهُ ذُكِرَ إِذَا الَّذِينَ الْمُؤْمِنُونَ إِنَّمَا --**
Some translations: <https://www.islamawakened.com/quran/8/2/>

²⁰⁰This indicates that the Bab claimed to be the return of the last of the Abwab, [Abu al-Hasan Ali ibn Muhammad al-Samarri](#) (see https://en.wikipedia.org/wiki/The_Four_Deputies), while that claim is found in

and to see them accept their burden: notwithstanding that His end was this same first manifestation^[^729] in the eyes of the people of truth.

[^729]: Note: Allusion to the Qur'an 39:65.²⁰¹

But that has done nothing for the creature. See what is the rank of the pilgrims! One thousand two hundred seventy years have passed since the appointment of the Prophet, and nobody came, as it was supposed to be, to see God although all were created in this aim, even as this is clearly stated in the second verse of the Surah of Ra'ad^[^730].

[^730]: Note: Qur'an 13:2.²⁰²

In the world of contingencies the sight of the Eternal Essence is impossible: hence this means that the sight of the Tree of Truth in the words in which one can see nothing but the Qur'anic verses. And this, in the first truth, is His fact, for nobody other than He can claim to manifest this kind of divine verses from the source of the order; nobody, not even the Letters of the Living, nor the names nor the examples, no more than all that is found in the limits of the creature among the believers.

Such an order which has such importance in the Qur'an and which is the cause of the creation of all, see that nobody comprehended it, although in the tombs of the dead who have but a very distant relation with Him, upon the simple word of the source, night and day millions and millions of visitors enter therein and do not leave. See how all act without intelligence. If he had acted with intelligence, he would not have gone to take a hadith pronounced by a person whom the quality of Vali was based upon the word of a Prophet whose mission is itself not proven except by the testimony He possesses.

He would not have circumambulated this hadith night and day to finish by becoming a mujtahid, although he remains in ignorance of the Source to which all [things] end and in which all [things] are resuscitated.

If until the end of this manifestation, you register all that the creatures will do to the Letters of Life, you will know the difference that there is between those who claim to be friends of these Letters and

no other text whereas His claims to being the return of the last of the Imams is generally recognized, by friend and foe, believer and non-believer alike.

²⁰¹Qur'an 39:65 -- وَالْخَاسِرِينَ مِنَ الَّذِينَ جَاءُواكَ عَلَىٰ مَوَازِينٍ خَالِفَةٍ وَمَنْ لَيْسَ بِأَعْلَىٰ مِنْكَ بِالْإِيمَانِ وَالَّذِينَ يَخِشُونَ رَبَّهُمْ وَيَعْلَمُونَ أَنَّ إِلَهُهَ إِلَهٌُ وَاحِدٌ
Some translations: <https://www.islamawakened.com/quran/39/65/>

²⁰²Qur'an 13:2 -- يَجْرِي كُلُّ وَالْقَمَرَ الشَّمْسَ وَسَخَّرَ الْعَرْشِ عَلَىٰ اسْتَوَىٰ ثُمَّ تَرَوْنَهَا عَمَدٍ بَغِيرَ السَّمَاوَاتِ رَفَعَ الَّذِي اللَّهُ تَوْفِيقُونَ رَبِّكُمْ بِلِقَاءِ أَلْعَلَّكُمْ الْآيَاتِ يُفَصِّلُ الْأَمْرَ يُدَبِّرُ مَسْمًى لِأَجْلِ
Some translations: <https://www.islamawakened.com/quran/13/2/>

the loyal and sincere pilgrims. Tu will see how these ones are rare, and how those ones act following the inspirations of their passion and not for God, whatever they may claim. And God knows that it is for another than Him that they act.

The order to visit this tombs was only given so that it may be that in the day in which (these deceased ones) will be resuscitated – a day that one can call the day of their return – if the visitor is sincere, he will be faithful to his sincerity.

How much money you spend to go see their tombs; and today which is the day of judgment and that you can benefit from the view of [they] themselves, you do not do it. And even if you had the intention to do it, this act seemed as enormous as the forest of Uhud²⁰³, and you want your visit to be considered as a good act that you accord! And yet, you made great efforts and you honored yourself to visit their ashes, and you returned and you bragged before all about what you had done. And if you had been sincere in all these actions, surely you should have acted the same way towards their living. Go! Do what you can during the obscure night, but harvest the fruit so that on the day of judgment, all that you have done will not become worthless.

If in the Bayan someone undertakes to visit these nineteen tombs and that in the day of judgment he does not benefit from the sight of their very beings, all that he will have done will become worthless. See the same thing in the Qur'an, and hold well to this order: do not remain in ignorance of the Source, do not imitation those who are similar to you or your parents; act by yourself for God, even if you are alone in doing so²⁰⁴.

It is thus that in the beginning of Islam and during seven years, nobody but 'Ali truly believed in the Prophet; those who believed in Him thereafter, if they had been sincere, would not have left the religion in the day of Muhammad's ascension to heaven: not more than three companions remained faithful.

²⁰³This appears to be a reference to the mountain of Uhud, associated with the battle of Uhud, in Medina, during the lifetime of Muhammad; see <http://www.alakhoutarassoul.com/language/en/uhud-incursion/>

²⁰⁴*“O ye spiritual friends! Such must be your constancy that should the evil-wishers put every believer to death and only one remain, that one, singly and alone, will withstand all the peoples of the earth, and will go on scattering far and wide the sweet and holy fragrances of God. Wherefore, should any fearsome news, any word of terrifying events, reach you from the Holy Land, see to it that ye waver not, be ye not stricken by grief, be ye not shaken. Rather, rise ye up instantly, with iron resolve, and serve ye the Kingdom of God.”* (Selections from the Writings of 'Abdu'l-Baha, #37, pp. 78-79; Tablets of Abdu'l-Baha v1, p. 25)

“These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God.” ('Abdu'l-Baha, Tablets of the Divine Plan, pp. 49-50)

Always look upon the truth of the order, that makes religion [what it is], religion. How many people that day in Medina acted in conformity with all of the orders contained in the Qur'an, and yet the order of faith rested upon only these three persons who only looked upon that which confirms religion^[^731]: that if they had not looked upon this (truth) they would have acted following the orders of the Qur'an like all who did so at that time: but then they would have been attained by the order of non-belief and they would not have culled the fruit.

[^731]: Note: 'Ali, the living Book, in opposition to the Qur'an, the mute Book.

That is the truth of knowledge and of works, the truth of pilgrimage to the tomb of the Point and the Letters of the Living in the later day of judgment, if you can comprehend it.

You will do it, but in the night. When in the day of the harvest, you will consider yourself to be a wise man, and you will contemplate the hundred students you will have formed, but you will only see the Letters of the Living, perhaps unknown to all.

It is why that day you will not make pilgrimage towards them, and you will render worthless all of your works. And you will not comprehend that your religion does not exist except by its previous love. And today, you will remain in ignorance because of questions that are naught but the consequences of primordial principles.

If you look upon that day, no witness will remain (to not give your faith) before God, for this same proof that made Letters of the Living, this same proof still exists today.

It is this same proof that was previously in the Qur'an, but as you did not act with perspicacity, you will be erased without comprehending it; and you will die the spiritual death and you will enter into the fire. And you will not even allow the penetration into your heart of the idea that the day of judgment could have come, that the Letters of the Living have returned and that the destinies fixed by God on the subject of all things flow from the Point. As you were proud of the place that you occupy, you have remained in ignorance of all that. This is why one must give to God so as not to remain in ignorance of the Source of the order. That if you do not remain ignorant all your ranks are confirmed. Otherwise all becomes worthless.²⁰⁵

There is no doubt that the difference that separates man from the animal is the truth of this knowledge.

²⁰⁵The reiteration of this necessary principle, of all that one has done losing its value, and all that one will do having no value, if one does not recognize and follow the new appearance of the Sun of Truth, confirms the nihilism, despair, emptiness, hopelessness that has characterized the modern age, and also the vain attempts of mere men and women to take the place of the divine envoy, which has led to further unhappiness.

And this truth can not manifest itself except by the spoken word or writing. If you look therein, you will see degrees without number in this very knowledge, and none of these ranks can give fruits except the knowledge of God.

For example today, apart from the Shi'ah, how many wise men are there in each of the branches of knowledge: and you, who are a true Muslim, you do not say that they have faith; how could the appearance of the truth say so?

Do not think that the knowledge of God is an imaginary thing: it is the knowledge of the appearance of the manifestation in each manifestation where He possesses the testimony in His hands. For without that nobody exists who believes in God.

Since the day of Adam until today, all the nations who are not in the truth, believe in God and in their Prophet in the epoch in which He appeared; as they did not enter into the following manifestations, they became worthless, If the truth of the knowledge had been in them, they would not have become ignorant of the manifestations of God. This is what the illustrious verse means:

“O my God, why have you resuscitated me blind when I was sighted?”²⁰⁶

You hear it today (this Muslim) who says: “Before, I was one who saw”, for that means that he has the sight of the faith and not the material view, “how have you resuscitated me blind?” And the response is that which descended^[^732]:

[^732]: Note: Qur'an 20:126.²⁰⁷

“It will be the same. Our verses are ashes for you, and you forgot them; in the same way today you will be forgotten.”

That is to say that these same Letters of Unity in which you believed before under these names that you knew, with these verses that prove the truth of your religion, you did not want to pay attention to them and you remained in obscurity: this is why you become blind.

This is not material blindness, for you see all that can be see with the eyes of nature: all men are companions with the animals in material sight; it is thus here the sight of the heart with which they

²⁰⁶Qur'an 20:125 -- **بَصِيرًا كُنْتُ وَقَدْ أَعْمَى حَشَرْتَنِي لِمَ رَبِّ قَالَ**

Some translations: <https://www.islamawakened.com/quran/20/125/default.htm>

²⁰⁷Qur'an 20:126 – **تُنْسَى الْيَوْمَ وَكَذَلِكَ فَانْسِيَّتْهَا آيَاتِنَا أَنتَ كَذَلِكَ قَالَ**

Some translations: <https://www.islamawakened.com/quran/20/126/>

can see their Well Beloved and recognize Him. Today, it is difficult for you to recognize the Point of the Bayan: well then, examine the Point of the Qur'an.

There is no doubt that the entire nation of Jesus awaits the coming of the promised Ahmad²⁰⁸: even so you, you await the manifestation of the last of the Imams²⁰⁹. If you say that all (the Christians) do not await Ahmad, then, also, in the Muslim branch all do not await the coming of the Imam: thus all the Christians are waiting, all the Muslims are waiting. But after His manifestation[^733], nobody recognized Him. See then that the eyes of their hearts were blind and could not recognize their Well Beloved: for it they had recognized Him (the Christians) they would not have turned away from the word of Jesus (nor Muslims from that of Muhammad). One thousand and seventy years have passed since the manifestation of the promised Ahmad, and still now, the eyes of their hearts are blind and see nothing. On the other hand, their material eyes see all things: by the acuity of their sight and by the intermediation of telescopes, they see the places that are above the earth, on the moon and they count them.

[^733]: Note: That of Ahmad for the Christians, mine for the Muslims.

And, if you examine with attention you can see in the year 1270 of the appointment (of Muhammad) which is the beginning of the manifestation of God – and the earth was full of tyrannies and violences, from the philosophical earth of the hearts to the apparent earth of the bodies – from the beginning, the faith was in these people who acted to search for the truth, and, as the eyes of their hearts were open, they knew God (before the manifestation) while in this (material) earth nobody knew God except after His manifestation. As in them was found the eye of God—and one cannot see truth except with the eye of truth – this is why they knew the manifestation of their Well Beloved and were convinced by His verses of His truth, even though they did know that this One was the promised Being, for to know Him can not be given except by His vision: and at this moment, His vision had not been created in them in appearance, even though it had been in the intimate sense. This is why one is in agreement and sees, the other is blind and separates himself because he does not see.

Imagine that it was so since the manifestation of the Point of the Qur'an until the most extreme degrees of faith. How is it then that upon the plains of Karbala one gives his life and the other does what you have heard recounted? It is that one sees and the other does not see: he thinks he is acting for God while he is acting against God: and if he knew he acted against God, he would prefer death to such an act. From degree to degree travel in the mirror of the manifestation until you arrive at

²⁰⁸Quran 61:6 -- مِنْ يَأْتِي بِرَسُولٍ وَمُبَشِّرًا النَّوْرَةَ مِنْ يَدَيَّ بَيْنَ لَمَّا مُصَدِّقًا إِلَيْكُمْ اللَّهُ رَسُولٌ إِنِّي إِسْرَائِيلَ بَنِي يَا مَرْيَمُ ابْنُ عِيسَى قَالِ وَأَذِ مُبِينٌ سِحْرٌ هَذَا قَالُوا بِالْبَيِّنَاتِ جَاءَهُمْ فَلَمَّا أَحْمَدُ اسْمُهُ نَعْدِي

Some translations: <https://www.islamawakened.com/quran/61/6/default.htm>

²⁰⁹For the Ithna 'Ashari Shi'ah, the expected Mahdi is the return of the twelfth and last Imam – see https://en.wikipedia.org/wiki/Reappearance_of_Muhammad_al-Mahdi#:~:text=The%20reappearance%20of%20Muhammad%20a,%22hidden%22%20in%20941%20CE

the last Shi'i manifestation^[^734]. You have seen how the disciples of the Siyyid were happy (believed) and the others remained in what they believed.

[^734]: Note: That of Siyyid Kazim Rashti²¹⁰.

And that is the secret of the previous Unity that terminates at the end of the manifestation. So, those who have not accepted are eliminated in the negation, and those who accepted, for the eyes of their hearts were open, remained confirmed in affirmation. It is not that the eyes of the hearts of all (the companions of the Siyyid) were open: for it has been thus, after his death, no person would have deviated (from his line of conduct) from his aim, for he did not prepare them all except for the rising of the Sun of Truth and the vision of God in the day of judgment.

But all the lands of Islam^[^735] and the other were full of believers, and the end of their existence was reduced, in final analysis, to this first Unity. And yet all, in each rank that they occupied, thought that the truth was with them. And, from these crowds without number, nobody arose in his primal and real nature to search for God, apart from these Letters of Unity. And yet all, by the force of their quality of [being] mujtahidun and their fear of God, had arrived at the highest degrees of certitude.

[^735]: Note: The five lands indicated above.

And [for] one thousand two hundred and seventy years, the heavens circumambulated them!

All these things which took place are for this, that you may be perspicacious in the century of the Bayan. It may be then that in the day of the manifestation of God²¹¹, Who is the harvest of the Bayan, you will recognize Him by the vision of the Unity, you will be aided by their aid: that you [may] understand the names of the appearances and of the similitudes with the eyes that guide towards God and demonstrate Him.

If we compare the day of judgment to the night, then we will comprehend this act of planting the Tree, the day of judgment being the time of the harvest: before this day, the fruits [thereof] are not yet ripe. For example, in the manifestation of Jesus the Tree of the Evangel was planted. It did not arrive at maturity until the very moment in which the Prophet of God was brought to life²¹². That

²¹⁰Shaykh Ahmad Ahsa'i and Siyyid Kazim Rashti are called manifestations of God in the Persian original of the Kitab-i-Iqan.

²¹¹Him Whom God shall make manifest.

²¹²This refers to the moment in which the Prophet of God received His divine call, not His bodily birth.

if its maturity had arrived one day earlier, it would have been that day in which the Prophet of God was called to service, that is to say the 26th of the moon of Rajab and not the 27th.²¹³
All the Trees that have produced fruits in the Evangel produced them during the 23 years of the manifestation²¹⁴, during which they were and the inspiration and the order of God.

The true order, coming from God, descended in this moment, and after the Tree of the Qur'an had been planted, it arrived at perfection after 1270 years. And if this perfection had been attained in two hours of the night on the 5th Jamadi'u'l-Awwal, the manifestation would not have taken place five minutes later.

For eternally the Tree of Truth, in the sublimity of its 'arsh, contemplates and looks upon the Tree that He planted in the hearts, the spirits, the souls and the bodies. At the very moment in which He sees that one can harvest from the Tree the fruit of Unity, He begins the manifestation. So from behind the curtains the words of "Kuntu kinzan makhfian fa habibtu an u'rif" so that from this word the creature be created, so that the fruit of this religion, which is His knowledge, be harvested in the following day of judgment. In effect, the base of religion is the knowledge of God. From that the knowledge of God cannot manifest itself except because God has qualified Himself by the tongue of His Prophet; it is why this knowledge is linked to the knowledge of Him Who is manifested in the manifestation. And suchwise following the last limit of existence.[^736]

[^736]: Note: Each being a mirror.

All that is fruit of the Qur'anic Tree must manifest itself until the ascension of the Tree of the Bayan.[^737] And if it is not manifested it becomes clear that this Tree (of the Qur'an) did not possess it, because if it had, it would have been manifested. For the inhabitants of this Paradise who are those who pluck the flowers are the angels that make the "tasbih", seeing all the creatures. If they see upon a Tree the fruit of the love of the Well Beloved, they pick it. And this fruit is none other than His aid in the knowledge of the aim of God and not something else.

[^737]: Note: Until the disappearance of the Bab.

The same in the day of the manifestation of Him Whom God shall make manifest. All those who, from the Bayan, have believed in Him and in His Letters of the Living, are the fruits of the Bayan. And Him Whom God shall make manifest cannot be content that there be cited among the Bayanis a tree without fruit. That if God, in His knowledge, has fixed (the existence) of such a being (without fruits) that one is worthy of that which he is worthy.

²¹³According to Ithna 'Ashari Shi'i tradition, Muhammad received the first intimation of His prophetic calling on 27 Rajab 610 (CE) – see https://en.wikipedia.org/wiki/Muhammad%27s_first_revelation

²¹⁴Twenty-three years of the prophetic mission of Muhammad is admitted by all Muslims – see <https://www.morocoworldnews.com/2013/01/75149/30-facts-about-prophet-muhammad-pbuh/>

All the Bayanis take refuge in the asylum of the Sun of Truth, and this refuge is useful to them, for it is the refuge of God Himself. For without that, how any slaves have taken refuge in God, but as they have not known His “adella”, it seems that they have not taken refuge in God. In effect, all say: “Auzu billah”²¹⁵ even the one upon the subject of which has descended this word.[^738]

[^738]: Note: This word of “Auzu billah” refers to the evil being in general, and perhaps more particularly ‘Umar.²¹⁶

He himself in the beginning of Islam said it²¹⁷, but as he did not take refuge in the Amir of the Believers²¹⁸ – which was really to take refuge in God – he was not accorded refuge against the fire of unknowing. In effect, each nation that you see, says these words in its own language and yet its limit is manifest.[^739]

[^739]: Note: It is nil.

In each manifestation, the refuge in God is refuge in this manifestation. While He[^740] is hidden, refuge is refuge in His orders, until the following manifestation. At this moment, the preceding manifestation and His orders no longer give refuge, if it is not the following manifestation and His orders.

[^740]: Note: The Sun of Truth.

Be always attentive at the beginning of the manifestation, for if you hesitate for a thousandth of a second you become “newly converted” in the eyes of this Truth, even though you yourself today call those other than Muslims who enter into this religion “the slaves”.

That is the fruit of pilgrimage of the nineteen Letters in the day of judgment, that is the fruit of pilgrimage of the preceding Letters of the Living, if you were sincere in your faith and in your piety.

God designateth in His mercy whomsoever He wisheth, and He is the Master of the great goodness.

²¹⁵Auzu billah (بِاللَّهِ أَعُوذُ) – seeking refuge in God from Satan -- <https://tajweedportal.weebly.com/etiquette.html>

²¹⁶‘Umar ibn Al-Khattab (عمر بن الخطاب), is held personally responsible for much evil doing by the Ithna ‘Ashari Shi’ah -- https://en.wikipedia.org/wiki/Shia_view_of_Umar

²¹⁷Clearly here the citation of this verse refers to the Caliph ‘Umar ibn al-Khattab, because of the context.

²¹⁸Amir of the Believers (الْمُؤْمِنِينَ أَمِيرًا) is a title of the Imam ‘Ali ibn Abu Tabib, but the Sunni give it first to ‘Umar – see https://en.wikipedia.org/wiki/Amir_al-Mu%27minin

Vahid VI - Bab 14

About the order of God at the moment of the “Tahwil”²¹⁹ of the sun^[^741].

[^741]: Note: The precise moment when the sun enters into the first sign of the zodiac which is Aries.

The resume of this Door is that:

God, in the midst of the days, attributed one day for Himself and called it the day of God. He is guarantor that whosoever recognizes the truth and the respect [due] of this day and accomplishes therein what God has ordained, He will give the recompense due for the good actions of the whole year. And if in this day one spends a gold miscal, it is as if one spent (in the course of the year) 361 gold miscals in the way of God.

It is the same for all the good acts and ranks that one accomplishes that day. And this day is that in which the sun passes from the sign of Pisces to the sign of Aries at the very moment of “Tahwil”, that this may take place during the day or during the night.

It is suitable that the dishes that one serves that day be no fewer than nineteen in number: the largest number that one may serve is two thousand and one. Between nineteen and two thousand and one, God permits the number that one wishes.

Another day than that day, it is not permitted in the Bayan to enjoy several dishes at the same time, so that the truth of this nourishment may become perfect for this person.

In the same way in invitations, it is beloved that one give only a single dish, but that it be of the best quality. In the same way in the meal that one habitually takes, by day and by night, that one enjoy only one dish in a reunion.

The greatest number of dishes should be for a great number of reunions, for this is closer to greatness in the eyes of God^[^742].

[^738]: Note: This passage is interpreted in the following manner: one must not make, as one has in Iran the habit of serving all the dishes a single time upon the table, but to bring them successively, following the European mode.

It was permitted that during the night (of “Tahwil”) one recites three hundred sixty one times this verse: “God attesteth that there is no god save Him, Who embraceth all, the Powerful.” And

²¹⁹Steingass (p. 286) - تحویل **tahwīl** (v.n. 2 of حول), Altering, changing, transmuting; change, transfer, transformation; renovation; return; passing from one sign to another (sun, &c.); care, trust, charge, deposit; revenue; credit; cash, funds, capital; a treasury...

during the day this one: “God attesteth that there is no god save Him, the Precious, the Well Beloved.” Or another verse in which is mentioned the attribute of power. That is the more majestic in the eyes of God for the one who says it.

That day is the day of the Point²²⁰, and the eighteen days that follow are the days of the Letters of the Living.

And these eighteen other months. And each one of the days is attributed to one of the orders of all things; and these are the very existences of those who guide towards the Unity of God. And as in this century it is not useful to make sure of the terms “nabi”²²¹ and of “wasi”²²², the term of “adella” applies to all the believers until the day of judgment in which whosoever will encounter the Tree of Truth will give Him whatever title He wishes. Other than Him, nobody knows it until He ordains it.

In the first Unity of the year[^739] the fast is not permitted: perhaps even it is obligatory not to enter Paradise except by the usage of the nineteen dishes.

[^739]: Note: In the first month, composed of nineteen days.

All this is so that, in the day of Him Whom God shall make manifest, which is the first of days²²³, and He is at this moment like the sun at its zenith, man will be guided by Him. Thus it must not be as it has been in this manifestation in which the manifestation took place while the One for whom this day was created remained in torment. And yet this day did not become precious except because of Him.

All manifests itself in the day of judgment in the human form, in minutes, in hours, in nights and in days, and in months and in all that remains until it ends with the rising of the eternal verses and the eternal manifestations. Then this day of His manifestation is too exalted to be named in the midst of the limits of the creature.

God is knowing: eternal in the past, and He is powerful over all things, He is wise.

²²⁰The first day of the first month, which is the first day of Naw-Ruz, is Baha', and it is the day of the Bab.

²²¹Steingass (p. 1386) -- نبيى nabī', A prophet; a messenger from God.

²²²Steingass (p. 1451) -- واسع wāsi', Ample, large, capacious, spacious, wide, roomy; liberal; a name of God...

²²³The first day of the year is the first day of Naw-Ruz, and it is called “Baha'” according to the Babi calendar. It is the day of Him Whom God shall make manifest, as well as the day of the Bab.

Vahid VI - Bab 15

God has ordained that you rise from your seats (as a sign of respect) when you hear pronounced the name of Him Whom God shall make manifest under the name of the Qa'im. He ordains that you annihilate the one who torments Him Whom God shall make manifest.²²⁴

The resume of this Door is that:

God has permitted to all that at the moment in which they hear pronounced the name of Him Whom God shall make manifest, each will rise from his seat then he will seat himself again: this is obligatory because of the Book of God and the respect that the Point (of the Bayan) testifies of Him.

It may be thus that in the day of His manifestation, nobody will claim greatness before Him. All the hidden acts (carried out before an advent) are for the day in which He manifests Himself. If someone, during all his life, stood up each time he heard this name, but one hour before his death he hears the news of His manifestation or receives from Him a writing in which He says: "It is I" or encounters His being itself which says to him: "It is Me," or presents him with a testimony by the verses upon which is based His religion, if this one does not prostrate himself before the Qur'an and does not incline himself before He Who caused the Bayan to descend, all the works that he accomplished prior to the manifestation are nullified as if he had not accomplish a single act. If the contrary takes place, that One will give him a fruit and if Him Whom God shall make manifest wishes, He will pardon him even if he contemplated in himself the contrary of His love while He was not yet manifested, even as, in reality, He Who is in the contentment of God cannot separate Himself from this contentment.

Pay the most extreme attention to this point, for certainly you will encounter him for the name of whom you have testified to so much respect. Act then, but do not do for Him Who is named by this name what you did for the name itself.

If you know that He is the master of this name, certainly you will respect him but you can fool yourself. As, for example, in the manifestation of the Prophet of God: all awaited Him, but you heard recounted what was don't to him at the moment of the manifestation. And yet if they see Him in a dream, they become proud of this dream.

It was the same in the manifestation of the Point of the Bayan: all rose upon hearing His name, all wept night and day in awaiting His appearance, and if they saw Him in a dream, they were proud of this dream. And now that He has manifested Himself with the most sublime of testimonies upon which is based their religion, and that those who awaited Him formed innumerable crowds, all have

²²⁴The Bab makes every provision of the Persian Bayan subject to the interpretation and the approval or disapproval by Him Whom God shall make manifest. Hence, the Babis were not permitted to "annihilate" the tormentors of Him Whom God shall make manifest without His approval.

retreated to their houses after having heard His verses, and He, at this moment, is found upon the mount of Mah-Ku, alone.

Be attentive, O people of the Bayan, so that similar facts no longer reoccur! That you weep night and day for Him, that you arise at hearing His name, good, but on the actual day of the harvest, the day in which you must find a way towards Him Who is named, because of the respect that you ascribe to His name, do not remain in obscurity.²²⁵ Think always in such fashion as have acted those who awaited the coming of the Prophet of God, and to that which they did, those who awaited Him! Do not say that they were outside of religion. Today you say it, but in reality, in that day they acted following their own appreciation, in the highest ranks of their religion, and not for one second did they think they could behave as they did without having the right to do so. Today you see that all act in the highest degrees of their piety and of their religion, that they do not allow the penetration into their hearts of the idea that they can act without the right and you will certainly hear recounted what was done to the Point of the Bayan. For, what happened in the day of judgment, it is obligatory that it be written about and registered: it may be thereby that one may receive the judgment in accordance with the aid of the Sun of Truth: and certainly, you will see it.

O people of the Bayan, if you decide to not be satisfied with seeing in whoever it may be what you are not content with for yourselves, if you do not avoid false apparel or the false of the apparel of the true – and Him Whom God shall make manifest is the absolute truth and if you do not place yourself in His shadow, you will become false in your religion – it may then be that you will not cause Him any torment, and that all the works that you have accomplished from the day of the Point of the Bayan until that moment will not become worthless.

Remember God so as not to stray from His path. It may be thereby that you will not cause torments to Him who is your aim, for you do not know Him, neither while He is still hidden, nor when He has manifested Himself. For He will cause Himself to be known to all by verses and utterances: but all will not be convinced and that is why you will remain in obscurity.

²²⁵In the manifestation of the Apostle of God all were eagerly awaiting Him, yet thou hast heard how He was treated at the time of His appearance, in spite of the fact that if ever they beheld Him in their dreams they would take pride in them.

Likewise in the manifestation of the Point of the Bayan, the people stood up at the mention of His Name and fervently implored His advent night and day, and if they dreamt of Him they gloried in their dreams; yet now that He hath revealed Himself, invested with the mightiest testimony, whereby their own religion is vindicated, and despite the incalculable number of people who yearningly anticipate His coming, they are resting comfortably in their homes, after having hearkened to His verses; while He at this moment is confined in the mountain of Maku, lonely and forsaken.

Take good heed of yourselves, O people of the Bayan, lest ye perform such deeds as to weep sore for His sake night and day, to stand up at the mention of His Name, yet on this Day of fruition -- a Day whereon ye should not only arise at His Name, but seek a path unto Him Who personifies that Name -- ye shut yourselves out from Him as by as veil. (Selections from the Writings of the Bab, pp. 84-85)

He who is not convinced has no proof in his hands after he has heard the verse. That is the Syrat by which men enter into Paradise, and through the ignorance of which they enter into the fire. No Paradise greater than this one has been created: it is too exalted to be named in the name of Paradise or to be qualified by the qualities of Paradise. The creation of Paradise has a link to an order, and if you wish to cast your eyes upon the beginnings of Paradise, see the beginning of the religion of Islam. Whosoever entered therein, entered into Paradise, otherwise into the fire.

Little by little Paradise expanded itself by the Imams one by one^[^740]. Look upon the manifestation of each of these Imams: each of his companions was a companion of Paradise and the others were in the fire, and that ended with the last of the Doors, the moment in which revelation ceased. Whosoever was following the good pleasure of God and the Imams was in Paradise, and whosoever diverged from this good pleasure to the thickness of a grain of barley was in the fire. Finally, by the intimate of intimate manifestation was accomplished the creation of Paradise. The contrary of Paradise is for the one who has not known it and has disdained its truth.

[^740]: Note: Each Imam is a degree of Paradise.

Then, see that the source of Paradise is the Bayan and, until the manifestation of Him Whom God shall make manifest, distinguishes those who obey Him from those who disobey Him. The order of Paradise, that of the fire, look upon them with the eyes of your heart. That is the aim of what descended in the Qur'an on the subject of Paradise and the fire. Take refuge then in God, in every state of cause from the fire and non-belief, for it is the cause of the fire for the other life. In the same way in that which concerns the Paradise of faith, which is the cause of Paradise for the other life; and, in this Paradise has created all that the slave of God loves; therein he finds no torment nor anything that the slave does not love.

God createth whatsoever He willeth upon His order: in truth, God is powerful in all things.

Vahid VI - Bab 16

Travel is not permitted for anyone unless one wishes to go to the House of God, or to the House of the Point.

Travel is then permitted when one can carry it out with ease. It is also permitted for merchants, or in order to go on pilgrimage to one of the Letters of the Living, when one can do so; but on condition that one can travel with joy and comfort: it is also permitted, when one wishes to aid someone in the path of God.

If someone forces someone to travel; if someone violently enters the house of someone²²⁶; if someone wishes to make someone leave his house, without his agreement, his wife becomes illicit for him during nineteen months. If someone oversteps the orders given here and does not conform to them with his conduct, it is obligatory that the shuhada (witness) of the Bayan take from him, without excuse, ninety-five gold miscals.

When someone wishes to do violence to someone, it is obligatory on him who knows about this future violence and who is warned of it to come to prevent it from happening. If he has known of violence and did nothing to prevent it from happening, his wife is forbidden him for nineteen days.²²⁷ After these nineteen days, she becomes licit for him on condition that he pay nineteen gold miscals, if he can do so; if he can not do so, nineteen silver miscals. If he cannot pay that sum in money, he must ask for divine mercy nineteen times so that he may (his wife having become licit again to him) return thereafter this sum and give it to the shuhada. This one must take this money and distribute it to the propagators of the Faith. After this, such sums must go to the poor and miserable ones in the religion and the Book: each one will receive according to his needs.

Nobody should accomplish travels if it is not obligatory voyages, that is to say pilgrimage to the House of God, which is serving the Point, if anyone can go on pilgrimage. (It is still permitted) when one wishes to engage in commerce.

When a voyage is licit, it is not proper for the voyager to prolong his travel: if he wishes to prolong it, it is necessary that he takes his family with him. In cases that are contrary [to this law], his voyage must not last longer than thirty-eight months. Unless one must voyage upon the sea: in that case, it is permitted to prolong his voyage to ninety-five months. But it is not permitted that he prolong it longer than this.

If a traveler surpasses the two limits assigned above, he must pay, if he can, two hundred and two gold miscals, and if he cannot, two hundred and two silver miscals.

The resume of this Door is that:

It is permitted to travel when one is going to the House (of God) and to the place of the Point, and when one has the necessary resources to carry out this voyage. It is also permitted for pilgrimage to

²²⁶Baha'u'llah wrote, in Lawh-i-Shaykh: "*They that spread disorder in the land, and lay hands on the property of others, and enter a house without leave of its owner, We, verily, are clear of them, unless they repent and return unto God, the Ever-Forgiving, the Most Merciful.*" (Baha'u'llah, Epistle to the Son of the Wolf, p. 23)

²²⁷Baha'u'llah wrote, in Lawh-i-Shaykh: "*O people! Spread not disorder in the land, and shed not the blood of any one, and consume not the substance of others wrongfully, neither follow every accursed prattler.*" (Baha'u'llah, Epistle to the Son of the Wolf, p. 24)

the tombs of the Letters of the Living, for commerce and to aid someone, if that is necessary. In all the other cases, traveling is forbidden.

In the voyage, if the family accompanies the traveler, there is no harm for him: if he does not have his family with him, it is not permitted to prolong his voyage more than two years, upon land, if two years is the indispensable time for him to accomplish this voyage. In this case²²⁸, the permission of God is given to him for more than two years.

Upon sea, it is not permitted to prolong a voyage more than five years: the counting of which begins on the day in which the traveler leaves his house until the day that he returns to it. If he surpasses this limit and he can do so, he must pay two hundred and two gold miscals, otherwise silver ones, in the manner in which the order was given: for this is in the limits fixed by God.

The fruit of this order is that, in the day of the manifestation of Him Whom God must manifest, at the very moment in which he hears the announcement of this manifestation, he must travel immediately to Him, for he must know that this voyage is more indispensable than obedience to the orders contained in this chapter. In effect, all the Bayan is for Him Whom God shall make manifest and this is naught but a door of the doors of the manifestation of the previous religion; and, in the succeeding religion, if these orders are not renewed, the order of faith is no longer [based] upon them^[^741].

[^741]: Note: These orders are transitory and are annulled at the moment of the following manifestation: they become after that the orders of the past religion. Obedience to them at that moment is no longer to be in the faith, unless they are renewed by Him Whom God shall make manifest.

Travel is not permitted, unless one has the necessary resources to accomplish it in all tranquility and contentment. But this does not refer to the day of the last judgment, for then travel is obligatory, even if it is effected on foot. In effect, it is for the Being of the manifestation that man has been created; how could one turn away from the fruit of one's existence if one looks upon the aim for which one has been created?

The one who enters the house of someone without the permission of this one, the one who forces someone to accomplish a voyage even of one step; the one who chases someone from his own house without his approval, those ones see their wives become illicit to them for nineteen months.

If someone oversteps^[^742] this order, it is obligatory for the "shuhada" of the Bayan to take from him a fine of ninety-five gold miscals.

[^742]: Note: That is to say the one who approaches his wife even though she is illicit to him.

²²⁸In case the voyage takes more than two years.

He who is warned of the violence that someone wishes to exercise upon someone must oppose it. If he does not oppose it, his wife is illicit to him for nineteen days. After these nineteen days, he may pay, if he can do so, nineteen gold miscals, otherwise nineteen silver miscals. If he cannot pay either one or the other, he must as for the mercy of God nineteen times: then his wife becomes licit to him. Then, as soon as he can pay these nineteen miscals, be it in gold, be it in silver, he must pay them to the “shuhada” of the Bayan, who must give them to those who have need, that is to say to share them amongst themselves, if they have need thereof, otherwise among the poor believers, whatever the rank they may occupy.

The fruit of this is that in the Bayan one does violence to nobody. This can thus become habitual and he will find himself thus that in the day of judgment, one will not cause torments to visit He Who is the aim; for, if it were not for Him that they were created, not one would be worthy that such an order would descend on this subject. All come from the sea of His benevolence and that is why they are burdened with a duty.

Otherwise, most of them would not be worthy of the least attention, for, after they have received the weight of duty, they do not execute the order of God! In any event, God has no need of His creature, but He loved and He loves that all, with the most extreme love, progress in these Paradises in such fashion that nobody will cause anyone the least atom of violence. In this fashion, all find themselves in His security until the day of judgment, which is the first day of the manifestation of Him Whom God shall make manifest. God has not sent any Book and has not caused to descend any Book without taking from all men the commitment to believe in the following manifestation, for there is no delay nor limit in the goodness of God.²²⁹

In that which concerns travel, it is forbidden to distance the stopping places. The closer the stopping places are to each other, the shorter the road, the more this is agreeable to God. If one stopping place that can be arrived at in one day is arrived at in two, it is for God that the good act is accomplished of doubling the [traveler’s] nourishment. If on the way to a stopping place suffering occurs to an animal, it claims the chastisement of God against its owner.

After this owner enters the Bayan, he must not visit upon her[^743] aught but the most light of burdens: the profit that one obtained from a surplus of burden will be of no profit to him.

²²⁹God hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.

The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit. (Selections from the Writings of the Bab, pp. 86-87)

[^743]: Note: The pack animal.

In traveling, one must always take into consideration the traveler who is mounted upon the weakest animal: all that is the cause of torment or of suffering while a traveling is forbidden.

One must take them²³⁰ with ease, with contentment and in the distances that God has fixed.

Paying attention to those who follow on foot (the caravan) pleases God. If someone causes someone (a pedestrian) to ride upon his animal even for the space of one step, in the way of the contentment of God the recompense of an entire pilgrimage will be inscribed to his credit. And what goodness is greater than this, that someone find the occasion to act in this way.

That all be arranged in such fashion to make the voyage agreeable and without trouble, and then this voyage becomes a part of the parts of Paradise.

That which was ordained previously was because of the ignorance of the men who were occupied only with minimum good works, and this view tolerated and caused to be tolerated numerous torments to others. If the voyage had taken place with agreement, the torments of this kind would not have been manifested.

The voyages of the Arabs are a proof of the previous orders. Thus the century will progress from degree to degree until the moment in which nobody will [travel to] a stopping place more than one farsakh²³¹.

And God protecteth whomsoever He willeth by His permission, during the way of the voyage, for He is the guardian of all things.

Vahid VI - Bab 17

The excrement of the mouse is pure: it is not obligatory to purify oneself therefrom. It is the same in that which concerns the bat and the animal called swallow.

The resume of this Door is that:

As the questions relative to the excretions of the mouse, the bat and other similar animals was a bother to the believers, it was ordained that these excretions are not impure. However, because of cleanliness, ablution was and is beloved with regard to these things.

²³⁰Voyages.

²³¹Farsakh (الفارسخ), approximately 3 miles or 5 kilometers: see <http://en.wikishia.net/view/Farsakh> and <https://www.juancole.com/library/dictionary-of-islam-hughes/farsakh>

One must, in any event, turn towards the Tree of Truth which purifies what it purifies, so as not to enter into ignorance of the Source, and, in the day of the manifestation of Him Whom God shall make manifest, to go and allege that He is not pure. He is above any such accusation, and His word is what purifies all things.

He was pure and purifying, and since the first day that has never had a beginning, until the end of the day that will never have an end, He was in the heavens of purity, and He is upon the earth of propriety: nothing can change Him. His ancestors since Adam, His mothers were the cream of the creatures and the places of the appointment of purity.

Happy is he who will see Him in the day of judgment with this purity created in himself by Him. In truth, this vision is an immense goodness.

Vahid VI - Bab 18

It is not permitted to look at a book, or the writings of someone, if it is not for the merchants, when this is permitted among them, or then when someone knows that the owner is happy that one act in this fashion.

The resume of this Door is that:

It is not, in any case, permitted that someone look upon the books of someone, be these books open or closed, be they books of science, of numbers or of letters.

This is permitted only when one knows relevantly that the owner can be content or when one has had previously the authorization of the owner: then only is it permitted to look at his books.

This order is given only so that all may clothe themselves with the shirt of modesty: it may be thus that if one encounters the Tree of Truth in the day of judgment, one will not act towards Him by any way other than the way of modesty.

God guardeth whomsoever He willeth among His slaves from the things that He doth not love. In truth, God is powerful over all things.

Vahid VI - Bab 19

It is obligatory to respond to a letter one receives, to a question: one must respond to each request.

The resume of this Door is that:

Because of this obligation to respond (to the Tree of Truth) all are mutually obliged to respond and this until this point that if a child cries, it is obligatory to respond to him in the usual fashion^[^745].

[^745]: Note: Be it that one find him in order to calm him, be it that one give him the milk for which he cries out.

The same if someone demonstrates, without speaking, but by his state alone, that he is asking, it is obligatory to respond, for those who have understood. The same if someone finds himself in a place that indicates that he questions, one must respond; the same in all the analogous cases to this, and may the clear seeing man comprehend immediately.

In all the cases, response is obligatory. And this so that nobody in any case can appear as a cause of torment. It may be thus that in the day of judgment, where the most clear seeing of hearts do not recognize their aim and their Beloved, if it is not those whom God wants, one not allow to happen to him, without understanding, the least torment: for them suddenly, the very principle of their religion would become worthless, and they would remain in obscurity because of questions that are naught but the consequences of principles. It is thus that in each manifestation those who remain in obscurity remain precisely because of these consequences.

But God aideth whomsoever He willeth with His benevolence, for He embraces all things.